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PREFACE

This volume covers the publications of the year 2004, with numerous additions from previous years that we missed in earlier volumes and from studies published after 2004 but pertaining to material from 2004. In order to avoid delays in the publication of the volume we have decided to postpone the presentation of several publications to *SEG* LV. With this volume we make some progress in our efforts to reduce the time gap between the publication of an inscription and its presentation in *SEG*; our aim is to summarize epigraphic publications approximately three to four years after their appearance. Although *SEG* has sometimes been criticized for delays – as compared with *L'Année Épigraphique* and *Bulletin épigraphique* – we choose to maintain the current timetable which gives us the opportunity to integrate into the lemmata the remarks of the editors of *L'Année Épigraphique* and *Bulletin épigraphique* and thus present more reliable texts and commentaries.

As to the abbreviation system (see the Preface of *SEG* XXXIX) we continue our policy outlined in the Preface of *SEG* XLVI. We start from the list of abbreviations in the Consolidated Index for *SEG* XXXVI-XLV (1986-1995) pp. 677-688, and from the lists of abbreviations in *L'Année Philologique* 67-74 (1999-2005). Abbreviations not covered by these lists have been included in the list of abbreviations on pp. XX-XXXII.

For the present volume, Nikolaos Papazarkadas (Berkeley) joined the editorial board as Assistant Editor. Stroud and Papazarkadas were responsible for Attica and the Peloponnesos. Chaniotis, assisted by Richardson and Sverkos, contributed the lemmata pertaining to Greece (from Boiotia to Thrace), Moesia, Dacia, the North Shore of the Black Sea, and the islands (except Cyprus). Corsten, assisted by Richardson, wrote the lemmata on Asia Minor. Tybout contributed the sections dedicated to Sicily, Italy, the other regions covered by *IG* XIV (western Europe), the Near East (the sections from Cyprus to Kyrenaika), and Unknown Provenance. The lemmata in the section 'Varia' were primarily written by Tybout and Chaniotis with contributions from their editorial colleagues. The four editors have compiled indices I-IV for their respective sections, which were then consolidated by Corsten (Index I) and Chaniotis (II-IV). Chaniotis compiled the rest of the Index (V-VIII). The concordance was made by Sverkos.

We are deeply indebted to our advisory editors for their valuable assistance. Pleket has submitted a large number of lemmata concerning inscriptions from Asia Minor, for which he is primarily responsible, and also many lemmata for sections other than Asia Minor and for the 'Varia'; he has also carefully read and commented on large parts of the manuscript. Avram has read the sections dedicated to Thrace, Moesia, Dacia, and the North Shore of the Black Sea, offering many valuable comments. Hallof has read lemmata nos. 569-573 and 711-870, making several corrections and additions in particular to the Koan section. With their characteristic akribeia, Lazzarini and Martin read the sections pertaining to *IG* XIV and the Near East (from Cyprus to Kyrenaika), respectively. They saved us from errors, contributed many editorial comments, and provided bibliographical help.

Papazarkadas and Stroud thank V.Bardani for her expert comments on the inscriptions from Messenia, A.Matthaiou and B.Millis for aid from Athens, and Boris Rodin in Berkeley. Chaniotis would like to express his gratitude to K.Boshnakov (Sofia), M.B.Hatzopoulos (Athens), C.Kritzas (Athens), A.Matthaiou (Athens), and W.Günther (Munich), who have provided information and publications concerning inscriptions in his sections. Corsten would like to thank P.Özlem Aytaclar (Izmir) for making available several otherwise inaccessible Turkish publications. Tybout would like to express his gratitude to María Paz de Hoz (Salamanca) and Leah di Segni (Jerusalem) for their valuable support in the interpretation of inscriptions from the Iberian peninsula and Palestine, respectively, and for sending Xeroxes of publications that were either inaccessible or unknown to him; Di Segni read the manuscript of the section on Palaestina, making several additions and corrections, and offered advice in indexing the toponyms in our lemma no. 1643.

We acknowledge our deep gratitude to the Packard Humanities Institute; without its generous grant the publication of *SEG* would have been impossible. For the preparation of *SEG* LIV, Corsten's position in Heidelberg and Tybout's position in Leiden were funded by the Packard Humanities Institute. For Richardson's position, *SEG* has received a grant from the British Academy. Our publisher, Brill, covers part of our operating expenses. We are also indebted to Dr Hendrik Muller's Vaderlandsch Fonds for shouldering the costs of copy-editing and publication. Contacts and cooperation with our new publisher proceed smoothly. We thank Irene van Rossum, Brill's acquisition editor responsible for Classical Studies, for her superlative aid of this project.

A serious obstacle in our work is the fact that journals of local museums, especially in Italy, Eastern Europe, and the Near East, are usually not accessible to us. We repeat our request to our colleagues around the world to send us copies, offprints, or Xeroxes of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other obscure media. Xeroxes and offprints should be sent to R.S. Stroud, University of California, Department of Classics, Dwinelle Hall, Berkeley CA 94720, USA; A.Chaniotis, All Souls College, Oxford OX1 4AL, United Kingdom; T.Corsten, Seminar für Alte Geschichte und Epigraphik, University of Heidelberg, Marstallhof 4, D-69117 Heidelberg, Germany; and R.A.Tybout, University of Leiden, Department of History, Postbox 9515, 2300 RA Leiden, Holland.

July 2008

A.Chaniotis
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ABBREVIATIONS

(see p. V of the Preface)

AAAS	= *Annales Archéologiques Arabes Syriennes*
ACSS	= *Ancient Civilizations from Scythia to Siberia*
ADAJ	= *Annual of the Department of Antiquities of Jordan*
Ad Fontes -- Dobesch	= H.Heftner, K.Tomaschitz (edd.), *Ad Fontes! Festschrift für Gerhard Dobesch zum fünfundsechsigsten Geburtstag am 14. September 2004* (Vienna 2004)
AEMΘ	= *Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989→)
Ager, *Arbitrations*	= S.L.Ager, *Interstate Arbitrations in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996)
Agora XXIX	= S.I.Rotroff, *Hellenistic Pottery: Athenian and Imported Wheelmade Table Ware and Related Material* (The Athenian Agora 29; Princeton 1997)
AMS	= *Asia Minor Studien* (Münster)
Ancient Greek Cities in the Crimea	= E.Samaritaki et al. (edd.), *Ancient Greek Cities in the Crimea* (Kiev 2004)
Antioche de Syrie	= B.Cabouret, P.-L.Gatier, C.Saliou (edd.), *Antioche de Syrie. Histoire, images et traces de la ville antique* (Colloque Lyon 4-6 octobre 2001; Topoi, Supplément 5, Lyon 2004)
Aneziri, *Thechniten*	= S.Aneziri, *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine* (Stuttgart 2003)
AO	= R.Develin, *Athenian Officials, 684–321 B.C.* (Cambridge 1989)
AP	= *Anthologia Palatina*
APF	= J.K.Davies, *Athenian Propertied Families, 600–300 B.C.* (Oxford 1971)
Arena I-V	= R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). Second editions of vol. I and II, referred to as Arena I^2 and II^2, appeared in 1996 and 2002, respectively
AST	= *Araştırma Sonuçları Toplantısı* (Ankara)
AvP VIII.3	= C.Habicht, *Altertümer von Pergamon.* VIII 3. *Die Inschriften des Asklepieions* (Berlin 1969)
BAAH	= *Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*
Bresson, *Recueil Pérée*	= A.Bresson, *Recueil des inscriptions de la Perée Rhodienne (Pérée Intégrée* (Paris 1991)
Brixhe, *Essai*	= C.Brixhe, *Essai sur le grec anatolien au début de notre ère* (Nancy1987^2)
Canali De Rossi, *Selezione*	= F.Canali De Rossi, *Selezione di iscrizioni storiche tardo-ellenistiche* (Rome 2000) [Rome 1999; 'stampato in proprio'; cf. *SEG* L 1685]
CIGD	= L.Ruscu, *Corpus inscriptionum Graecarum Dacicarum* (Debrecen 2003)
CIPG^2	= P.Kóvacs, *Corpus inscriptionum graecarum Pannonicarum* (Debrecen 2001) (cf. *SEG* LI 1478)
Colonie Romane	= G.Salmeri, A.Raggi, A.Baroni (edd.), *Colonie romane nel mondo greco* (Rome 2004)
Creta romana e protobizantina	= M.Livadiotti, I.Simiakaki (edd.), *Creta romana e protobizantina. Atti del Congresso Internazionale (Iraklion, 23-30 settembre 2000)* (Padova 2004) [2005]
Les cultes locaux	= G.Labarre (ed.), *Les cultes locaux dans les mondes grec et romain. Actes du colloque de Lyon 7-8 juin 2001* (Lyon 2004).

I.Kition = M.Yon (ed.), *Kition-Bamboula* V. *Kition dans les textes.* Testimonia *littéraires et épigraphiques et* Corpus *des inscriptions* (Paris 2004)

I.Leukopetra = P.M.Petsas, M.B.Hatzopoulos, L.Gounaropoulou, P.Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochthone de Leukopétra (Macédoine)* (Athens 2000)

I.Lipara = L.Bernabó Brea, M.Cavalier, L.Campagna, *Meligunìs Lipára* XII: *Le iscrizioni lapidarie greche e latine delle isole eolie* (Palermo 2003)

L'Illyrie IV = P.Cabanes, J.-L.Lamboley (edd.), *L'Illyrie méridionale et l'Épire dans l'Antiquité. IV. Actes du IVe colloque internationale de Grenoble (10-12 octobre 2002)* (Paris 2004)

I.Messina = I.Bitto, *Le iscrizioni greche e latine di Messina* I (Messina 2001)

I.Napoli = E.Miranda, *Iscrizoni Greche d'Italia: Napoli*, 2 vols. (Rome 1990 and 1995)

Inscr.Ital. = *Inscriptiones Italicae* (Rome 1931→)

Inv.Palm. = *Inventaire des inscriptions de Palmyre* I-IX (ed. J.Cantineau; Beirut 1930-1933); X (ed. J.Starcky; Damascus 1949); XI (ed. J.Teixidor; Beirut 1965); XII (edd. A.Bounni, J.Teixidor; Damascus 1975)

I.Oropos = B.C.Petrakos, *Οἱ ἐπιγραφὲς τοῦ Ὠρωποῦ* (Athens 1997)

I.Parion = P.Frisch, *Die Inschriften von Parion* (*IGSK* 25; Bonn 1983)

IPArk = G.Thür, H.Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien (IPArk)* (SB Akad. Wien 607; Vienna 1994)

I.Perge = S.Şahin, *Die Inschriften von Perge* (*IGSK* 54, Bonn 1999; *IGSK* 61, Bonn 2004)

I.Perinthos = M.H.Sayar, *Perinthos-Herakleia (Marmara Ereglisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998)

I.Pessinous = J.Strubbe, *The Inscriptions of Pessinous* (*IGSK* Band 66; Bonn 2005)

I.Pisid.Cen. = G.H.R.Horsley, S.Mitchell, *The Inscriptions of Central Pisidia* (*IGSK* 57; Bonn 2000)

I.Reggio Calabria = L.D'Amore, *Iscrizioni greche d'Italia. Reggio Calabria* (Rome 2007)

I.Salamis = T.B.Mitford, I.Nicolaou, *The Greek and Latin Inscriptions of Salamis* (Nicosia 1974)

ISE III = F.Canali De Rossi, *Iscrizioni storiche ellenistiche. Decreti per ambasciatori greci al senato* (Rome 2002)

I.Sinope = D.H.French, *The Inscriptions of Sinope*. Part I (*IGSK* 64; Bonn 2004)

I.Sultandağı I = L.Jonnes, *The Inscriptions of the Sultandağı I (Philomelion, Thymbrion/Hadrianopolis, Tyraion)* (*IGSK* 62; Bonn 2002)

I.Syringes = J. Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes* (Cairo 1926)

I.Thespiai = P.Roesch, *Les inscriptions de Thespies*, édition électronique mise en forme par G.Argoud, A.Schachter, et G.Vottéro (Lyon 2007)

I.ThessEnipeus = J.-C.Decourt, *Inscriptions de Thessalie.* I. *Les cités de la valle de l'Enipeus* (Paris 1995)

I.Thrac.Aeg. = L.D.Loukopoulou et alii, *Ἐπιγραφὲς τῆς Θράκης τοῦ Αἰγαίου μεταξὺ τῶν ποταμῶν Νέστου καὶ Ἕβρου (Νομοὶ Ξάνθης, Ροδόπης καὶ Ἕβρου)* (Athens 2005)

I.Varsovie = A.Łajtar, A.Twardecki, *Catalogue des inscriptions grecques du Musée National de Varsovie* (Warsaw 2003)

I.Velia = L.Vecchio, *Le iscrizioni greche di Velia* (Österr. Akad. Wiss., philos. hist. Kl., Denkschr. 316; Vienna 2003)

Jenseits des Euphrat = R.Merkelbach, J.Stauber, *Jenseits des Euphrat. Griechische Inschriften. Ein epigraphisches Lesebuch* (Leipzig 2005)

JIWE I, II = D.Noy, *Jewish inscriptions of Western Europe*, vol. I: *Italy (excluding the city of Rome), Spain and Gaul* (Cambridge 1993); vol. II: *The city of Rome* (Cambridge 1995)

KST = *Kazı Sonuçları Toplantısı* (Ankara)

Kubinska, *Monuments funéraires* = J.Kubinska, *Les monuments funéraires dans les inscriptions grecques de l'Asie Mineure* (Warschau 1968)

Kulturbegegnung = K.Ehling, D.Pohl, M.H.Sayar (edd.), *Kulturbegegnung in einem Brückenland. Gottheiten und Kulte als Indikatoren von Akkulturationsprozessen im Ebenen Kilikien* (Asia Minor Studien 53; Bonn 2004)

Le Guen, *Technites* = B.Le Guen, *Les associations de technites dionysiaques à l'époque hellénistique* (Nancy 2001)

LGPN II = M.J.Osborne, S.G.Byrne, *A Lexicon of Greek Personal Names*. Vol. 2. *Attica* (Oxford 1994)

LGPN III.A = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names*. Vol. 3 part A. *The Peloponnese, Western Greece, Sicily and Magna Graecia* (Oxford 1997)

LGPN III.B = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names*. Vol. 3 part B. *Central Greece from the Megarid to Thessaly* (Oxford 2000)

LGPN IV = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names*. Vol. 4. *Macedonia, Thrace, Northern Regions of the Black Sea* (Oxford 2005)

LIMC = *Lexicon Iconographicum Mythologiae Classicae* vol. I-IX (Zürich 1981-1999)

LSJ = H.G.Liddell, R.Scott, H.Stuart Jones, *A Greek–English–Lexicon* (Oxford 1951)

McLean, *Konya Museum* = B.H.McLean, *Greek and Latin Inscriptions in the Konya Archaeological Museum* (RECAM IV; Ankara 2002)

Maier, *Mauerbauinschriften* = F.G.Maier, *Griechische Mauerbauinschriften* (Heidelberg 1959)

Malay, *Researches* = H.Malay, *Researches in Lydia, Mysia and Aiolis* (Österr. Akad. der Wiss., Ph.–Hist.Klasse, Denkschriften Band, 279; *Ergänzungsbände zu den Tituli Asiae Minoris*, 23) (Vienna 1999)

Manganaro, = G.Manganaro, *Sikelika. Studi di antichità e di epigrafia della Sicilia greca Sikelika* (Biblioteca di Quaderni Urbinati di cultura classica, 8; Pisa-Roma 1999)

MEP = *Minima Epigraphica et Papyrologica* (1998→)

Merkelbach-Stauber, *SGO* I-V = R.Merkelbach, J.Stauber, *Steinepigramme aus dem griechischen Osten*. Band I: *Die Westküste Kleinasiens von Knidos bis Ilion* (Stuttgart, Leipzig 1998); Band II: *Die Nordküste Kleinasiens (Marmarameer und Pontos)* (Munich, Leipzig 2001); Band III: *Der "Ferne Osten" und das Landesinnere bis zum Tauros* (Munich 2001); Band IV: *Die Südküste Kleinasiens, Syrien und Palaestina* (Munich 2002); Band V: *Register* (Munich, Leipzig 2004)

Migeotte, *Emprunt* = L.Migeotte, *L'emprunt public dans les cités grecques* (Quebec 1984)

Migeotte, *Souscriptions* = L.Migeotte, *Les souscriptions publiques dans les cités grecques* (Quebec-Geneva 1992)

Milner, *Survey* = N.P.Milner, *An Epigraphical Survey in the Kibyra-Olbasa Region, conducted by A.S.Hall* (RECAM vol. III; Oxford 1998)

Müze = *Müze Kurtarma Kazıları Semineri* (Ankara)

Nachtergael, *Galates*, = G.Nachtergael, *Les Galates en Grèce et les Sotéria de Delphes. Recherches d'histoire et d'épigraphie hellénistique*, (Brussels 1977)

NCIDélos = C.Prêtre et al., *Nouveau choix d'inscriptions de Délos. Lois, comptes et inventaires* (Paris 2002)

NGSL = E.Lupu, *Greek Sacred Law. A Collection of New Documents* (Leiden 2005)

Nouv.inscr.d'Antioche	= M.A.Byrne, G.Labarre, *Nouvelles inscriptions d'Antioche de Pisidie d'après les Note-books de W.M.Ramsay* (*IGSK* 67; Bonn 2006)
N.Suppl.Epigr.Rh.	= G.Pugliese Carratelli, Nuovo Supplemento Epigrafico Rodio, *ASAA* 33/34 (1955/56) [1957] 157-181
PA	= J.Kirchner, *Prosopographia Attica* (Berlin 1901)
PAT	= D.R.Hillers, E.Cussini, *Palmyrene Aramaic Texts* (Baltimore 1996)
Perdrizet-Lefebvre, *Memnonion*	= P.Perdrizet, G.Lefebvre, *Les graffites grecs du Memnonion d'Abydos* (Nancy - Paris - Strasbourg, 1919)
Petrakos, *Δῆμος τοῦ Ραμνοῦντος*	= B.C.Petrakos, *Ὁ Δῆμος τοῦ Ραμνοῦντος: Σύνοψη τῶν ἀνασκαφῶν καὶ τῶν ἐρευνῶν (1813–1998), I. Τοπογραφία; II. Οἱ Ἐπιγραφές* (*BAAH* vols. 181, 182; Athens 1999)
Petzl, *Beichtinschriften*	= G.Petzl, *Die Beichtinschriften Westkleinasiens*, Bonn 1994 = *EA* 22 (1994); cf. *SEG* XLIV 951
Philippi II	= P.Pilhofer, *Philippi. II. Katalog der Inschriften von Philippi* (Tübingen 2000)
PG	= J.-P.Migne, *Patrologia Graeca* (Paris 1857-1963)
Les pierres de l'offrande	= G.Hoffmann (ed.), *Les pierres de l'offrande: Autour de l'oeuvre de Christoph W. Clairmont. Actes* I (Kilchberg 2001); A.Sartre-Fauriat (ed.), *Les pierres de l'offrande: Autour de l'oeuvre de Christoph W. Clairmont. Actes* II (Kilchberg 2003)
PIR	= *Prosopographia Imperii Romani* (Berlin [2]1933→)
PLRE	= A.H.M.Jones, J.R.Martindale, J.Morris (edd.), *The Prosopography of the Later Roman Empire* (Cambridge 1971-1992)
Poleis e politeiai	= S. Cataldi (ed.), *Poleis e politeiai. Atti del Convegno Internazionale di Storia Greca, Torino, 29 maggio-31 maggio 2002* (Alessandria 2004)
Ramsay, *CB*	= W.M.Ramsay, *The Cities and Bishoprics of Phrygia* (Oxford 1895-1897)

Reinmuth, *Eph.Inscr.*	= O.W.Reinmuth, *The Ephebic Inscriptions of the Fourth Century B.C.* (*Mnemosyne* Suppl. 14) (Leiden 1971)
Rhodes/Osborne, *GHI*	= P.J.Rhodes, R.Osborne (edd.), *Greek Historical Inscriptions, 404–323 B.C.* (Oxford 2003)
RICIS	= L.Bricault, *Recueil des inscriptions concernant les cultes isiaques (RICIS)* (3 vols.; Paris 2005)
Rigsby, *Asylia*	= K.J.Rigsby, *Asylia. Territorial Inviolability in the Hellenistic World* (Berkeley-Los Angeles-London 1996)
Rizakis, *Achaïe* I/II	= A.D.Rizakis, *Achaïe* I. *Sources textuelles et Histoire regionale* (*Meletemata* 20; Athens 1995); *Achaïe* II. *La Cité de Patras: Épigraphie et Histoire* (*Meletemata* 25) (Athens 1998)
Robert, *Ét.anat.*	= L.Robert, *Études anatoliennes* (Paris 1937)
Robert, *Hellenica*	= L.Robert, *Hellenica: Recueil d'épigraphie, de numismatique et d'antiquités grecques* I-XIII (Paris 1940–1965)
Le Roi et l'Économie	= V.Chankowski, F.Duyrat (edd.), *Le Roi et l'Économie. Autonomies locales et structures royales dans l'économie de l'empire Seleucide* (Actes des Rencontres de Lille, 23 juin 2003, et d'Orléans, 29-30 janvier 2004; Topoi, Supplément 6, Lyon 2004)
Roman Rule and Civic Life	= L.de Ligt, E.A.Hemelrijk, H.W.Singor (edd.), *Roman Rule and CivicLife: Local and Regional Perspectives. Proceedings of the Fourth Workshop of the International Network Impact of Empire (Roman Empire, c. 200 B.C.-A.D. 476), Leiden, June 25-28, 2003* (Amsterdam 2004)
Roueché, *Performers*	= C.Roueché, *Performers and Partisans at Aphrodisias in the Roman and Late Roman Periods* (London 1993)
Salamine de Chypre XIII.1	= J.Pouilloux, *Testimonia Salaminia* 2 (Salamine de Chypre XIII; Paris 1987)
SBS	= *Studies in Byzantine Sigillography*
Solin-Salomies,	= H.Solin, O.Salomies, *Repertorium nominum gentilium et*

Repertorium		*cognominum Latinorum* (Hildesheim 1994[2])
Symposion 1999	=	G.Thür, F.J.Fernández Nieto (edd.), *Symposion 1999. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Pazo de Mariñán, La Coruña, 6.-9. September 1999)* (Cologne 2003)
TEAD	=	*The Excavations at Dura-Europos. Preliminary Reports* I-IX (New Haven, 1929-1952)
Trademarks	=	A.Johnston, *Trademarks on Greek Vases* (Warminster 1979)
Trademarks Addenda	=	A.Johnston, *Trademarks on Greek Vases. Addenda* (Oxford 2006)
Traill, *PAA*	=	J.S.Traill (ed.), *Persons of Ancient Athens*, 13 vols. (Toronto 1994-)
Transport Amphorae and Trade	=	J.Eiring, J. Lund (edd.), *Transport Amphorae and Trade in the Eastern Mediterranean. Acts of the International Colloquium at the Danish Institute at Athens, September 26-29, 2002* (Monographs of the Danish Institute at Athens 5; Athens 2004)
Wessel, *IGCVO*	=	C.Wessel, *Inscriptiones Graecae Christianae Veteres Occidentis* (Bari 1989)
Wilhelm, *Abhandlungen*	=	A.Wilhelm, *Abhandlungen und Beiträge zur griechischen Inschriftenkunde (Kleine Schriften II)*, edd. G.Dobesch, G.Rehrenböck (Vienna 2000–2003)
Zacos-Veglery	=	G.Zacos, A.Veglery, *Byzantine Lead Seals* (Basel 1972)
Zgusta, *KP*	=	L.Zgusta, *Kleinasiatische Personennamen* (Prague 1964)

NOTE ON TRANSCRIPTIONS

[αβ]	=	letters restored by the editors as once having been inscribed but now lost
{αβ}	=	superfluous letters added in error by the inscriber of the text and excised by the editor
<αβ>	=	letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	=	letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦..⟧	=	letters or spaces deliberately erased in antiquity
α̣β̣	=	letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
‿	=	ligature
[. . 5. . .]	=	lost or illegible letters equal to the number of dots for which no restoration is proposed
[----]	=	lost or illegible letters of an uncertain number
v	=	one uninscribed letter-space
vacat	=	the remainder of the line has been left uninscribed
ed.pr.	=	the first editor of the inscription under discussion
ph.	=	photograph
dr.	=	drawing
|	=	denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
→ ←	=	denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

ATTICA

1. **The horoi of Solon.** *SEG* LIII 1. In an extended discussion of 'Solon, the Horoi and the Hektemoroi,' G.E.M.De Ste. Croix, *Athenian Democratic Origins* (Oxford 2004) 109-128, observes, 'the *Horoi* were wooden pillars recording the fact that the lands they stood on were what we should call "mortgaged", and of course the destruction of the *Horoi* accompanies and symbolizes the cancellation of the mortgages . . . most Greek states used these mortgage-*horoi*, although stone ones are known only from Attica and four of the islands in the fourth and third centuries.' (115). After offering a new interpretation of the meaning of ἑκτήμοροι, De Ste. Croix concludes that the horoi were on the lands of both indebted freeholders and the hektemoroi, 'as a warning to intending purchasers that the lands were encumbered.' (125).

2. **Athens. Ionic script in Attic inscriptions before the archonship of Eukleides.** F.F.Troisi, *Epigraphica* 65 (2003) 19-26, provides a brief description of Ionic influences on Attic inscriptions before the end of the 5th cent. B.C. Various scholars have seen Archinos' statute that imposed the obligatory use of the Ionic script in Attic inscriptions in 403/2 B.C. (archonship of Eukleides) as a symbolical act on behalf of the reborn democracy. But the reform had first been hesitantly attempted by the regime of the 400 in 411 B.C. (see Meiggs-Lewis, *GHI* 81). Archinos, a moderate democrat who had, significantly, opposed Thrasyboulos' enfranchisement decree (Aristotle, *Ath.Pol.* 40.2), might simply have completed the job first started by the oligarchs.

The same topic had already been taken up, and dealt with more vigorously, by A.J.D'Angour, *BICS* 43 (1999) 109-130, in a paper that we report here with considerable delay. D'Angour brings out the 'Samian connection', especially the philologically attested, but rather abstruse, contribution of the Samian Kallistratos to either the creation of the 24-letter Ionic script or to an unsuccessful attempt at introducing this script in Athens before 403/2 B.C. He examines the possible philosophical background of Archinos' reform; sundry pieces of evidence for the use of Ionic letters in Attica in books, tragedy, and elsewhere; the possible involvement of the archon Eukleides himself in the alphabetic reform; the symbolic and administrative impact of the decree of Archinos. He briefly cites several inscriptions (Meiggs-Lewis, *GHI* 70, 80, 83, 84, 85, 88, 91, 94; *IG* I^3 21, 104) in trying to trace the subtleties underlying the gradual penetration of Ionic script in Attica in the 5th cent. B.C., and ends up with some modern comparanda (alphabetic reforms in communist Russia and China, and in Kemalist Turkey).

3. **Athens. Adolf Wilhelm and Attic Epigraphy.** A.P.Matthaiou, G.Malouchou have edited and published the proceedings of a conference to honor this great scholar in Athens, November 2-4, 2000, sponsored by the Austrian Archaeological Institute, the Ἑλληνικὴ Ἐπιγραφικὴ Ἑταιρεία, and the Epigraphical Museum, *Ἀττικαὶ Ἐπιγραφαί. Πρακτικὰ Συμποσίου εἰς μνήμην Adolf Wilhelm (1864-1950)*, (Athens 2004); abbreviation: *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm*. Twenty-three papers on a wide range of topics are included, beginning with V.Mitsopoulou-Leon, 'Adolf Wilhelm und das Österreichische Archäologische Institut,' C.Habicht, 'Adolf Wilhelm und die attischen Inschriften,' P.Herrmann, 'Adolf Wilhelm und die kleinasiatische Epigraphik,' G.Rehrenböck, 'Das Projekt des Nachdruckes der Kleinen Schriften Adolf Wilhelms bei der Österreichischen Akademie der Wissenschaften,' L.Hallof, 'Ein Index zu Adolf Wilhelms "Kleine Schriften",' K.Hallof, 'Adolf Wilhelm und die Preussische Akademie der Wissenschaften zu Berlin.' We cover the remaining papers, which are on specific inscriptions or topics, in *SEG* LI 26, 42, 93, 228, 255, 270; LII 44, 53; LIII 9, 127, 133; and in our lemmata nos. 7, 33, 57/58, 109, 114, 167, 193, 194, 196, 214, 224-226, 234, 235, 303, 304, 412.

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3 bis. **Athens. Adolf Wilhelm's lost *Attische Urkunden VI* found.** In *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 47-52, H.Taeuber announces the discovery of the last fascicle of Wilhelm's 'Attische Urkunden I-V,' published between 1911 and 1942 in the *Sitzungsberichte der Österreichischen Akademie der Wissenschaften* and reprinted in A.Wilhelm, *Akademieschriften zur griechischen Inschriftenkunde: Teil I* (Leipzig 1974). The hand-written manuscript of Part VI, long presumed lost in the bombing of Wilhelm's house in Vienna on February 21, 1945, turned up in the possession of an English antiquarian whence Professor Sally Humphreys rescued it and graciously donated it to the Akademie in Vienna. Here Taeuber gives a brief description of the manuscript and its contents.

This important volume has now been published, under Taeuber's editorship, in *Adolf Wilhelm: Kleine Schriften. Abteilung III: Schriften aus Adolf Wilhelms Nachlass, Teil I: Bereits publizierte Schriften, Teil II: Unpublizierte Schriften: Attische Urkunden VI* (Vienna 2006). 'Attische Urkunden VI' contains discussions of some 50 published and 1 unpublished inscription and in this useful edition Taeuber provides an invaluable 'Ergänzungsliteratur' (285-296) with references to *SEG, BÉ*, and other publications, and 'Konkordanzen' (297). We will provide a full analysis of this volume in a later number of *SEG*.

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4. **Athens. Writing Athenian law.** Under this title, M.Gagarin, in Cairns-Knox (edd.), *Essays MacDowell* 15-31, offers a compact, illuminating discussion of the importance of written laws. He touches upon issues of ancient literacy and legal procedures, forcefully dismissing the idea that, in Athens at least, inscribed laws were simply symbolical or that they helped small groups to control the city. He submits that 'writing had both a presence and an absence in Athenian law; [it] helped bring the concept and the reality of law directly into the lives of many Athenians. But at the same time, writing was almost entirely excluded from the central judicial process, the trial, which retained its traditional oral form.' (25) 'The Athenians created a two-pronged discourse of law, a written discourse of legislation and an oral discourse of litigation.' (27). See also our lemmata nos. 49 and 1857.

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4 bis. **Athens. Law of procedure in Attic inscriptions.** G.Thür, in Cairns-Knox (edd.), *Essays MacDowell* 33-49, offers a helpful overview of the contribution of Attic epigraphy to the study of procedural law. Using various inscriptions (*IG* I^3 96; *IG* II^2 244, 1641B, 1646A; *IPArk* 17; also our lemmata nos. 40, 49, 213), Thür briefly examines various technical or semi-technical legal terms and procedures (δικάζειν, δικαστής, δίκη, εἰσάγειν εἰς τὸ δικαστήριον, δίαιτα). In the end he makes the claim that 'epigraphy by itself offers only a poor chance for studying the Athenian law of procedure. Only details, certainly not without interest, result', calling for a concurrent study of literary sources on things legal.

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5. **Athens. Athenian proxenies from Asia Minor.** In *Prossenie*, E.Culasso Gastaldi, collects 16 Athenian decrees in honor of individuals from Asia Minor. After a helpful *Introduzione* (11-34), in which she discusses inter alia the functions of proxenoi, their status and familial associations in their own city, the geographical distribution of Athenian proxenoi in the 4th cent. B.C., their interaction with Athenian foreign policy, and their importance for the commercial and economic sectors of Athenian society, Culasso Gastaldi provides full editions of these 16 documents, including physical description and measurements, bibliography, Greek text (based in every instance on autopsy of the stone, often on more than one occasion), notes on readings, *Commento epigrafico*, and *Commento storico*, and a ph. We list these inscriptions here, page numbers in parenthesis: some of them we deal with in separate lemmata.

A. Herakleides of Klazomenai. *IG* I^3 227 + II^2 65. *SEG* LI 32 (35-55).

B. Two families of Abydos. *IG* II^2 49 (58-66).

C. Anaxagoras, Artemon, and Kydias of Iasos. *IG* II^2 3 + 165. *SEG* LI 67 (67-87).

D. Phanokritos of Parion. *IG* II^2 29 (88-101).

E. Straton, king of Sidon. *IG* II^2 141 (103-123).

F. Apollonides of Halikarnassos. *IG* II^2 136 (125-136).

G. Demokrates son of Euboios of Lampsakos. *IG* II^2 205 (137-145); see our lemma no. 117.

H. Protomachos. *IG* II^2 117 b (147-156).

I. Citizen of Phaselis. *IG* II^2 285 (157-164); see our lemma no. 179.

J. Herakleides son of Charikleides of Salamis. *IG* II² 360 (165-182).

K. Apollonides son of Demetrios of Sidon. *IG* II² 343 (183-192); see our lemma no. 175.

L. Apses and Hieron of Tyre. *IG* II² 342 (193-203); see our lemma no. 157.

M. The son of Admetos of Priene. *Agora* XVI 111 (205-222); see our lemma no. 173.

N. Hermo[---] of Herakleia. *Agora* XVI 104 (223-244); see our lemma no. 184.

O. Citizen of Abydos. *IG* II² 540 a (245-253).

P. Sostratos [of Herakleia]. *IG* II² 419 (255-262); see our lemma no. 189.

In *Appendice* I *Disiungenda* she also provides the same treatment for the following:

Q. Kephisodoros son of Demetrios of Abydos. *IG* II² 540 b (265-268).

R. Unknown. *IG* II² 117 a (269-274).

S. Unknown. *IG* II² 535 (275-278).

T. Unknown. *IG* II² 414 d (279-282).

In *Appendice* II *Le lacune incolmabili*:

U. Theophantos. *IG* II² 368. (285-293); see our lemma no. 183.

On 295-298 *Casi incerti*.

Bibliography 299-325. Index of sources, including inscriptions (327-346). Index of personal names, ethnics, place names, festivals, etc. (346-356).

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6. Athens. State decrees, 352/1–322/1 B.C. S.D.Lambert has published the following series of papers on this topic designed as prolegomena to his contribution to *IG* II³ fascicle 2: 'Athenian State Laws and Decrees 352/1-322/1: I. Decrees Honouring Athenians,' *ZPE* 150 (2004) 125-159; 'II. Religious Regulations.' *ZPE* 154 (2005) 125-159; 'III. Decrees Honouring Foreigners, A. Citizenship, Proxeny and Euergesia,' *ZPE* 158 (2006) 85-120; 'III. Decrees Honouring Foreigners, B. Other Awards,' *ZPE* 159 (2007) 101-154; 'IV. Treaties and Other Texts,' *ZPE* 161 (2007) 67-100, including 'decrees excluded,' select addenda and corrigenda to Papers I—III, Chronological Table: year archon, secretary, tribe, year type, Metonic cycle.

Each of these studies is richly illustrated by new photographs of high quality and contains more extensive discussion of textual and contextual issues than is possible within the constraints of an *IG* volume. Lambert takes up a very wide range of subjects, such as chronology, the Athenian calendar, legislative procedure, epigraphic formulas, prosopography, the physical form and topographic setting of honorary decrees, festivals, religious officials, state magistrates, and a host of others.

Lambert's method is to set out the essential facts about each inscription in tabular form with five columns: serial number, date, bibliographic reference, honorand, and honors. Each table is accompanied by footnotes and followed by individual numbered sections devoted to select inscriptions where he discusses the pertinent issues.

Since there are numerous cross-references in these papers and later supplements to, and versions of, earlier texts and discussions, our original plan was to cover all these articles in separate lemmata in the current volume of *SEG*, regardless of their date of publication, rather than delaying coverage until the appropriate calendar year. Unfortunately, because of the large number of resulting lemmata and demands of space, we have had to revise this plan. In *SEG* LIV, accordingly, we cover only the inscriptions in the first three papers by Lambert, nos. I, II, and IIIA as listed above, reserving papers no. IIIB and IV for *SEG* LV, where we shall also include all corrigenda and addenda.

We have not followed Lambert's new serial numbers of State Decrees 1-60, preferring to follow the numbering of *IG*, *SEG*, *Agora* XV and XVI etc.

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7. Athens. Proposers of Athenian state decrees, 286–261 B.C. Under this title, S.Byrne in *Ἀττικαὶ Ἐπιγραφαί Wilhelm* 313-325, compiles a catalogue of 29 men who are on record in Attic inscriptions as proposers of decrees of the boule alone, probouleumatic decrees, and non-probouleumatic decrees during the above period of independence from Macedonian control. For each proposer (11 of whom proposed more than one decree) Byrne provides, where known, name, patronymic, demotic, type of decree, publication reference, and date. In some cases he adds brief comments on the family of the proposer and his other known activities. On 318-321 he discusses the following specific inscriptions, which we deal with in individual lemmata indicated in parentheses: *IG* II² 662 + 760 (191), 669 (193), *SEG* XXI 369 (194), *Agora* XV 80 (194).

Finally, Byrne discusses the official status of these men (321-325), drawing comparisons with similar evidence for proposers of decrees 355-322 B.C. compiled by M.H.Hansen, *GRBS* 25 (1984) 123-155 (*SEG* XXXIV 261). Byrne's catalogue accords with that of Hansen in demonstrating that normally no man could serve on the boule more than twice in his lifetime; proposers of decrees 286-261 B.C. also show not a very high number of probouleumatic decrees as compared with non-probouleumatic decrees (as in 355-322 B.C.) but a ratio of about the same (ca. 21 to 19 decrees). But they represent a 'significant contrast' with their 4th cent. B.C. counterparts in that the attestation of a second term for a councilor is much higher among proposers 286-261 B.C., reflecting perhaps that 'a more constricted circle within the boule may have taken care of the proposing of probouleumata in any one year, with the result that in the event of a second year on the Council the same individuals would be among the small number

of active members and their names were likely to recur among the proposers' (325).

8. Athens. The Συναγωγὴ Ψηφισμάτων of Krateros the Macedonian. D.Erdas devotes a monograph to this subject, *Cratero Il Macedone. Testimonianze e Frammenti* (Tivoli 2002). On 1-25 she presents a detailed, annotated doxography from antiquity to the present on theories about the identity of the author and the nature and scope of his work, favoring the view that he was an otherwise unknown researcher of the 4th cent. B.C. working in the Peripatetic tradition of the collection of πολιτεῖαι and νόμοι and that his work in ten books was limited to decrees of Athens of the 5th cent. B.C.

In an Introduction to the Fragments (27-46) Erdas discusses the chronological order of the decrees followed by Krateros, who copied some by autopsy of the stones, others in the archives of Athens; the considerable use made of the *Collection* by Plutarch in his *Lives* (with a useful list of such passages in an Appendix 303-304); the fact that so many later lexicographers found geographical names in his assessment (of tribute) decrees of the Athenian empire; and the relationship of the documentation in his work to the research plans of Aristotle and Theophrastos.

Erdas next presents (53-249) the fragments, following the order of Jacoby, *FGrH* 342, and adding 2 dubia. For each fragment she gives Greek text with app. cr. and Italian translation followed by a very copious commentary, citing numerous relevant inscriptions. She is attracted to the view that of the quadrennial assessment decrees of the Athenian empire, Krateros included only 'il primo (454/3 B.C.) e l'ultimo,' (410/09 B.C.) We note here significant discussion of the following individual inscriptions: *IG* I³ 10 (60-65); 41 (82-101); 46 (243-249); 48 (202-238); 1492-1499 (232-238). Massive bibliography (51 pages), 7 maps, copious indices including 'Epigrafi.'

On the identity of Krateros see also D.Erdas in E.Lanzillotta (ed.), *Ricerche di Antichitá e Tradizione Classica* (Tivoli 2004) 91-102.

9. Athens. Epigraphic evidence for the political, religious, social, and economic administration of Lykourgos. S.C.Humphreys, *Strangeness* 76-129, reprints her paper 'Lycurgus of Boutadai, An Athenian Aristocrat,' from J.Eadie – J.Ober (edd.), *The Craft of the Ancient Historian. Essays in Honor of Chester Starr* (Lanham, MD 1985) [cf. *SEG* XXXV 238], adding a very helpful 'Afterword' updating the bibliography and adding new evidence, much of it epigraphic, to her discussion; see also our lemma no. 30 on the Athenian ephebeia.

10. Athens. Honors for the Stoic philosopher Zenon. M.Haake, *CQ* 54 (2004) 470-483, examines the authenticity of the decree in honor of the Kitian philosopher Ζήνων, which, in its most complete form, is transmitted to us in the writings of Diogenes Laertios (7.10-12). At first glance, the decree —purportedly dating to the archonship of Arrheneides (262/1 or 261/0 B.C. according to Haake; cf. *SEG* LIII 9)— appears to have a preamble and an overall structure perfectly compatible with preserved 3rd cent. B.C. Athenian examples, but Haake dissects it 'against the background of the epigraphical habit of [contemporary] Athenian honorary decrees' (474). In the process, he offers a rigorous overview of secondary bibliography and cites numerous inscriptions relating to Hellenistic philosophers that help evaluate various aspects of Zenon's honors (cf. *SEG* LIII 25). We single out: *IG* II² 886, 1006; *IG* VII 2849; *IG* XII.6.128; *SEG* XLI 1003; *IvO* 293; *I.Iasos* 198; see also our lemma no. 198. Of particular interest is his analysis of the epigraphical and literary attestations of the terms κατὰ φιλοσοφίαν and παράδειγμα. Haake finds fault with the publication clause which calls for the erection of two stelai in two gymnasia. In the end he concludes that Apollonios of Tyre (arguably Diogenes' source) forged the decree imitating real examples that he had consulted in collections of inscriptions, such as those of Krateros (see our lemma no. 8) and Polemon.

11. Athens. Honorary portrait statues commissioned by the state in the Hellenistic and Roman periods. É.Perrin-Saminadayar in Y.Perrin (ed.), *Iconographie impériale, iconographie royale, iconographie des élites dans le monde gréco-romain*, (*Travaux du Centre de Recherche en Histoire de l'Université de Saint-Étienne*, 1), (Saint Étienne 2004) 109-137, examines this question from the perspective of the voting procedures of the granting body, the financial aspects of the decision, the specifications for and the problems involved in denoting the place of erection, difficulties in producing the statues on time, reuse of older statues (μεταγραφία and μεταρρυθμίζειν), recycling earlier statues (cf. our lemma no. 787), attitudes toward reuse and recycling, the status of the public portrait, and the primacy of the inscription on the base. He cites numerous inscriptions of which we single out *IG* II² 500, 512, 646, 792, 839-844, 900, 1011, 1012, and 3850; and several passages of authors like Cicero, Dio Chrysostomos, and Pausanias.

11 bis. Athens. Pompey and Athens. M.C.Hoff, in L.de Blois et al. (edd.), *op.cit.* (cf. our lemma no. 529) 327-336, argues that a (painted?) inscription on the Gates of Athens, written for Pompey during his visit to Athens in 62 B.C. (Plutarch, *Pompey* 27: προσεδοκῶμεν, προσκυνοῦμεν, εἴδομεν, προπέμπομεν) implies that he was recipient of divine honors, as in Delos (*I.Délos* 1641), Side (*I.Side* 101), and Mytilene (*IG* XII.2.59). H. collects the literary and epigraphic evidence for Pompey's relations to Athens: *IG* II² 1035 (L. 47: [ἀ]πὸ τοῦ δείγματος τοῦ ἀνατεθέντος ὑπὸ Μάγνου; a building where samples of goods were displayed?; 333 with note 27); 4100/4101 (statues of his grandfather and father; 332); *ILLRP* 502 (the epitaph of a centurion of Pompey; 336 note 41).

12. Athens. Official ceremonies for the reception of sovereigns at Athens in the Hellenistic period. Starting from the literary sources (especially Polybios 16.25-26 and Livy 31.14.1-15.2) for the reception of King Attalos I of Pergamon at Athens in 200 B.C., É.Perrin-

Saminadayar, *BCH* 128/129 (2004/2005) 351-375, examines the protocol observed by the Athenians in welcoming ceremonies for distinguished visitors. He maintains that there was a two-part protocol consisting of the ἀπάντησις (the first stage of the protocol), which was by no means unique to Attalos or other sovereigns but had been bestowed upon e.g. the returning Alkibiades and Demosthenes, and then the ἀποδοχή (the second stage). That these were procedures well-known at Athens and often employed he argues on the basis of several ephebic inscriptions, such as *IG* II² 1006, 1008, 1011, 1078. The ephebes often marched out to meet and then escort the honorand into the city. On the basis of *SEG* XLIX 574, a fragmentary Athenian inscription found in Stiris, Perrin-Saminadayar (364-366) suggests that there was a special Athenian magistrate put in charge of the hospitality for distinguished visitors during their soujourn in Athens (the ἀποδοχή). He signals that he has prepared a new edition of this inscription to appear in *Attica Epigraphica. A Symposion in honor of Christian Habicht* (forthcoming). Features of the ἀποδοχή included participation in public sacrifices, entertainment at dinner in the Prytaneion, and the invitation to address the Athenian ekklesia. On 372-375, Perrin-Saminadayar comments on some non-official visits of royalty and other elite for purposes of study, pleasure, and tourism [On this subject cf. also A.Chankowski, 'Processions [illegible] cérémonies d'accueil: une image de la cité de la basse époque hellénistique?', in P.Fröhlich - C.Müller (edd.), *Citoyenneté et participation a la basse époque hellénistique* (Geneva 2005) 185-206, to be presented in *SEG* LV].

13. Athens. The Νεανισκάρχης. For an analysis of the epigraphic evidence for this officer in Athens see our lemma no. 1912.

14. Acharnai and the adjacent demes. M.Platonos-Yiota has published a voluminous monograph with the self-explanatory title *Αχαρναί. Ιστορική και τοπογραφική επισκόπηση των αρχαίων Αχαρνών, των γειτονικών δήμων και των οχυρώσεων της Πάρνηθας* (Acharnai 2004), in which she has collected abundant archaeological material found in, or related to, the wider area of Acharnai. This material covers a huge chronological range from prehistoric times down to the late Byzantine period, and is lavishly illustrated with hundreds of good b/w and colored photos or drawings. In her own words, the author has tried to strike a balance between pedantry and popularization, and she ought to be congratulated for the scope and content of her work.

Unfortunately, in her treatment of epigraphical material the result tends to be uneven and perhaps not always up to the author's intentions. Included are numerous, old and new, inscriptions, variously arranged under several categories. For many of these texts the author provides *IG* references, but quite often, when she does not, it is difficult to discern a logical pattern in her choice. Thus, the same inscription may appear here with its *IG* number, there in some other form, usually under the name of the ed.pr. This practice can be very frustrating for the reader and seriously hampers the utility of this work. What is more, some texts are transcribed in capital letters, others in minuscules. Grave accents are by and large absent; brackets are omitted haphazardly. Occasionally the same text may be edited in different forms

in different sections of the book. Not infrequently, long known texts are reported to be unpublished. We have tried to bring some order to these inconsistencies.

Even given the limitations outlined above, it must be stressed that the epigraphical material included in this book is of first-rate importance. Especially valuable is the topographical information given, as well as indications of the current location of some of the stones. We highlight the significance of unpublished material from the big pre-Olympics works of the late 1990s-early 2000s, which we report in individual lemmata. Anyone interested in the history, archaeology and epigraphy of the important deme of Acharnai (χωρίον μέγιστον τῆς Ἀττικῆς τῶν δήμων καλουμένων: Thucydides 2.19.2) and the adjacent demes must consult this book, but they are warned to proceed with caution. Below we present a concordance of inscriptions mentioned by Platonos-Yiota, with reference to page numbers and indications of photographs.

IG I²	*Αχαρναί*	*IG* II²	*Αχαρναί*
1083	214 (ph.)	4040	264
IG I³		4080	264
1131	51	4317	264
1303	246 (ph.)	4387	264
1371 bis	249	4481	264
1451	229	4513	265
IG II²		4529	265
1206	83/84	4850	109
1207	84	4938	265
2793	262	5730	228
2953	261	5778	232
2962	262	5779	232
2963	262	5780	232/233 (ph.)
3039	262	5781	233
3104	261, 262	5782	233
3106	262	5783	233
3112	262	5784	233
3487	262	5785	233/234
3507	263	5786	234
3508	262/263	5787	215
3578	263	5787a	136, 216/217 (ph.)
3579	263	5788	215
3607	263	5789	234
3621	263	5790	234
3748	263	5791	234
3833	263	5792	234/235
3869	264	5793	235
3927	264	5794	235
3963	264	5795	235
3988	264	5796	235

IG II^2	*Αχαρναί*	*IG* II^2	*Αχαρναί*
5797	215	5839	244, 274
5798	236	5840	244
5799	236 (ph.)	5841	244
5800	215	5842	216
5801	237	5843	244
5802	237	5844	244/245
5803	237	5845	245
5804	237	5846	216
5805	237	5847	245 (ph.)
5806	237	5848	216
5807	237	5849/5850	246
5808	237	5851	246
5809	215	5852	216
5810	238	5853	216
5811	238	5854	246
5812	238	6025	228
5813	238	6146	218, 272/273 (ph.)
5814	238	6417	31
5815	238/239 (ph.)	6748	228
5816	239	6808/9	228
5817	215	6829	218, 274
5818	239	7213	216 (ph.), 276, 352
5819	240	7264	219
5820	240 (ph.)	7668	247
5821	241	7869	249
5822	241	9121	248
5823	241	9806	228
5824	241 (ph.)	10162	229
5825	242	10715	229
5826	242	10998	223
5827	242	11569a	218 (ph.), 272
5828	242/243 (ph.)	11604	223
5829	215	11986	249
5830	216	12109	249
5831	242	12349	247
5832	242	12465	249
5833	242	12846	249
5834	242	12944	229
5835	244	*SEG*	
5836	244	XVI 193	225 (ph.)
5837	244	XIX 181	56 (ph.)
5838	244	XIX 182	56 (ph.)

SEG	*Αχαρναί*	*SEG*	*Αχαρναί*
XXI 519	82/83	XLIII 26	86-88 (ph.)
XXVIII 340	249	**Rhodes-Osborne**	
		88	72 (ph), 89/90

On 469-530, Platonos-Yiota compiles a prosopography of Acharnians consisting of 630 persons, which, she claims, is the largest of its kind of all non-urban Attic demes. On 531-539, she presents various famous Acharnian families, relying heavily on Davies' *APF*.

15. Sounion. The Deme of Sounion. *SEG* L 17; LIII 17. In a kind of companion volume to the work of Platonos-Yiota on Acharnai in the previous lemma, M.Salliora-Oikonomakou†, another member of the Greek Archaeological Service, has published ∎ monograph on the ancient deme in the district that she administered for many years, *Ο Αρχαίος Δήμος του Σουνίου. Ιστορική και Τοπογραφική Επισκόπηση* (Koropi 2004). It is also lavishly illustrated with many color photographs, maps, drawings, and spectacular aerial photographs. After preliminary chapters on previous scholarship and early travelers, geology, climate and vegetation, prehistoric remains, etc., the core of the book is a very detailed topographical account of the territory of Sounion, its antiquities, physical characteristics, mineral resources, marble quarries, roads, water supply, boundaries, harbors, public buildings, cemeteries, farm houses, and many other features. Inscriptions play an important role and the author is often careful to locate the places where they were discovered as an integral part of her topographic discussion. She begins with the fortress and the sanctuaries of Athena and Poseidon and works up the east coast, describing the excavated remains of the agora at Limani Pasa, which she identifies as the agora of the genos of the Salaminioi (see our lemma no. 211), then Pountazeza (ancient Πορθμός?), Gaidouromandra (ancient Πάνορμος?) 51-72, Laureion (73-76), Kamariza, Megala Peuka, and then inland to Agrileza and the agora of Leukios, and the heart of the mining district.

On 149-156 a prosopography of Σουνιεῖς, followed by a similar list of all citizens who had dealings with the deme, especially through the mining operations as attested in the accounts of the Poletai (157/158). In an extremely valuable Appendix of 153 items, Salliora-Oikonomakou places all of us in her debt by compiling and publishing a catalogue of all antiquities that she has been able to track down from excavations, chance finds by the operators of the modern mines, etc. with notes on their place of finding, present location with inventory number where relevant, bibliography where relevant, descriptions, some measurements, present whereabouts, etc. Of these objects, 143 are inscriptions and many are apparently unpublished. We take this opportunity to include all of these in *SEG* and to pick up others previously published but never included in *SEG*. We append also lists of those inscriptions in Salliora-Oikonomakou's catalogue previously published in corpora and *SEG* for which she reports no change in the text. [We apologize in advance for any resulting duplication; some of these stones were found and reported only in the 19th century and have not always been easy to track down through the author's incomplete and sometimes rather haphazard bibliographic references, Stroud].

IG I^2	Salliora-Oikonomakou no.	*IG* II^2	Salliora-Oikonomakou no.
830 a	88	10556	2
830 b	89	10558	1
831	80	10603	5
833	76	10832	12 (ph.)
922	142	10847	13
IG I^3		10866	15 (lemma no. 360)
1024	88, 89	11025	18
1026	80	11038	20
1027	76, 102	11082	21
1400	142	11679/80	29
IG II^2		11760	32
1180	107	11903	55
1365	105	12029	40
2634	112	12108	43
2636	122	12191	44
2638	113	12195	143
2653	130	12201	45
2714	129	12346	46
2737	98	12393	47
2750	125	12618	49
2857	96	12648	50
2938	100	12659	51
2940	99	12726	52
4598	74 (our lemma no. 357)	12737	53
4633	81	12775	54
4856	75	*SEG*	
4861	95	XIII 223	62
4985	38	XVI 178	93
5486	27	XVI 195	24
6353	24	XVII 119	34
7016	37	XXIV 234	8
7416/7	7	XXVI 137	132
7425	19	XXVI 227	137
7448	56	XXVI 266	134
7742	42	XXVIII 204	120
8412	60	XXVIII 205	116
8927	58	XXVIII 206	114
9030	23	XXVIII 207	135/136
9273	39	XXVIII 208	140
9446	16	XXVIII 329	31

SEG	Salliora-Oikonomakou no.	*SEG*	Salliora-Oikonomakou no.
XXXII 233	117	XLIV 185	48 (our lemma no. 337)
XXXII 236	128	XLVI 221/222	135/136
XXXII 269	86	XLVI 260	85
XXXII 313	139	XLVI 282	48 (our lemma no. 337)
XXXIII 175	123	XLVIII 172	127
XXXV 30	131	XLVIII 229	104
XXXV 172	35	L 206	94
XXXIX 210	84	L 208	90/91 (our lemmata nos. 325/326)
XLI 222	26	L 208 bis	92
XLIII 92	17	L 208 ter	93

Some omissions from Salliora-Oikonomakou's catalogue include: *IG* II^2 10051, 11697, 13032; *SEG* XV 164, XXVII 39, XXIX 158, XXXIV 168, XL 175, XLII 195, XLVIII 173, L 207. We cover the remaining inscriptions in Salliora-Oikonomakou's book in separate lemmata.

16. Marathon. H.R.Goette and T.M.Weber, *Marathon. Siedlungskammer und Schlachtfeld – Sommerfirsche und Olympische Wettkampfstätte* (Mainz am Rhein 2004), have offered a lavishly illustrated monograph devoted to the famous historical site. The authors trace the history of Marathon from antiquity to modern times, exploring not only its landscape and monuments, but also its perception as a resounding symbol of liberty by virtue of the homonymous battle. Even though the book seems to aim primarily at the educated general public, it contains numerous inscriptions in the original text (with German translations), most of them accompanied by excellent, mainly colored, photos or drawings:

IG I^3	*Marathon*	*IG* II^2	*Marathon*	*IGUR* IV	*Marathon*
3	65/66 (ph.)	3606	109-111 (ph.)	1528	56-58 (ph.)
523	82 (dr.)	3970	122	*SEG*	*Marathon*
1015bis	65/66 (ph.)	3973	124	XXV 239	128 (ph.)
1082	38 (ph.)	3977	125/126 (ph.)	XXXII 206	98
1467	86 (ph.)	4774	122	XXXIII 121	113
1472	55 (ph.)	5189	111/112 (ph.)	XXXV 210	125 (ph.)
IG II^2	*Marathon*	7296	96-98 (ph.)	XXXVI 267	23 (ph.)
2609	39	9631	128 (ph. only)	XLVI 286	127/128 (ph.)
2933	37/38	13196	125	XLVI 313	115 (ph.)

17. Attica. The cave of Pan at Vari. This is the subject of an erudite monograph by G.Schörner and H.R.Goette, *Die Pan-Grotte von Vari, mit epigraphischen Anmerkungen von Klaus Hallof* (Mainz am Rhein 2004) [for a review, by and large favorable, see J.Wickens, *AJA* 110.4 (2006), available only online]. As the subtitle suggests there is great emphasis on epigraphical material, some of which has been examined by Hallof through squeezes. Below we provide a list of inscriptions presented in this monograph; most are accompanied by high quality photos and/or drawings:

IG I²	*Pan-Grotte*
790-800	95-98
IG I³	
974	55/56
975	56/57
976A	44
976B	49
976C	50/51
977	51-54
978	50
979	46/47
980	42-44
981	47-49 (our lemma no. 76)
982	44-46
1247	56
IG II³	
4650	64-67
4651	62-64
4652	69-71 (our lemma no. 318)
4653	71-74 (our lemma no. 319)
4654	67-69
4655	57-59 (our lemma no. 320)

See also our lemmata nos. 76/77, 97-106, 317-321.

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18. Athens. The deme of Euonymon (Ελληνικό). Grave monuments. On the basis of newspaper reports, J.Whitley, *AR* 50 (2003/2004) 8, briefly notes excavations at the Old Airport of an extensive cemetery of 150 graves, with impressive marble grave monuments of ca. 350-300 B.C. 'Demotics on the associated inscriptions identify the cemetery as belonging to the anc. Deme of Euonymos.' (sic)

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19. Athens. Religion in the Attic demes. In *Strangeness* 130-196, S.C.Humphreys examines many aspects of cult, ritual, festivals, dramatic performances, sacrificial calendars, deme legislation, finances, scheduling of deme assemblies, interaction with the epheboi, sacred personnel, and other features of a 'dialogue between the demes and the city in which demes might take an active and creative role' (130). She notes that various questions touched on here are discussed in more detail in her forthcoming book on kinship in Athens (130 note 1). A very large proportion of the evidence cited is epigraphic and it would be impossible to cover all of it in *SEG*. We deal in separate lemmata with the following individual texts: *IG* I³ 3, our lemma no. 36; *IG* I³ 8, our lemma no. 39; *SEG* XLIX 141, our lemma no. 207 [Despite the fact that this is a very technical chapter in a (not inexpensive) book published by Oxford University Press, it has been decided to print throughout, in place of quoted Greek passages, only transliterations into the English alphabet. This seems to be yet another example of a recent trend, whereby even reputable publishing houses insist on their authors avoiding Greek texts, in the name of "reaching out to wider audiences". What a Greekless reader could make of the three-line transliterated 'quotation' of a Greek inscription on p. 169 is puzzling. We call for this practice to stop before it becomes the norm, the editors].

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20. Athens. The Anthesteria festival. S.C.Humphreys, *Strangeness* 223-275, conducts a detailed, chronologically arranged examination of all the testimonia, including epigraphic, for the history, administration, and procedure of the Ἀνθεστήρια, urging that we must be prepared to consider significant changes in ritual over time, even in large, traditional festivals such as this.

On this topic, see also R.Parker, *Polytheism and Society at Athens* (Oxford 2005) 290-326, which we will cover in *SEG* LV.

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21. Athens. Private religious associations. In *Thusias heneka kai sunousias. Private Religious Associations in Hellenistic Athens* (Athens 2003), I.N.Arnaoutoglou presents a thorough examination of the evidence, mostly epigraphic, for the history, origins, chronology, organization, religious practices, procedures at meetings, constitutional and religious status, qualifications for membership, publication of their decrees, officers, property, and many other aspects of ὀργεῶνες, θίασοι, and ἐρανισταί. On 126-130 detailed discussion and catalogue of decrees containing the words δόγμα and νόμος. Extended examination of the concept of juristic personality and its absence in the members of these associations, 119-144. The author provides an invaluable catalogue of all published inscriptions of private associations, 171-185. Prosopography of Athenian cult associations 187-205 (611 entries). For discussion of some individual documents see our lemmata nos. 212, 235.

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22. Athens. Epiphany in the Eleusinian Mysteries. In an article under this title, K.Clinton, *ICS* 29 (2004) 85-101, explores this topic adducing numerous pieces of literary and epigraphical evidence. We draw the reader's attention to the following inscriptions: *IG* I³ 6, 79; *IG* II² 3661, 3709, 3764, 3811, 4058. Topics investigated include the Ἀνάκτορον (=Τελεστήριον), the ἱεροφάντης and the ἱεροφάντιδες. See also our lemmata nos. 37 and 45.

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23. Athens. The Cult of Hygieia. In a study of the representations of Ὑγίεια in Classical sculpture and vase-painting, I.Leventi, *Hygieia in Classical Greek Art* (Athens 2003), refers to the following inscriptions: *IG* II² 171 (152 R 68), 4356 (132/133 R 11), 4357 (147 R 50), 4402 (149 R 56), 4960/4961 (134/135 R 14). See also our lemmata nos. 71 and 507.

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24. Athens. The sanctuary of Apollo Hypoakraios and Imperial Athens. Under this title, P.E.Nulton has published a monograph in the series *Archaeologia Transatlantica* 21 (Providence 2003). After discussing the history of the site and its excavation, topographical issues, questions of date and functions, he presents a catalogue of 68 inscribed marble plaques dedicated to this deity by Athenian archons in the Roman imperial period. The sanctuary is located in a cave high up on the northwest slope of the Acropolis, where most of the plaques were discovered by P.Kavvadias in excavations in 1896/7. Others come as chance finds from assorted sites in the lower city, particularly the post-Herulian wall in the Agora. He argues that this was a new cult inaugurated under Augustus, who had well-attested ties to this deity, and that it was 'an extension of that of Apollo Patroos, the ancestral divinity of Athens.' He is at pains to establish that there was only this one cult of Apollo on the north slope, rejecting the view that there was a duplication of sanctuaries of Olympian Zeus and Pythian Apollo on the north slope of the Acropolis and in southeastern Athens (see our lemmata nos. 242/243). The cult came to an end with the archonships that provided its only dedicants. The name of the magistrate is normally inscribed within a myrtle crown in relief. Nulton provides on 89-91 a concordance to his catalogue, but it is defective, lacking, among other things, many *SEG* references. Several of the plaques have been published in *IG* and *SEG*.

Brief notes on 3 of the plaques in *An.Ép* (2003) 1635-1637.

We cover the inedita etc. in separate lemmata; see nos. 75, 242, 243, 258-299.

[The printing of the Greek in this book leaves much to be desired. There are many misprints, several bizarre inconsistencies in the use of capital letters, often all accents and breathings are omitted, and punctuation is irregular. Letterforms are often inaccurately represented. For examples see our lemmata nos. 268, 276, 297, Stroud].

In a review, M.Hoff, *JRA* 17 (2004) 714-715, catalogues many of these problems, questioning why Nulton chose 'Hypoakraios' over the more frequently attested 'Hypomakrais,' and dating the introduction of the cult in the cave to the reign of Claudius (see our lemma no. 260). We note some of Hoff's other observations under the individual lemmata nos. 259, 260, 282, 291.

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25. Athens. Cadastres and related documents. See our lemma no. 1830.

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26. Athens. A numismatic commentary on the inventory lists of the Athenian Acropolis. Under this title, E.Kosmetatou, *RBN* 147 (2001) 11-37, presents a detailed catalogue of all the coins dedicated on the Acropolis and recorded in the surviving inventories *ca.* 422-304/3 B.C. and in *IG* I^3 383. Included are bibliographic references, quotations of the Greek text describing the coins, translation, citations in *IG*, and date. She appends a brief history of the Acropolis treasures and treasurers and in the commentary discusses, inter alia, Persian Darics (Δαρεικοί), Kyzikene and Phokaian staters, counterfeit coins and the Athenian law of Nikophon, 375/4 B.C. (see our lemma no. 107), mint equipment, gold half-obols, and uncoined silver for the military fund.

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27. Athens. Coinage dies in 4th cent. B.C. inventories. C.Flament, *ZPE* 150 (2004) 149-154, takes issue with earlier theories concerning the recording of monetary dies in Athenian inventories. He discusses in detail *IG* II^2 1408, LL. 11-13 (398/7 B.C.), and *IG* II^2 1409, LL. 5/6 (395/4 B.C.), in order to show that the association of the instruments recorded there with the dies used in the late 5th cent. B.C. for the striking of gold coinage is far from certain. Moving to *IG* II^2 1424a [misleadingly cited as *IG* II^2 1424], 1425, 1438, 1469, and 1471, Flament tries to trace the storage history of certain dies in the 4th cent. B.C. His analysis suggests that they were not equipment withdrawn from circulation, but dies frequently utilized, something that would account for their increasing deterioration, as reflected in the inventories.

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28. Athens. Persian objects in Athenian inventories, 5th-3rd cent. B.C. For discussion and compilation of all these objects in the inventories of the Athenian Acropolis and the Asklepieion, see our lemmata nos. 222 and 1887.

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29. Athens. Large gemstones in the inventories of the Athenian Acropolis. Citing evidence from the inventories *IG* II^2 1388, 1400, 1401, 1407, 1415, 1421, 1424a, 1425, 1428, 1443, 1455, and 1460, E.Kosmetatou, *ZPE* 146 (2004) 81-84, speculates on the possible existence of cameos in the early 4th cent. B.C. Ὄνυξ (very often designated μέγας) seems to be the keyword. See also our lemma no. 1887.

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30. Athens. The ephebeia. In *Strangeness* 114-117, 188-191, S.C.Humphreys collects a useful set of references to inscriptions illustrating the formulation of the regulations for the Athenian ephebeia under Lykourgos, especially festivals like the Ἐπιτάφια, the procession for Pallas, competitions like torch-races, εὐταξία, and javelin throwing. See also our lemmata nos. 203 on *IG* II^2 1250, 114 on the unpublished law of 354/3 B.C. (Agora I 7495), and 1849.5.

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31. Athens. Contests at the Theseia. See our lemmata nos. 303 and 1849.

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32. Athens. Defixiones and athletic contests. See our lemma no. 1883.

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33. Athens. Prosopography, onomastics, and restoration. S.D.Lambert in *Ἀττικαὶ Ἐπιγραφαί Wilhelm* 327-341, examines the principles of 'Restoring Athenian Names,' based on 76 specific examples of names beginning with pi and tau. He recommends first 'go back to the roots,' i.e. autopsy of the stone, consultation of earlier (sometimes unpublished) transcriptions made before the stone was lost or broken. Secondly, 'avoid overrestoration,' i.e.

'unequivocal restoration of one name where others are at least equally possible.' Thirdly, 'follow the trend,' i.e. known patterns of nomenclature such as, humans in Attica are seldom given the names of gods; a more common name is a preferable restoration to a significantly less common one; naming and local characteristics in some (particularly rural) demes; names going out of fashion; rarity of demotics used as personal names; correspondence between fathers' names and sons' names, etc. For each of these and other challenges to restoring Attic names Lambert chooses significant examples, some of which we have covered in *SEG* LI 42, 93, 228, 255, and 270, and others in our lemmata nos. 109, 167, 196, 224, 303.

34. The archonship of Philokrates, 276/5 B.C. C.W.Müller, *RhM* 146 (2003) 1-9, takes issue with the dating of the eponymous archon Philokrates, whose archonship is inexorably linked with the chronology of the Hellenistic Academy. He synopsizes the history of modern scholarship on the topic, from the original placement of Φιλοκράτης in 268/7 B.C., to his subsequent downdating to 266/5 B.C., and finally to his updating to 276/5 B.C. Unable to find any lucid explication of the latter chronology, Müller lambasts the fact that such chronological questions, despite their wider historical implications, have long remained the privileged field of a narrow circle of initiates who have failed to enlighten the 'plebs misera' [criticism not totally unjustifiable, Papazarkadas]. In *RhM* 147 (2004) 105/106, C.Habicht offers a prompt, constructive response, for which see our lemma no. 192.

35. Athens. The name Στησαγόρας on Attic pottery, Archaic. H.Mommsen, *AK* 45 (2002) 27-39 (ph.), discusses the identity and family affiliation (son of Kimon I) of this young man represented and labelled on two Attic vases depicting horses, one in Brauron (Brauron Museum inv. no. 1591) and the other in the Metropolitan Museum in New York (inv. no. 17.230.14).

36. Marathon. Regulations for the Herakleia, after 490 B.C. *IG* I³ 3. *SEG* XXXIV 1;* XXXVI 137; XXXVII 249; XLV 2264; XLVI 9; LI 9, 48. S.C.Humphreys, *Strangeness* 134/135, warns against interpreting this inscription as evidence for 'state organization of the games. It suggests rather negotiations between local notables, eager to celebrate the fame of their deme and sanctuary and to draw participants from all over Attica and (perhaps) the council and assembly at Athens.'

37. Athens. Decree concerning the Eleusinian Mysteries, *ca.* 460 B.C. *IG* I³ 6. *I.Eleusis* 19. *SEG* XLVIII 31, 36, 44.* K.Clinton, *op.cit.* (our lemma no. 22) 86/87, prints LL. 5-14 of *IG* I³ 6c (English translation), suggesting as highly probable the following new restoration for LL. 5-9:

[. . . . . . ¹² . . . . . .] ὀβολ[ὸν παρὰ τ]-
[ô μύστο hεκάστ]ο : hιερ[οφάντι]-
[δε λαμβάνεν hε]μιοβέ[λιον hε]-
8 [εκατ]έραν [παρὰ τ]ô μύστο [hε]κά[σ]-
[το·] *etc.*

If so, the hierophantides were not a Hellenistic invention, as traditionally assumed.

38. Athens. Decree concerning the genos Praxiergidai, ca. 460-450 B.C. *IG* I³ 7. *SEG* L 32;* LII 53. Without studying the stone, but suggesting a slight, albeit significant, readjustment of the two lower fragments of the monument, N.Robertson, *GRBS* 44 (2004) 111-161, offers a new, considerably revised, edition of the decree. Keeping the stoichedon pattern of 40 letters, Robertson provides the following text for LL. 8-10:

8 [ο τô] τε̂ς θεῶ κατὰ τὰ πάτρι[α· ὅταν δὲ hε hιέρεια θύει]
[hοι] κολακρέται διδόντον [τὸ ἀργύριον. *vacat*]
[τά]δε hο Ἀπόλλων ἔχρεσεν· ἄ[μεινον Πραχσιεργίδαις]

Section III (stoichedon 32-33) is reconstructed by Robertson as follows:

[. . . . . . . ¹⁵⁻¹⁶ . . . . τὴν δὲ hιέρειαν π]αρέ- Fr. C
16 [χεν δῖον κόιδιον Πραχσιεργί]δαις ᵛᵛᵛ
[κριὸν δὲ θῦσαι ἐμ πόλει· ᵛᵛ τὸ] δὲ κόιδιον
[τοῖς παρôσι hυποστορενύ]ναι κατὰ τὰ ᵛ
[πάτρια· hóτο δὲ ἄλλο δε̂ται π]αρέχεν ᵛᵛᵛ
20 [τὸν δὲ πέπλον παραδιδόναι. τ]ῶ δὲ Θαργελι-
Fr. ■ [ôνος μ]ε[νὸς φθίνοντος πρὸ τ]ρίτες διδόναι
[μι]ᾶς ἐμέ[ρας σῖτον πάσι τὸ]ν ἄρχοντα ᵛᵛᵛ
[ᵛ] κατὰ τὰ πάτρ[ια *vacat*] *vacat*
24 [ᵛ] Π[ρ]αχσιεργί[δας τὸν πέπλον] ἀμφιεννύ[ν]-
[αι· ᵛᵛ] Πραχσιερ[γίδας δὲ παρέ]χεν ᵛᵛᵛᵛ
[ᵛ μέ]διμνον χρ[ιθôν *vacat*]
vacat

English translation, justification of the re-alignment, extremely detailed line-by-line commentary including robust overview of the modern scholarship. Drawing material from Nikomachos' sacrificial calendar (for which see our lemma no. 53) and from diverse literary sources, Robertson scrutinizes the related festivals of the Plynteria and Kallynteria. The latter is, according to the author, the occasion recorded in *IG* I³ 7. Provocatively, Robertson argues that the dressing of the statue with the peplos was a striking innovation at the time. He sees Athens' preoccupation with adorning a statue with a peplos as Boiotian in origin, connects it to Athens' hegemonical undertakings in Central Greece in the period before Koroneia and accordingly re-affirms a date in 460-447/6 B.C. for *IG* I³ 7.

Robertson returns to this text in M.B. Cosmopoulos (ed.), *The Parthenon and its Sculptures* (Cambridge 2004) 106, where he briefly outlines his interpretation that the dressing of the statue in LL. 11 and 24/25 is in the new peplos that was presented at the Great Panathenaia. The Praxiergidai, who have regularly cleansed the statue of Athena at the annual Plynteria festival, are now instructed to dress it every four years in ■ new peplos. 'Thus interpreted, the decree is very close to proof that the peplos ceremony was adopted by Athens a little before the mid-fifth century.'

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39. Sounion. Cult regulations, ca. 460-450 B.C.? *IG* I^3 8. *SEG* X 10; XLIII 1235; L 17. S.C.Humphreys, *Strangeness* 135, questions whether this is a deme decree and suggests that Sounians may have appealed to the Athenian demos for a ruling after encountering difficulties in collecting dues from ships. She regards Wilhelm's restoration ἰδίον in L. 18 as unlikely—'there is no indication that warships are contemplated'—and Woodhead's ['Aἰθεναίον] 'somewhat unsatisfactory.' If τριετερίς refers to a biennial festival '(conceivably the ship race of Lysias 21.5) there may be a case for restoring e.g. [λέχσιν] in L. 24 and [μέχ]ρι τε̂ς ἐχσαγίσεος in L. 23, understanding exagisis as 'consecration'.

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40. Athens. Decree concerning Phaselis, 469-450 B.C.? *IG* I^3 10. *SEG* LI 27*. While accepting the high chronology for this decree, G.Thür, *op.cit.* (our lemma no. 4 bis) 38/39, examines LL. 18/19, now authoritatively restored in the corpus as [ε]ἰ μὲν καταδικάσι|[ει, ἡ καταδίκ]η ἄκυρος ἔστω. Noting that elsewhere (LL. 9/10, 16/17) only the polemarch 'is allowed to accept an action (δίκη)', Thür urges the rejection of the traditional supplement, and the return to Dittenberger's passive construction: [ε]ἰ μὲν καταδικασι|[θε̂ι, ἡ μὲν δίκ]η ἄκυρος ἔστω. '[Ephialtes'] reforms cannot date the decree. Only 'soon after the battle of Eurymedon' (469 B.C.) can stand.'

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41. Athens. Decree concerning the colony at Brea, ca. 445 B.C. *IG* I^3 46. *SEG* LII 39.* G.E.M.De Ste. Croix, *Athenian Democratic Origins* (Oxford 2004) 11, argues that the purpose of Phantokles' rider in LL. 36-46, 'cannot have been to exclude the Pentakosiomedimnoi and Hippeis…No member of one of the two highest classes would want to emigrate, especially to such an uncivilized area as Thrace, and lose his Athenian citizenship.' He supposes the lost earlier part of the decree provided that Thetes alone should participate in the colony. 'The order of the words in the rider, mentioning the Zeugitae after the Thetes, is in favor of this.'

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42. Athens (now in Paris). Financial decrees of Kallias, 434/3 B.C. or later? *IG* I^3 52. *SEG* LIII 52.* S.C.Humphreys, *Strangeness* 137-139, adopting 434/3 B.C. as the date, rejects the view that the money of the Other Gods was moved to the Acropolis for security reasons and that this shift represents a state takeover. She suggests rather that the whole process began

when 'the bodies responsible for managing some sanctuaries discovered that loans to the state provided a more reliable source of income than loans to individuals.' When it came time to pay back some of these state loans, it was decided that the capital should be kept on the Acropolis and managed by a new set of treasurers.

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43. Athens. Assessment decree, 425/4 B.C. *IG* I^3 71. *SEG* LIII 55,* 62, 2200. L.Kallet, *Hesperia* 73 (2004) 485-487 (ph.), in discussing the fragments assigned to 'List 39,' *IG* I^3 289, 416/5 B.C.? (see our lemma no. 68), takes up the restoration of [ΔΔΔ]⊢⊢⊢II Νοτιε̂[ς] in Fr. 3, L. 41 of that list, which is the equivalent of an annual tribute of 2,000 drachmas. In seeking ■ date for this list, the editors of *ATL* cited the assessment of Notion in *IG* I^3 71 as proof that the list cannot belong to 428/7-422/1 B.C., for in *IG* I^3 71 the assessed figure is only 100 drachmas. Kallet observes that this conclusion is based upon a possible omicron and a terminal nu, followed by a *vacat* in Col. II, L. 107 on Fr. 30 and a dotted H restored in Fr. 29, a non-joining fragment placed here to the left of Fr. 30 by the editors of *ATL*, i.e. Ḥ vacat [Νότι]ọν. The order in which the cities were listed in Fr. 30 of *IG* I^3 71 is not paralleled in other lists. Although Kallet concedes that [Νότι]ọν may be a plausible restoration, it is far from certain that its assessed tribute in 425/4 B.C. was 100 drachmas, 'since it cannot be taken as a fact that the fragment positioned to its left with restored H corresponding to it is correctly placed, and, even if so, other numerals may have preceded the H.' She urges that 'one should not form any firm conclusions about Notion and its assessment in 425.' As currently reconstructed its assessment 'would constitute an enormous reduction in the city's tribute,' since before and after *IG* I^3 71 it routinely paid 2000 drachmas.' On 492-495 Kallet emphasizes that this is 'a forceful document … inscribed on an imposing stele, set upon the Acropolis;' it 'projected power,' but, although the assessment of 425 B.C. is a 'historical fact, . . . it is only a fact of assessment, not one of collection.' Fallacious assumptions about alleged correspondences between this assessment and the surviving fragments of tribute-quota lists of 425-421 B.C., on the part of the editors of *ATL*, have resulted in 'a glaring anomaly in the quota record,' i.e. the sole continuous gap in the quota-record; almost no lists are assigned to this period. 'The 425 reassessment decree, physically imposing and intimidating continues to impress and cow us—but perhaps more than it impressed or cowed its referents into paying up.'

In a brief discussion of the reference to [πόλες] ἐκ τõ Εὐ[χσείνο] in Col. IV, A.Avram, *art.cit.* (our lemma no. 662) 307 with note 163, rejects the restoration 'Ο[λβία] in L. 162. The collaboration of Olbia with the tyrants of Sinope is suspect and the tribute (1 talent) is too low (only half of the tribute paid by Tyras). After reviewing the stone in the Epigraphic Museum in Athens, A. excludes the possibility that a lambda may have stood after the preserved omikron. He tentatively suggest restoring 'Ο[ργάμη].

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44. Athens. Assessment decree, 422/1 B.C.? *IG* I^3 77. *SEG* L 14, 42,* 68; LIII 55, 2200. L.Kallet, *Hesperia* 73 (2004) 466-468, rejects the reconstruction of the editors of *ATL* III 346-353, that in this decree the Athenians dramatically reduced the assessed tribute on her subject-

allies, wherever possible, to the level of the 'assessment of Aristeides' in 478/7 B.C. and thereafter collected only *ca.* 500 talents annually until 413/2 B.C., when tribute was replaced by a 5% maritime tax. She contests their endorsement of the restored total of 96 T for the tribute of the Hellespontine assessment in Col. IV, L. 13 on the grounds that 196 and 296 are also possible restorations. Both of these totals would be consistent with the total given in the literary sources cited in our lemma no. 63. She also observes that since the names of no more than 30 allies are preserved on the stone, with quotas surviving for only 23, 'it is unwarranted to use this document as strong support for any position.' Cf. Samons in *SEG* L 42. Finally, Kallet notes that it is not at all certain that the remains of this assessment decree actually belong to 422/1 B.C., since no part of the enabling decree survives.

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45. Eleusis. Decree concerning the construction of a bridge over the Rheitos, 422 B.C. *IG* I³ 79. *SEG* L 44;* LII 1906. K.Clinton, *op.cit.* (our lemma no. 22) reprints and translates LL. 5/6, 10-14 of this decree (wrongly cited as *IG* I³ 81), and on the evidence of the plural hαι hιέρεαι (L. 10) argues that the priestesses mentioned as carrying the sacred objects include both the priestess of Demeter and Kore and the two ἱεροφάντιδες (see also our lemma no. 37).

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46. Athens. Decree concerning the Hephaisteia, 421/0 B.C. *IG* I³ 82. *SEG* XLIX 48;* L 68; LII 37. G.E.M.De Ste. Croix, *Athenian Democratic Origins* (Oxford 2004) 11, suggests ἐκ τῶν [hιππέον] in L. 18; 'the census classes were already becoming less important by the end of the sixth century.'

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47. Athens. Decree concerning the sanctuary of Kodros, Neleus, and Basile, 418/7 B.C. *IG* I³ 84. *SEG* L 47;* LI 1542. In *Strangeness* 227 note 11, S.C.Humphreys suggests that the sanctuary of Κόδρος, Νηλεύς, and Βασίλη may have stretched down from the city wall toward the Ilissos river. The nearby sanctuary of Dionysos ἐν Λίμναις was securely outside the city walls when it was first consecrated, 'whatever its relation to the Themistoclean walls.' Further notes on the topography of this area.

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48. Athens. Decree in honor of Pythophanes 411 B.C.? *IG* I³ 98. *SEG* LII 45.* Accepting 411 B.C. as the date of this decree and taking for granted that the proxenos Pythophanes was from Karystos, N.Andriolo, *Epigraphica* 65 (2003) 27-34, focuses on the five πρόεδροι thought to appear in the defective LL. 5-7 (but see *SEG* XXXIX 10). They were 'magistrati straordinari' of the oligarchical regime of the 400, not to be confused with the 9 proedroi of the 4th cent. B.C.

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49. Athens. Decree and republication of Drakon's law on homicide, 409/8 B.C. *IG* I³ 104. *SEG* LII 47*. M.Gagarin, *op.cit.* (our lemma no. 4) 16/17, strongly argues that the format of this decree and the provision for retroactive application clearly show that Archaic laws were intended to be read. In the same volume, G.Thür, *op.cit.* (our lemma no. 4 bis) 36/37, prints and translates LL. 11-13 of 'the queen of Athenian procedural inscriptions', and pronounces: 'in them we shall find the whole structure of legal proceedings, even for classical Athens.' On the evidence of Antiphon, *On the chorus boy* 16, Thür feels confident to restore δικάζεν δὲ τὸς βασιλέας αἴτιο[ν] φόν[ο] ἒ[ναι ἒ χειρὶ ἀράμενον] ἒ [β]ολεύσαντα.

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50. Athens. Decree honoring Epikerdes of Kyrene. 405/4 B.C. *IG* I³ 125. *SEG* XLI 8;* XLII 23; XLV 231; L 1636; LIII 39. In his discussion of exemption from taxes (ἀτέλεια), D.M.MacDowell, *ZPE* 150 (2004) 127-135, focuses on Ἐπικέρδης of Kyrene, who features both in the ateleia-debate in Demosthenes, *Against Leptines* 41-44, and in the honorific decree *IG* I³ 125. MacDowell reprints Lewis' text from the corpus, and presents the various restorations hitherto suggested along with the historical background of the inscription (Epikerdes' ransoming of, or provision of supplies to, Athenian captives from the Sicilian expedition). The only point on which Demosthenes' account and the surviving decree do not appear to overlap is the extension of the ateleia to Epikerdes' descendants. MacDowell speculates that this issue would have been dealt with in the rider of Arche[- - -] (LL. 32/33), which is now entirely lost.

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51. Athens. Decree concerning the Anakes (Dioskouroi), after 434/3 B.C.? *IG* I³ 133. *SEG* XLVI 45;* XLIX 53 bis, 232; L 4. In *Strangeness* 136-137, S.C.Humphreys wonders whether σεμ[εῖον] in L. 5 'refers to a sign from the Dioskouroi (St. Elmo's fire) but [she] cannot reconstruct a plausible context.'

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52. Athens. Decree concerning the finances of Apollo, before 434/3 B.C. *IG* I³ 138. *SEG* L 37.*; LIII 123. S.C.Humphreys, *Strangeness* 137, speculates briefly about the source of the funds collected for 'the Mother' or Demeter in L. 11 and the possibility that they were derived from μητραγύρται.

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53. Athens. The state sacrificial calendar, 410/9-405/4 and 403/2-400/399 B.C. *IG* I³ 236-241; II² 1379. *SEG* LII 48*; LIII 57. In the course of his scrutiny of festivals celebrated in late Thargelion, Robertson, *op.cit.* (our lemma no. 38) 130-132, submits the novel view that LL. 5-17 of face A, fr. 3 col. I refer to the Kallynteria, not to the festival of the Plynteria. The cultic activity on the 29th Thargelion—a date long known to have been in the agenda of the assembly—is unproblematic, if seen as an extended biennial celebration of a festival otherwise normally held on Thargelion 28. On 138/139, Robertson ponders the expression φᾶρος |

[ἐρίων] καθαρῶν (LL. 7/8), concluding that it can only mean 'a mantle of pure [wool]'. 'Every second year . . . [the statue of Athena] was dressed as well in a newly woven mantle.'

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54. Athens. Revision of Athenian laws, 410-404 B.C. *IG* I³ 236 b. *SEG* XXXIX 18; LIII 57.* In *ZPE* 148 (2004) 182/183, S.D.Lambert, after autopsy of the stone in the University Museum in Oxford, MI, inv. no. U.M.G 77.3.668, suggests in LL. 9/10 possibly [πολέμα]ρχος and in L. 12 [δρ]αχμὰς ἒ χσυν[---], cf. χσυνεγορ[---] L. 10. If this fragment belongs to the republication of the trierarchic law, it comes from the left side of a stele (or stele-series) not necessarily from the same stone as 236a, in the Attic phase.

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55. Athens (now in London). Lex sacra of the deme of Skambonidai, ca. 460 B.C. *IG* I³ 244. *SEG* XLII 247. In *Strangeness* 145/146, S.C.Humphreys suggests the possible reading [θέσ]μια Σ[καμβονιδ]ôν as a heading in Col. C, after examination of the stone in the British Museum by Susan Walker. Humphreys studies the sequence of sacrifices in this calendar and the distribution of meat.

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56. Paiania. Lex sacra of the deme of Paiania, ca. 450-430 B.C. *IG* I³ 250. *SEG* L 53.* S.C.Humphreys, *Strangeness* 154/155, regards Paiania as a plausible candidate for the deme in question. In L. 6 she suggests [μαγε]ίροισι or [Ἰζακ]όροισι. The document concerns the deme and an Ἐλευσίνιον 'that it does not control, either the City Eleusinion or a sanctuary managed by a genos or a neighboring deme.' In the lost beginning there may have been a reference to duties of the deme's ἱεροποιοί, perhaps marshalling a procession from Paiania to the Eleusinion. She takes τῇιδε in L. 15 as 'here' at Paiania. Evidence for the festivals Ἐλευσίνια, Χλόια, Πρερόσια, and Ἄνθεια is briefly reviewed.

57/58. Ikarion. 57. Accounts of the funds of Dionysos and Ikarios; 58. Deme decree of Ikarion regulating the local choregia, before 431 B.C. *IG* I³ 253/254. *SEG* LI 36.* A.K.Makres in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 123-140 (ph.), noting that this opisthographic stele, considered 'lost' since 1891, was rediscovered by A.P.Matthaiou in March 1999 in the basement of the National Museum in Athens (no inv. no.), reviews the circumstances of its original discovery in excavations of the American School in Ikarion in 1888 and republishes a new edition of both texts based on autopsy with copious app.crit. Her texts of both 253 and 254 differ from those in *IG* I³ significantly enough to warrant printing them here.

57: *IG* I³ 253.

vacat 0.075

IV [. . . . 8 . . . .] δημαρχôν παρέδωκεν vac.
[κεφάλαιον] ἀργυρίο Διονύσο XX[. .]

[- - - - - - -]ο : XXHΓ⊢⊢C
[- - - - - - - -]XX𐅅HHHHΔΔΔ ⊢⊢⊢IIII
V [- - δημαρχῶν] παρέδωκε κεφάλαιον ἀργυρίο vac.
[- - - - - - - -]𐅅H Ἰκαρίο κεφάλαιον XXH[. .]
[- - - - - - - -]TTT ⊢⊢ IIII
VI [- - - δημαρχ]ῶν παρέδωκε κεφάλαιον ἀργυρίο vac.
[- - - - - - - -] Ἰκαρίο ἀργυρίο κεφάλαιο[ν] XXHH𐅄Δ[. .]
[- - - - - - ἀρ]γυρίο TTTTXHΔΔ ⊢⊢
I [- - - - - - -] δεμαρχôν παρέδοκεν
[ἀργυρίο κε]φάλαιον τô Διονύσο
[- - - - - - - -]Δ Γ⊢ III ⋮ ἀργυρίο hοσίο
[- κεφάλαι]ον ⋮ TTTTXXHH𐅄ΔΔΔ Γ⊢⊢⊢II
II [- - - - - - δ]εμαρχôν παρέδοκεν
[ἀργυρίο] κεφάλαιον τô Διονύσο
[- - - - - -]𐅄ΔΔ Γ⊢ΙΙΙ ⋮ ἀργυρίο hοσίο
[κεφάλαιο]ν : TTTTXX𐅅H 𐅄ΔΔΔΙ
[- - - - - - -]ι ⋮ ἀργυρίο ⋮ κεφάλαιον
[- - - - - - - -]II vacat 0.03
III [- - - - - - -] δημαρχôν παρέδοκε[ν]
[ἀργυρίο hοσί]ο ⋮ κεφάλαιον ⋮ TTTTXX
[Διονύσο ἀργ]υρίο ⋮ κεφάλαιον ⋮ XXX𐅅
[- - - - - Ἰκα]ρίο ⋮ ἀργυρίο ⋮ κεφάλαιο[ν]
vacat 0.03

58: *IG* I³ 254.

Stoich. 35

[- - - - -]hε στέλε[- - - - - - - - - - - - - - - - -]
[ἔδοχσε]ν Ἰκαριεῦσι : Μενέστ[ρατος εἶπεν· hε]-
[λέσθα]ι τôν δεμοτôν καὶ τôν Ἰκα[ριοῖ οἰκόντ]-
[ον δύο] τôν ἀχορεγέτον hότιν' ἂν[. . . . . 10 . . . . .]
[. . . 5 . .] ἀντίδοσιν δὲ ἐ͂ναι τôν χρ[εμάτον ἐναν]-
[τίον τ]ô δεμάρχο εἴκοσι ἐμερôν [. . . . . 10 . . . . .]
[. . ἒ μὲ ἐ͂]ναι ἀντίδοσιν ᵛ τὸν δέμ[αρχον . . . 5 . .]
[. . . . τὸ] χορεγὸ ἀποφαίνειν τρὶς [. . . . . 10 . . . . .]
[. . . . τρ]αγοιδὸς καταλέγειν τον[. . . . . 10 . . . . .]
[. . . 6 . . .]ος καὶ τὸ χορεγὸ ἐχσομο[σα . . . . 8 . . . .]
[. . 4 . . ἀντίδ]οσιν δέκα ἐμερôν ΕΜ[. . . . . 10 . . . . .]
[. . . . . 9 . . . .] μὲ τô ἀγάλματος hαπ[τ . . . . . 9 . . . .]
[. . ἐναντίο]ν τô δεμάρχο καὶ τον[. . . . . 10 . . . . .]
[. . . . . 9 . . . .]αι αὐτοῖς ᵛ ἐχσομόσ[. . . . . 10 . . . . .]
[. . . τοῖς πρ]οτοχόροις μὲ π[ρ]οhε[γο . . . . 8 . . . .]
[. . . . . 9 . . . .]ς ᵛ ΑΕΓΟΝΑ πέντε καὶ [. . . . . 10 . . . . .]
[. . . . . . 10 . . . . .]ον ᵛ τοῖς προτοχόρ[οις . . . . 7 . . .]

[.....9..... ἐ]πειδὰν ἐνιαυτὸν h[.....10.....]
[.....10..... ἀ]ποπέμπεν ἐὰμ ΜΕΔ[.....10.....]
[.......12.......]ν ἒ ἀποτίνεν πέν[τε ....8....]
[......11..... τ]ραγοιδός ᵛ τὸ χο[ρεγὸ ...6...]
[.... πέντε καὶ δ]έκ' ἀνδράσι hεκ[αστ ....7...]
[.......13.......]καθ' ἕκαστον το[.....10.....]
[.....9.... Διο]νύσο· πράττεν δὲ [......10.....]
[.......13.......]λετεν τὸ χορεγὸ[.....10.....]
[......11......]ονος ἒ ἀποτίνεν [.....10.....]
[.......13.......]σι τὲν ἑορτὲν θ[.....10.....]
[.......13.......]νος τε͂ι hεβδόμ[ει ....8....]
[.....10..... πέμ]πτεν ἐμέραν α[.....10.....]
[........14........]ρο ἐν τõι Πυθ[ίοι ....8....]
[........14........]Λρον ἒ ἀποτίν[εν ....9....]
[.......13....... τ]ον χορεγον ᵛ[......11.....]
[........15........]ΙΚΟΝΑΙΔΕΝ[......11......]
[........14........]ον τραγοιδ[ον ....9....]
[.........16.........] ἐς τὸν χορὸ[ν ....9....]
[........15........] ἀποτινέτο [.....10.....]
[........15.........]αττέτο hο δ[....9....]
[.........18.........]γες μεδὲ λ[.....9.....]
[.........18.........]μενος χρε[ματ ...6...]
[.........17..........δ]ραχμὰς κα[.....9.....]
[.........17..........κ]αὶ πραττέ[το ....9....]
[..........19..........]ο ᵛ τοι χο[.....9....]
[..........19..........]ν ἔλαχε h[.....9.....]
[..........19..........]ομ μὲ διδ[.....9.....]
[..........20...........]Λες ᵛ τοδ[.....9.....]
[..........20...........]ι τας το[....8....]
[..........20...........]ντελεο[....8....]
[...........21...........]σαι εσ[.....9....]
[...........21...........]εντ[......11.....]
- -

LL. 1/2 in larger, more widely spaced letters. ‖ L. 7 to judge from the ph., there is no need to dot the final mu. ‖ L. 13. We read from the ph.; δημάρχο, Makres per lapsum; Stroud.

In LL. 3/4, Makres restores [hελέσθα]ι and interprets this clause to mean that [two] choregoi are to be chosen from amongst those who have not performed this liturgy before; for the number two she cites, *IG* II^{2} 1178, in the 4th cent. B.C. LL. 5-7: the earliest reference to the antidosis procedure in Attica; restored again by Makres in L.11. She discusses the mechanics and history of this procedure, speculating that perhaps the antidosis law was first formulated at

deme level in Ikarion, and rejecting the attribution to Solon. L. 12: again, this restoration is due to Makres who suggests that the prohibition was a form of penalty for those who did not fulfil certain obligations. L. 30: for the reference to the Pythion, Makres compares the 6th cent. B.C. dedication from Ikarion mentioning both Dionysos and Pythian Apollo, *IG* I^{3} 1015.

S.C.Humphreys, *Strangeness* 147-151 (without access to Makres' new text), examines these two inscriptions for the light they shed on the organization, origin, and functions of the financial resources of Ikarion and the responsibilities of the demarch. She discusses the origin and purpose of the ἀργύριον ὅσιον in 253, LL. 13, 17, and 22, suggesting that it may have been used for payments to outside bodies as festival contributions or taxes levied on public lands. She speculates that the regulations governing choregoi in 254, including fines, might have been an attempt to put the financing of dramatic performances on a more secure basis after a period of crisis.

For discussion of theatrical performances in Attica, see our lemma no. 1817.

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59. Loumparda (Lamptrai?). Lex sacra tariffing the water resources of the Nymphaion Halykos, 430-420 B.C. *IG* I^{3} 256. *SEG* XLIII 1235. G.Meyer, *REG* 117 (2004) 321-325, reprints and translates in French this brief set of sacred regulations. The last clause has long been considered difficult, but in Meyer's view none of the solutions so far offered can be deemed unproblematic. Asssuming a small discrepancy in the stoichedon pattern, he proposes to read LL. 10-13 as follows, restoring [καί] in place of [μή]:

ἐάν τις φέρη-
[ι] ἢ ἄγηι τõ ὕδατος [καὶ] καταθὲς ὀ-
βολόν, τõ ἀμφορέω[ς] ἑκάστο ὀφε-
[ι]λέτω Ͱ ἱερὰς τα[ῖς] Νύμφαις.ᵛᵛ

Meyer's [καὶ] concessive means that payment of the tariff of one obol would still not enable the payer to carry water away from the sanctuary. The author's contention is that sale of water, though not a rarity (*IG* II^{2} 1361, LL. 8-10 cited to that effect), was not frequent either; certainly there was no water market in the ancient world.

S.C.Humphreys, *Strangeness* 135/136, suggests that local authorities apparently sent their own embassy to consult the oracle (LL. 2-4: [..κ]αὶ θ[ύ]εν τ[ῆσι | Νύ]μφησι κατὰ τὴν μαντεία[ν τὴ|ν ἐ]μ Πυθῶθεν). She considers the main threat to the water supply of Halykos to have come from sailors of passing ships wishing to stock their vessels with water.

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60. Thorikos? (now in Malibu). Sacrificial calendar of the deme Thorikos, ca. 430-420 B.C. *IG* I^{3} 256 bis. *SEG* LII 49.* S.C.Humphreys, *Strangeness*, 155-165, presents a detailed analysis of the dates, festivals, sacrifices, perquisites, prices, and deities in this calendar. She reports an [unpublished?] suggestion by M.H.Jameson that the text is inscribed on an anta block that once formed part of the 'Doric Building' at Thorikos. In LL. 2/3 and 4/5 she suggests

72. Athens. Dedication of Hermolykos. 410-400 B.C.? *IG* I³ 883. *DAA* no. 132. *SEG* XXXVIII 21.* In a drastic challenge to the traditionally accepted floruit of the famous Kydonian sculptor Kresilas, C.Keesling, *ZPE* 147 (2004) 79-91, revisits the dedication by hερμόλυκος Διειτρέφος, *IG* I³ 883 (text; dr.). She deals extensively with the lettering, adducing evidence from other 5th cent. B.C. documents, both decrees and dedications (*IG* I³ 11; 34; 40; 960; 969). The layout of the inscription, with Kresilas' centered signature in smaller letters and separated by ▪ *vacat* from the dedication proper, was fashionable in the 4th cent. B.C., but almost totally unknown in the 5th. cent. Such considerations and the identification of the dedication with Pliny's *volneratus deficiens* and Pausanias' (1.23.3-4) 'wounded Athenian general Dieitrephes' (arguably the dedicator's father) suggest to Keesling that the statue base might belong to the last decade of the 5th cent. B.C. Extensive discussion of the stemma of Hermolykos' family. The implications for Kresilas' career and, consequently, for the history of Classical art could be dramatic; Professor A.F.Stewart kindly informs us (personal communication) that he provisionally accepts Keesling's lower datings for Kresilas' career. See our lemmata 73, 74, 437.

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73. Athens. Dedication of a statue of Perikles? 440 or 429 B.C. or later? *IG* I³ 884. *SEG* XIII 29. *DAA* no. 131 Fr. b. In a discussion of bases bearing the signature of the sculptor Kresilas, C.Keesling, *op.cit.* (our lemma no. 72) briefly examines this dedication thought to have originally borne a statue of Perikles. We note that in L. 2 she entertains two alternative readings [Κρεσ]ίλας ἐποίε or ἐποίε[σε]. Keesling rejects a very early date for this dedication and, following a late suggestion by Raubitschek, she could even tolerate a date as late as 406/5 B.C. (death of Perikles' homonymous son, a possible dedicant).

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74. Athens. Dedication of Pyres, ca. 440 B.C.? *IG* I³ 885. *DAA* no. 133. In view of her attempted downdating of Kresilas' career, Keesling, *op.cit.* (our lemma no. 72) finds it unlikely that this metrical inscription could date as early as 450 B.C.

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75. Athens. Dedication to Apollo, 6th/5th cent. B.C. *IG* I³ 950. *SEG* XVI 14; L 1712. P.E.Nulton, *Apollo Hypoakraios* 25/26 (dr.), describes the features of this block that reflect its frequent reuse in antiquity, concluding that its reference to Apollo has nothing to do with the cave sanctuary of Apollo Hypoakraios on the north slope of the Acropolis, which only begins in Augustan times (see our lemma no. 24). The stone also bears no physical resemblance to the distinctive dedications of archons' names within a relief myrtle crown on marble plaques characteristic of this sanctuary. He cites a communication from C.Keesling to the effect that she would suggest a date no 'earlier than the third decade of the 5th cent. B.C. for the inscription.' Also, 'the retrograde inscription provides evidence for the context of the base in

relation to the movement of the reader for whom it was intended ... rather than primitive layout by an archaic letter-cutter.'

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76. Vari (Anagyrous), cave of Pan. Altar of Apollo and (?) Hersos, 5th cent. B.C. *IG* I³ 981. *SEG* XXXVIII 27; XLII 1806. Schörner and Goette, *Pan-Grotte* 47-49, reprint the text of the corpus and provide copious bibliography including numerous drawings made by those travellers who had seen the inscription before its destruction between 1878-1887. After detailed discussion, the authors are keen to identify the second name Ἕρσο as the genitive of an otherwise unattested hero.

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77. Vari (Anagyrous), cave of Pan (now in the Epigraphical Museum). Stele of Archedamos, ca. 400 B.C. Inv. no. EM 13493 + *IG* II² 4655. Fragmentary pedimental stele of white-grayish marble, found in the cave of Pan in the mid 1950s by an unidentified German woman. Ed.pr. C.Kritzas, *AD* 51 B.1 (1996) [2001] 18/19 (ph.), who assumes a stoichedon pattern of 9-10 letters. Significantly, Kritzas is able to link the new inscription with *IG* II² 4655 (EM 341). The latter would have come from the bottom left of the stele. The two fragments do not join, but the association—reported approvingly by Schörner and Goette, *Pan-Grotte*, 123-125—confirms that *IG* II² 4655 belongs to the late 5th cent. B.C., as already assumed by W.Peek, *MDAI(A)* 67 (1942) [1950] 55. LL. 3-10 of EM 13493 and EM 341 may belong to a metrical text. Kritzas offers a majuscule transcription of the large fragment, but in the app.cr. he suggests various restorations. Below we incorporate those supplements that appear to be fairly secure, and also print the text of *IG* II² 4655.

	[᾿Αρχ]έδαμ[ος]	EM 13493
	[ho Θε]ραῖ[ος]	
	[- - - ἀ]λοπ[- - -]	
4	[- - - κ]εκόμ̣[ι]σ̣τ̣-	
	[αι - μ]εδέποτ-	
	[ε - ἀλ]όπεξ : χα-	
	[- - - -]δολομ̣ε̣-	
8	[- - - -]ΣΟΣ[- - -]	
	[- - - -]ΑΤΟ[- - -]	
	[- - - -].[- - -]	
1	[..]ΟΒ[- - -]	EM 341
	δολοσ[ύνεν]	
	ἔ̣φυγο[ν- - -]	

EM 13493. L. 7: ■ participial form of the verb δολόω. || EM 341, L. 2: δ̣ολοσ[ύνην], Peek, accepted by Kritzas, and Schörner and Goette, *Pan-Grotte*, but we have restored the word in Attic script, Papazarkadas.

Kritzas also reports a further inscription on the smooth floral acroterion of the pediment. It seems to postdate the main inscription, but makes no sense, as it stands:

Ρ.
Λ̣ΕΦ
4 ΑΕΑ
ΣΑ

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78. Athens. The Sanctuary of Kephisos at Phaleron. *IG* I^3 986A, 987; *IG* II^2 4547. *SEG* LIII 68.* In *EBGR* (2004) [2007] 247 no. 21, J.Mylonopoulos points out that, *pace* L.Beschi, *ASAA* 80 (2002) [2003] 18-42 (*SEG* LIII 68), *IG* I^3 986A indicates that Kephisodotos founded only the altar, not the sanctuary, whereas, *pace* R.Parker, *Polytheism and Society at Athens* (Oxford 2005) 430 note 49, the evidence that Xenokrateia founded the sanctuary (Κηφισõ ἱερόν) is unequivocal (*IG* I^3 987).

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79. Sounion. Dedication, 5th cent. B.C. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 167 no. 103. Two joining fragments from the mouth of a marble dedicatory phiale from Sounion (no ph.); now in the Laureion Museum, inv.no. 722: Η[ι]σ[-----]

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80. Metamorphosi (Sypalettos?). Boundary stone, 5th cent. B.C. *SEG* L 88. Platonos-Yiota, *Αχαρναί* 91, returns to this gray marble boundary stone, which she describes as unpublished. After noting that the irregular lettering dates to the mid 5th cent. B.C., Platonos-Yiota claims that one can easily read ΟΡΟΣ in L. 1, ΕΜΙ (εἰμί) in L. 2, and -ΑΣ in L. 3. On 334 she provides a large colored photo that supports most, but not all, of her readings. On 292, after reporting that the boundary stone is now kept in the storerooms of the Museum of Acharnai, she tentatively suggests that it might have designated the Acharnian ὀχετός [An interesting suggestion: based on the ph., could we perhaps restore the text as hόρο[ς] | ἐμὶ ἐ[ναί]ας? See also our lemma no. 237, Papazarkadas].

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81. Charavgi A΄ (Acharnai). Boundary stone, 5th cent. B.C.? Fragment (?) of a boundary stone of white marble, found in a pile of stones that came from (inside?) the pipeline reported in our lemma no. 404. Briefly mentioned by Platonos-Yiota, *Αχαρναί* 427. No date, no measurements. From the excellent colored ph. (on 454, pl. 16a), it appears that the boundary stone is almost intact, but for the lower right corner. We read without difficulty: hόρος [We note

the co-existence of rho without tail and three-bar sigma. The latter probably suggests a date in the 5th cent. B.C., Papazarkadas].

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82. Hymettos (Argyroupolis). Rock-cut inscription, ca 500 B.C. M.K.Langdon, *ZPE* 148 (2004) 201-205 (ph.; dr.), adds another pebble to his ongoing collection of rupestral Hymettiana by publishing the following amusing erotic inscription:

planta pedis
Αἰ̣θονίδες
καλός
καταπύγον
4 hεκόν

Detailed discussion of individual letters and of the possible context. Αἰθονίδες is a hapax in Greek onomastics, though Αἴθων is attested (twice in Attica). The new rupestral inscription was discovered around the chapel of Ayia Sophia, above the modern suburb of Argyroupolis, in a relatively isolated area ideal for those seeking discreet sexual excitement.

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83. Sounion. Funerary epigram, 6th cent. B.C. Fragment of a marble plaque, broken above and below; letters inscribed within incised horizontal guidelines; found in the cemetery on the shore west of the promontory near Ayios Petros; now in the Laureion Museum, inv. no. 86. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 164 no. 63.

- - - - - - - - -
- - - -] Πολυχσενίδο [- - - -]
ἀδελφός : hον ε[- - -]εσα[ν
4 [-] αι [- - - -] οι [- - - - - -]η.

We print the text exactly as given in ed.pr., which does not make clear if the restored nu is the last presumed letter in L. 3, nor how many letters could be accommodated approximately in the spaces indicated by dashes. Since the editor prints ■ period after the eta in the last line, we assume that this is the last letter; no ph. [Polyxenides is an extremely rare name at Athens, attested only by a tamias from Acharnai in 413/2 B.C., *IG* I^3 309, L. 4; 310, L.18; 355, L. 4; 356, L. 28, Stroud].

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84. Athens. Epitaph of Damainetos, ca. 500 B.C.? *IG* I^3 1358. *SEG* LI 662. In *CR* 54 (2004) 216, P.J.Thonemann, while noting with regret the omission of this inscription from *IG* IX.1^2.4 (2001) and that it is not strictly stoichedon, urges adoption of the above date. With *IG* IX.1^2.4.1576-1577, it was found in the same place on Panepistemiou Street, near Schliemann's

mansion; 'a Kephallenia cemetery in Athens?' [*IG* I^3 1358 appears in *IG* IX.1^2.4 as 1575 but only as a one-line lemma in an Appendix. Monumenta Sepulcralia Cephallenum Extranea, Stroud].

85. Salamis. Epitaph of Thokleidas from Megara, late 5th cent. B.C. *SEG* XLIV 195. M.Pologiorgi, *AE* 143 (2004) [2007] 33-39, now publishes an excellent ph. and a full physical description of this marble, flat-top stele for which she suggests the above date. She provides a survey of the finding places of gravestones on the island and does not rule out the possibility that this monument was brought to Maroudi from elsewhere. She reads the text as Θοκλέ<δ>ας | Μηγαρ̣<ι>κός and distinguishes sharply between the ethnic Μεγαρεύς and the possessive Μεγαρικός. The deceased was not a Megarian but someone who had lived in Megara, as e.g. a metic or a slave, before he moved to Salamis.

86. Karpathos (now lost). Athenian decree in honor of the koinon of the Eteokarpathioi. 445-430 B.C. *IG* I^3 1454. *SEG* XLIX 54.* C.A.Anderson and T.K.Dix, *SyllClass* 15 (2004) 1-31, revisit this important honorific decree (see *SEG* XLVII 69 for their previous treatment). After reprinting the text of *IG* and providing an English translation, they discuss its content in extenso, using it as a case-study on the relations of imperialistic Athens with small states. Detailed discussion of the koinon of the Eteokarpathioi, its location, history and political status; of Athens' interest in the koinon, as evidenced in the granting of autonomy; of the title Ἀθηναία Ἀθηνῶν μεδέουσα, whom the authors identify with Athena Polias, and her temple for which the koinon is said to have provided cypress. Anderson and Dix identify the temple as the Erechtheion, arguing that, contrary to the opinio communis, its construction might have started as early as the mid 430s B.C. The entries from the *Athenian Tribute Lists* for Karpathos and the adjacent islands are provided in a useful tabular form.

86 bis. Delphi. Athenian dedication on the Athenian Treasury, after 490 B.C. *IG* I^3 1463. See our lemma no. 526.

86 ter. Rhamnous. Inscribed tile, ca. 500-450 B.C. Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 371. *SEG* XXXVIII 51a. On the basis of the published drawing, N.Papazarkadas, *ZPE* 149 (2004) 70, proposes to read Μνεσίδες, instead of the ed.pr.'s Μνεσα<ρχί>δες.

87. Ostraka. *SEG* LIII 75-77.* For a thorough analysis of these aspects of the question, see G.E.M.De Ste. Croix, *Athenian Democratic Origins* (Oxford 2004) 180-215, 229-230 'The Law of Ostracism; its Date and Purposes.'

88. Ostrakon against famine, ca. 470 B.C. *SEG* XLVI 93. S.Colvin in I.H.W.Penney (ed.), *Indo-European Perspectives: Studies in Honour of Anna Morpurgo Davies* (Oxford 2004) 95-108 (ph.), in an inquiry into 'social dialect' in Classical Athens, adduces *SEG* XLVI 93 (τὸν Λιμὸν | ὀστρακίδο), noting that the verb is ■ 'mere phonological variant of the familiar ὀστρακίζω (i.e. ὀστρακίδ<δ>ο).' He sees this as an example of a 'social dialect,' ■ feature shared with Boiotia and spoken in certain parts of Attica. As parallels he cites two Attic graffiti, *Agora* XXI B13 and C33 and passages of Aristophanes and Plato.

89-91. Ostracism of Hyperbolos. 415 B.C.? SEG LIII 75-77.* In a lengthy, fully-annotated, bipartite treatment, D.Rosenbloom, *TAPA* 134 (2004) 55-105, 323-358, scrutinizes the ostracism of Hyperbolos (see *SEG* LII 69). The ostracism was triggered by Alkibiades' flaunting of his Olympic victory of 416 B.C., and inaugurated a long period of power struggle between *chrestoi* and *poneroi* (mutilation of the Herms, profanation of the Mysteries, oligarchical regimes of 411 and 404 B.C.), which was only concluded with the democratic restoration of 403 B.C. We single out the following observations of epigraphic interest:

89: Ostrakon for Kallias, 471 B.C. On 76 note 86, Rosenbloom observes that this ostrakon from Kerameikos, reading Καλίας Φαλενίο (cf. *SEG* XLI 16i), is clearly a pun on phallus akin to the Aristophanic joke (Hesychios, s.v. ἐπὶ Φαληνίου) on the imaginary archonship of Phalenios as the year of Alkibiades' birth.

90: Ostrakon for Kleippides, ca. 440 B.C. Kerameikos O 74. On 81 note 109, Rosenbloom discusses the epithet Βυζάντιος attributed to the general Kleippides on this ostrakon from Kerameikos (Κλειπίδες | Δεινίο | Βυζάντιο̣[ς]). *Contra* S.Brenne *apud* P.Siewert (ed.), *Ostrakismos-Testimonien* I, 93 (see *SEG* LII 68), who takes the ethnic to refer to the revolt of Byzantion in 441 B.C., Rosenbloom thinks of 'a nexus of ideas linking Byzantion to the culture of the market'.

91: Ostrakon for Krates, 415 B.C.? *Agora* XXVI 660. *SEG* XL 23; XLI 16i. On 62 note 25, Rosenbloom briefly discusses this ostrakon for which he favors the reading Φρυνόνδ<ου> | Κράτες | Ἀθμονεύς, associating it with the ostracism of Hyperbolos.

92. Athens. Inscriptions on amphoras from Sicily, Archaic. For inscribed Attic amphoras from Himera, Kamarina, Naxos, and Caere, see our lemmata nos. 871, 884.

93. Larisa. Kalos inscription on an Attic red figure vase, ca. 520-510 B.C. *SEG* XXXIV 54. For the discovery of this vase, see our lemma no. 565.

94. Athens. Kalos inscription, 525-500 B.C. Small sherd of an Attic red figure plate with a depiction of a silenos on the interior; now in the study collection of the Museum of the Archaeological Department of the University of Athens, inv. no. 4214. Ed.pr. E.Sermpeti, *AD* 56 A (2001) [2006] 153-162 (ph.), who attributes it to Epiktetos and reads to the right and left of the silenos' head: ho παῖς καλός.

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95. Iolkos. Inscribed Panathenaic amphora. For the discovery of this vase, see our lemma no. 557.

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96. Amphani (Thessaly). Inscribed Panathenaic amphora. For the discovery of this vase, see our lemma no. 547.

97–106. Vari (Anagyrous), cave of Pan. Graffiti on vases. Based on the ed.pr. by L.S.King, *AJA* 7 (1903) 326-327, Schörner and Goette, *Pan-Grotte* 90-100, republish 18 graffiti in their subchapter 'Keramik' (German translations). Below we present those graffiti that have not been included in any recent major corpus, or for which Schörner and Goette have something new to say. They all arguably date to the 5th and 4th cent. B.C., although no specific chronological designation is offered in most cases.

97: **The 'really fair' dedication, mid 5th cent. B.C.** *IG* I² 790. Schörner and Goette, *Pan-Grotte* 95/96, reprint the text of this dedicatory inscription:

Πο[---]ρ[---]ν ἔν γε δίκει με ἀνέ-
θεκ[εν]

After accepting the ed.pr.'s description of the text as a hexameter, the authors observe (on 96 note 510) that, even though the names Πολυφράσμων and Πολυπρέπων are possibilities for the beginning of L. 1, the shorter Πολύφρων [i.e. Πο[λύφ]ρ[ο]ν] is preferable on considerations of space [none of the restorations seems to produce a hexameter, Papazarkadas]

98: **Dedication of Mika, 5th cent. – 350 B.C.** *IG* I² 797. Schörner and Goette, *Pan-Grotte* 97, reprint this dedication, claiming that even though the inscription was first dated to the fifth century B.C., one cannot reject a date in the first half of the 4th cent. B.C.

99: **Dedication of [---]nomides, Classical.** *IG* I² 800. Schörner and Goette, *Pan-Grotte* 98, reprint this text, with the traditional restorations [Ἐπι]νομίδης or [Εὐ]νομίδης [but [Ἀμφι]νομίδης (*LGPN* II s.v.) is also possible, Papazarkadas]

100: **Dedication of Et[---], Classical.** *IG* I² 799. Graffito around the neck of a kantharos, reprinted by Schörner and Goette, *Pan-Grotte* 98, who note that the dedicant's name consisted of 5 or 6 letters. On these grounds we provide the following slightly altered transcription: Ἐτ[..³⁻⁴.. ἀνέθ]ηκεν.

101: **Fragment of a dedicatory graffito, Classical.** Ed.pr. L.S.King, *AJA* 7 (1903) 327 no. 12: [---ἀνέθη]κεν, misprinted by Schörner and Goette, *Pan-Grotte* 98 as [--- ἀνέθ]ηκεν.

102: **Dedication to the Nymphs, Classical.** Graffito on a sherd of a small vase. Schörner and Goette, *Pan-Grotte* 99, reproduce the ed.pr. of L.S.King, *AJA* 7 (1903) 327 no.14: Νύμφ[αις ἱερός]. They argue, however, that the restorations Νύμφ[ηι, or Νυμφ[ῶν are equally plausible.

103: **Dedication to the Nymphs, Classical.** Graffito on a plate. Ed.pr. L.S.King, *AJA* 7 (1903) 327 no. 15, who printed [Νύμ]φαι, noting that there is no space for restoring a dative plural. Schörner and Goette, *Pan-Grotte* 99, print [Νύμ]φαι [- - -], arguing that the partly restored *nomen sacrum* can be construed either as a Doric dative singular or as a nominative plural, even though the latter is preferable in an Attic context [We do not understand the bracketed dashes printed by Schörner and Goette. If, *pace* ed.pr., they assume that something is missing after the extant letters, then [Νύμ]φαι[ς] or [Νύμ]φαι[σιν] would be the obvious restorations, Papazarkadas].

104: **Inscribed sherd, Classical.** Graffito on the rim of a krater. Schörner and Goette, *Pan-Grotte* 99, reproduce the ed.pr. by L.S.King, *AJA* 7 (1903) 327 no. 16 (dr.): Ἀριστο[—].

105: **Inscribed sherd, Classical.** Graffito on a plate. Ed.pr. L.S.King, *AJA* 7 (1903) 327 no. 17 (dr.), who printed the following alternatives: υσίο or ξίο. Schörner and Goette, *Pan-Grotte* 99, provide a slightly more accurate transcription in capital letters: ΥΣΙΟ or ΧΣΙΟ. On the basis of the drawing offered in the ed.pr. they consider the first reading as more likely, and register an opinion expressed by K.Hallof that a demotic in the genitive, e.g. [Ῥαμνο]υσίο, might be envisaged. On the alternative reading a name such as [Δε]χσίο [a spelling that would suggest a date in the 5th cent. B.C.] is possible [We note that even the reading favored by the authors would allow for the restoration of a name, e.g. [Διον]υσίο, Papazarkadas].

106: **Inscribed sherd, Classical.** Graffito on the rim of a krater. Ed.pr. L.S.King, *AJA* 7 (1903) 327 no. 18 (dr.); reprinted by Schörner and Goette, *Pan-Grotte* 99-100: [- - -]Σ[- - -].

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107. Athens. Nikophon's law on silver coinage, 375/4 B.C. *SEG* XXVI 72; LIII 87.* Rhodes-Osborne, *GHI* 25. E.Kosmetatou, *RBN* 147 (2001) 34/35 (see our lemma no. 26), notes

that from the provisions of this law 'it does not necessarily follow that good Attic imitations of good silver and bearing the owl were not accepted by the Athenians. As a matter of fact, the evidence points to the contrary. Good Attic imitations are present in some hoards, and it is often very difficult for modern numismatists to distinguish some of them from specimens that were struck by the Athenian mint. One cannot see how the Dokimastes could be more successful in determining the validity of coins beyond checking their weight, silver content, and obvious mint-marks. Moreover, all counterfeit coins that have been discovered in various sanctuaries so far were made of impure silver.'

In the context of her study, 'Les imitations égyptiennes des tétradrachmes athéniens d' époque classique,' *AE* 142 (2003) [2005] 139-154, H.Nicolet-Pierre briefly discusses this inscription, following the view that the law was occasioned by numerous silver 'owls' in the Athenian market that were of good silver and carried 'the same χαρακτήρ as Attic coinage' but were struck primarily in Egypt (144/145, 151/152). When the δοκιμαστής could distinguish such a coin from an authentic 'owl' struck in Athens, he returned it to the one who proferred it and the coin retained its metallic value. As 'ξενικὸν ἀργύριον' it could be exchanged for an Attic coin, possibly at a discount of ca. 5%; cf. O.Morkholm, *Historia* 21 (1982) 295/296 (*SEG* XXXII 5). Nicolet-Pierre, however, stresses how difficult it could be for the dokimastes to do this.

108. Athens. Agyrrhios' law on the grain-tax in the islands, 374/3 B.C. *SEG* XXXVI 146. *SEG* LIII 88.* In a study of measures taken by Greek cities for their grain supply, R.Descat, *art.cit.* (cf. our lemma no. 1831) 595/596, summarizes the content of this law. As regards the πεντηκοστὴ σίτου, he remarks: 'il paraît peu vraisemblable qu'il s'agisse de toute la *pentékostè* sur le blé importé à Athènes. On sait en effet que le cinquantième est perçu parfois dans un cadre regional pour des raisons historiques et géographiques: ainsi au IVe siècle aussi sur la Néa, la région d'Oropos qui gardait une structure particulière. C'est donc très probablement la *pentékostè* insulaire. Il faut bien que le blé sorte des îles et qu'il y ait une taxe spécifique, qui est affermée en même temps.'

109. Athens. Decree in honor of Dionysios of Syracuse, 369/8 B.C. *IG* II² 103. *SEG* LIII 83.* Osborne, *Naturalization* D10. In *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 335, 338 no. 17, on the principle of the rarity of correspondence between Attic demotics and personal names, S.D.Lambert urges against the restoration of Παι[ωνίδης] as a personal name, the patronymic of Ἐξήκε[στος] in L. 15. He prefers to follow Kirchner in *IG* II² in leaving this name unrestored or in considering as alternative identifications, Ἐξή[κεστος] Παυ[σανί]ο, *IG* II² 1569 LL. 36/37, and Ἐξη[κίας Ἐ]παν[δρίδ]ο, *IG* II² 5312.

110. Athens. Decree concerning the supplication of Dioskourides of Abdera, 364/3 B.C. *IG* II² 218. *SEG* XXXI 74;* L 1690. F.S.Naider in E.M.Harris, L.Rubinstein (edd.), *The Law and the Courts in Ancient Greece* (London 2004) 80-83, sets the procedure of placing a

suppliant's bough on an altar, acceptance by the boule, referral to the ekklesia, acceptance by the ekklesia, and inscription on stone verifying the legitimacy (ἔννομα) of the application, within the comparative context of what is known from literary sources and inscriptions about supplication in Classical Athens.

111. Athens. Alliance of Athens, Arkadia, Achaia, Elis, and Phlious, 362/1 B.C. *IG* II² 112. *SEG* L 139;* LI 17; LII 487; LIII 2180. Rhodes-Osborne, *GHI* 41. P.Gauthier, *BÉ* (2004) 4, notes that in *ZPE* 63 (1986) 111, A.J.Heisserer and R.Hodot, citing the parallel in *SEG* XXXVI 750, LL. 10/11, suggested τελουμένων [ἀγαθῶ]ν in LL. 11/12. [For discussion and bibliography on the divine figures in the relief at the top of this stele, see C.Ruggeri, *op. cit.* (our lemma no. 489) 198 note 649, Stroud].

112. Athens. Decree concerning a treaty with the Thessalians, 361 B.C. In *AR* 50 (2003/4) 4/5 (ph.), the discovery of an inscription in the Agora Excavations is briefly reported by John Camp, from the lining of a well in the Eleusinion. 'Parts of ten lines of text are preserved, with no more than eight letters surviving on any one line . . . it is possible to restore a line length of 21 letters per line. Preserved is the upper part of a stele containing the preamble of a decree of the year when Νικόφημος was eponymous archon, that is, 361/0 B.C. The formulae are identical to *IG* II² 116, passed in the same year, and the decree may have to do with a treaty between Athens and the Thessalians.' In *Hesperia* 76 (2007) 656/657 (ph.), Camp publishes a similar brief note on this discovery (inv. no. I7624), stating that publication has been entrusted to Stephen Tracy [Tracy's ed.pr. is going to appear in *Attica Epigraphica. A Symposion in Honor of Christian Habicht*, Papazarkadas].

113. Athens. Athenian decree concerning the poleis of Keos, 357-355 B.C.? *IG* II² 404. *SEG* XXXIX 73*. P.Brun, *ZPE* 147 (2004) 72-78, reprints this inscription, as it appears in *IG* (concise bibliography, short ap.cr., French translation), with the aim of challenging earlier chronological and historical interpretations. He questions Kirchner's late 'post 338/7 B.C.' chronology, which was based on the prescript's month and day designation (L. 1: [- ¹¹ -]ῶνος ἐ[ν]ά[τηι -]). He also rejects suggestions that the decree belongs either to 375 B.C., when the Keian poleis first joined the Second Athenian League (Cargill; cf. *SEG* XXXI 73), or to 363 B.C., following the island's revolt (Dreher; cf. *SEG* XXXIX 73; XLVI 119). Noteworthy is the similarity of the final clause [ὅ]πως [ἂ]ν σᾶ ἦι Κέως τῶ[ι δήμωι τῶι Ἀθηναίων] (L. 6) to the respective expression in the Athenian decree for Amorgos from 357/6 B.C. (*IG* II² 123 = Rhodes-Osborne, *GHI* 52, LL. 7/8). Discussion of LL. 9, 13/14, 18/19, which mention a series of oaths, treaties and decrees passed by Athens in relation to Keos; of the συνέδριον (L. 8), the σύνταξις (L. 10), and the overdue πεντηκοστή (L. 16); and of Chabrias' earlier intervention (LL. 12/13). By concluding that the appropriate historical context is that of the Social War

(357-355 B.C.), Brun resurrects a theory first advocated by E.Schweigert, *Hesperia* 8 (1939) 14 note 1.

In *BÉ* (2005) 202, P.Gauthier adds 'deux notules' to the effect that (1) ἐ[πισκ]ευάζειν τὰ τείχη in L. 15 should be translated ■ 'repair/restore the walls', not 'les cites...soient fortifiées'; (2) since the decree followed a 'supplique légale', in L. 4, Simalos and his companions probably should not be defined as 'ambassadeurs'.

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114. Athens. Law regarding Hephaistos, Athena Hephaistia and silver coinage, 354/3 B.C. Agora I 7495. Unpublished. C.Habicht in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 8, points out that A.Wilhelm, *Klio* 14 (1915) 394 note 5, and W.S.Ferguson had worked out, on the basis of *IG* II² 136 and 224, that in 354/3 B.C. the name of the deme of the unknown secretary of Aiantis was Ἀφιδναῖος. 'Es sollte weitere 60 Jahre dauern, bis ein Fund von der Agora (Inv. I7495) die (Kaum noch nötige) Bestätigung brachte, und man fragt sich nur, wie lange dieses 1975 gefundene Fragment eines Gesetzes von 354/3 noch auf seine Veröffentlichung wird warten müssen.'

In *Strangenesss* 114/115 note 13, S.C.Humphreys observes that 'it seems doubtful that we will learn anything about the date of Hephaistos' [torch] race from Agora I 7495, an unpublished decree [sic] instituting a tax to be used in funding a festival for Hephaistos and Athena Hephaistia (note also *BE* 1995, 448).'

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115. Eleusis. Decree concerning the Sacred Orgas, 352/1 B.C. *IG* II² 204 + Add. p. 659. *SEG* L 140;* LIII 2180. Rhodes-Osborne, *GHI* no. 58 (text, translation, commentary). *I.Eleusis* 144. After autopsy of the stone and study of a squeeze, A.Scafuro, *Symposion 1999* (Cologne 2003) 123-143, offers a fresh glimpse into this text, especially as concerns the technicalities involved. Scafuro provides: division of the decree into sections and useful summary; reprint of LL. 15-23, with omission of the 'optimistic' restorations in LL. 8/9, 12; discussion of the adjuncts μήτε χάριτος ἕνεκα μήτ' ἔ[χθρας], and [ὡς δι]καιότατα καὶ εὐσεβέστατα (LL. 9/10), in the light of literary and epigraphical parallels (e.g. *IG* I³ 84, LL. 8/9); historical contextualization. Citing copious comparanda from Attica and elsewhere, she rejects the traditional restoration of the verb διαδικασθῆι in L. 12, and argues that 'the fifteen chosen men of *IG* II² 204 are not involved in an adversarial process . . . [they] are to make a unilateral decision about the boundaries of the Sacred Orgas' (140). On 134 note 29, Scafuro tentatively restores L. 8 as [ει περὶ τῶν ὅρων τῶν ἐκπεπτωκότων ἐκ] τῆς ἱερᾶς ὀργάδος, on the evidence of LL. 74/75 ἀντὶ τῶν ἐκπεπτωκό[των νέους ὅρους θεῖναι].

S.D.Lambert, *ZPE* 154 (2005) 132-135, after autopsy presents detailed observations on the readings and restorations of this text too numerous for us to cover here. We single out L. 9, where Matthaiou (*per ep.*) suggests [τοὺς δὲ αἱρεθέντας καθίζειν ἐν τῶι Ἐλευσ]ινίωι; L. 17, where Lambert favors [τεμεν]ῶν; L. 26 [ἐ]νειργασμ[έ]να; LL. 56/57 pros and cons of στ[ήλαιν λιθίναιν] and στ[ήλαις λιθίναις]; LL. 59/60 payment formula; L. 63 travel expenses to Delphi; LL. 66-71 preparation, form, position, and erection of the horoi; of LL. 74-

86 Lambert presents a new text, which differs from that in *IG* II² in the following respects: L. 75, Ἀρκεφῶν : 'Ἁλαιεύς '; L. 79, [μέων : ....nomen.9.demotic...]ιος : [....]ε[.]ω[ν :] ἐκ [Κ]ηδῶν : L. 84, [τ]άδε L. 85, [ἐὰν δέ του προσδέηι]. Lambert also discusses LL. 79-86, position and text of Fr. b (EM 5136) *SEG* XXXII 70; Ἐμμενίδης : Ἐ[καλῆθεν] is equally possible in LL. 79/80, cf. *Agora* XV 42, L. 263. Below the text the stone is uninscribed for a height of 0.245 m., not 0.12 m. as in *IG* II².

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116. Athens. Proxeny decree for citizens of Sestos? 352/1 B.C. *IG* II² 272 + 274. *SEG* XLV 59; LI 70.* *Agora* XVI 45, Fr. d. S.D.Lambert, *ZPE* 158 (2006) 135 no. 52 (ph. [fig. 29 mislabeled]), despite differences in the vertical interlinear spacing, endorses Tracy's (*SEG* XLV 59) association of these two fragments and warns that the traces of letters in L. 5 before the new lambda that he reads should be discounted: [βο]λῆς.

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117. Athens. Proxeny decree for Demokrates of Lampsakos, 351/0 B.C. *IG* II² 205. *SEG* XIV 51; XXXIV 261. After autopsy of the stone, Culasso Gastaldi, *Prossenie* (our lemma no. 5) 137-145 no. 7 (ph), reedits this decree, reading [.]ς 'Αριστύλλου Κειρι(άδης) ε[ἶπεν] in L. 9, and providing an excursus on the political and economic importance of Lampsakos to Athens in the 5th and first half of the 4th cent. B.C. S.D.Lambert, *ZPE* 158 (2006) 127 no. 14, notes that although the tribe of the secretary in LL. 4/5 fits the restoration of the archon Θεέλλος in L. 2, the demotic could be restored as [Εἰρεσί]δης. In L. 1 he reads Εὐβόλου from the stone.

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118. Athens. Citizenship decree, ca. 350 B.C. *IG* II² 251. *SEG* XXXI 271. S.D.Lambert, *ZPE* 158 (2006) 120, 123 no. 1, endorsing the association of these three fragments, suggests that the invitation formula in LL. 10-12 might be restored, after the model of *IG* II² 206 LL. 34-36, as

[ἐπαινέσαι δὲ Πυθέα]-
ν Ε[...⁵.. καὶ καλέσαι αὐτ]-
ὸ[ν- - -

E in L. 11 would be the initial letter of the father's name or the ethnic.

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119. Athens. Regulations concerning Pythaistai, ca. 350 B.C. *IG* II² 260. S.D.Lambert, *ZPE* 154 (2005) 149-151 no. 13 (ph.), prints the following new text after autopsy of the stone, suggesting that '[t]here is too little text to enable this inscription to be securely classified.' But he favors an account-type document, 'most likely a sacrificial calendar' rather than a decree.

- non-stoich.
[- - - - - - - - - πυθ]α̣ϊ̣σταῖς 𐅄Δ[-?]
[- - - - - - - - - - -] ἐ̣φόδ̣ια^{vv} ⊢⊢⊢^{v}
vacat 0.068m.

120. Athens. Decree concerning leasing of sacred land, ca. 350 B.C. *IG* II² 295. S.D.Lambert, *ZPE* 154 (2005) 135, 137 no. 5 (ph.), after autopsy notes that in L. 1 (which reads HP, not Ṇ I) there is space for ca. 7 letters before the preserved right edge of the stone. Imperatives accompany the basileus, who was normally responsible for leasing sacred land; L. 9, [ἀπομισθωσά]τω or [ὁρισά]τω and L. 11 (with Lambert's improved reading) [εὐθυνέ]σ̣θω ὁ βασ[ιλεύς] (suggestions of A. Matthaiou *per ep.*). The small stone, found in Ampelokipi, may have wandered from the city or perhaps was placed near or in the sacred land whose lease it defined.

121. Athens. Proxeny decree, ca. 350 B.C.? *IG* II² 267. S.D.Lambert, *ZPE* 158 (2006) 128 no. 17, interprets the vertical stroke after προξενία in L. 1 as προξενία κ̣[αὶ εὐεργεσία ...] or προξενία I[name καὶ -] 'There is a wisp of relief sculpture preserved in the tympanum of the crowning pediment (not noted by Lawton).'

122. Athens. Proxeny decree, ca. 350 B.C.? *IG* II² 288. S.D.Lambert, *ZPE* 158 (2006) 128 no. 16, observes '[ἰσοτέλειαν 'Αθήνησι] (l. 7) is Köhler's plausible but unparalleled restoration. [ἀτέλειαν 'Αθήνησιν ᵛ] can be paralleled for *proxenoi* . . . as can [ἔγκτησιν 'Αθήνησιν ᵛ] . . . but there is no other stoichedon irregularity in this text!'

123. Athens. Decree honoring officials and dedication to Dionysos, ca. 350 B.C. *IG* II² 2827. S.D.Lambert, *ZPE* 150 (2004) 109-110 no. 23 (ph.), reports the following new readings made by J. Curbera in the text of the decree on Face B of this orthogonal base:

L. 11 [- ἀρε]τ̣ῆ[ς] ἕνεκ̣[α καὶ δικαιοσύνης τῆς εἰς τὴν βουλὴν καὶ τὸν δῆμον]
L. 13 [ἀναγράψαι δὲ καὶ τόδε τὸ ψήφισμα ἐπὶ τ]ὸ̣ [ἀ]νάθη[μ]α τοὺς αἱρ[εθέντας ποήσασθαι τὸ ἀνάθημα]
L. 16 printed as vacat in *IG*, in fact reads ΣΑΙΣ vac.
In L. 14 Lambert prints [ca. 4/5]ΗΙΤΑ̣ΔΟΣΑ̣ΝΤΑΠ[- - -], 'but can think of no obvious supplement.'
He speculates about the anomalous πρῶτον at the end of the first line of the dedication on Face A, suggesting that the answer to the puzzle may lie in the abraded letters in the following line. There might be a parallel here with *IG* II² 223 + Add. p. 659, *Agora* XV 34 (see our lemma no. 129), which honors members of the Council for their work in connection with the City Dionysia; possibly Agatharchos was priest of Dionysos on the south slope of the Acropolis.
In *ZPE* 154 (2005) 128, Lambert returns to this monument pointing out its physical resemblance to *IG* II² 223 + Add. p. 659 (our lemma no. 129) and *I.Oropos* 299 (our lemma no. 505) and noting that if the honorands were councillors, [πρυτάν]εις ἀνέθεσαν might be restored in L. 2.

124. Athens. Proxeny decree, ca. 350 B.C. *IG* II² 406. *SEG* XXXIX 324; XL 66; XLV 231. E. Culasso-Gastaldi in D.Ambaglio (ed.), *Συγγραφή* (Como 2002) 108/109 no. 2 (ph.) [non vidimus]. S.D.Lambert, *ZPE* 158 (2006) 128 no. 18, considers plural honorands as unlikely on grounds of spacing. He reads LL. 3/4 as follows:

[προξενία καὶ εὐ]εργεσ[ία]
[— ca. 20—] Κ̣ροτω[νιάτηι]

'The relief of Athena and a bearded figure leaning on a staff (Asklepios?), with a snake curled between them, perhaps alludes to the medical reputation of Kroton (Hdt. III 131), or the honorand may have been a doctor.'

125. Samos. Honorific decree of the Athenian cleruchy for Zeno[dot]os, ca. 350 B.C. *IG* XII.6.1 252. *SEG* XLV 1164; *SEG* L 810. See our lemma no. 807 bis.

126. Athens. Citizenship decree for Orontes of Mysia, 349/8 B.C.? *IG* II² 207. *SEG* XLI 43;* XLII 229, 1842; XLV 1629. Osborne, *Naturalization* D12. Tracy, *ADT* 69 note 2; Veligianni-Terzi, *Wertbegriffe* A86. S.D.Lambert, *ZPE* 158 (2006) 120 (bibliography), 123-127 no. 2 (ph. Frr. B+D, C), presents a new text of the lost Fr. A based upon a collation of the two printed texts in K.S.Pittakis, *L'ancienne Athénes* (Athens 1835) 500/501, and A.R.Rangabé, *Antiquités Helléniques* 2 (Athens 1855) no. 397, who did not see the stone, and an unpublished transcription made by Pittakis on November 4, 1830, now in the archives of Inscriptiones Graecae in Berlin (ph.). On 124/125 he provides a very detailed ap.cr. of variant readings. The most difficult crux in this text is the name of the archon given in Fr. A L. 11 variously as ἐπὶ Νικομάχου ἄρχοντος (341/0 B.C., Pittakis 1835), ΕΝΙΚΑΜΜΑΧΟΥ Rangabé who interpreted this as Κα<λλι>μάχου (349/8 B.C.), and ΕΠΙΚΑΜΜΑΡΧΟΥ (Pittakis 1830). After discussing other indications of the date, such as the prosopography of the generals in LL. 11-14, 21 of Fr. B, the form of the prescript, the σύμβολα agreement in Fr. B, L. 6, the identity of Orontes, and the orthography, Lambert concludes that Frr. A, B+D, and C all come from the same stele and that the date of 349/8 B.C. is the most likely. 'No line can be restored with sufficient confidence to yield a firm line length' (126 note 29).

ἔδοξε τῶι δήμωι· Πανδιονὶς <ἐ>πρυτάνευ[ε - - - - - - - - ἐγραμμάτευε- - - - - - -]
Φλυεὺς ἐπεστάτει· Πολυκράτης Πολυκράτους [- - - εἶπεν· περὶ ὧν - - - - - - - - οἱ]
πρέσβεις οἵ τε Ἀθηναί<ω>ν καὶ οἱ παρὰ <Ὀ>ρόν[του ἥκοντες - - - - - - - - - - - -]
[-] τῆι Ἀθηναί<ω>ν ΠΟΙΕΙΝΤΟΝΔΗΜΟΝΛΕΓΕΤΑΙ[-]
[-] ἀνὴρ ἀγαθὸς περὶ τὸν δῆμον [- κα]-
[ὶ ν]<ῦ>ν καὶ ἐν τῶι ἔμπροσθεν χρόνωι, εἶναι Ὀρό[ντην Ἀθηναῖον - - - δοῦναι τὴν]
ψῆφον περὶ αὐτοῦ τοὺς πρυτάνεις ἐν τῆι [πρώτηι ἐκκλησίαι - - - - στεφανῶσαι αὐ]-
τὸν χρυσῶι στεφάνωι ἀπὸ χιλίων δραχμῶν ΟΡ[- - -]ΜΑ[- - - - - - - - - - - - - - - - - -]
τοῦ στεφάνου· βουλεύσασθαι ΠΝΑ[- - -] ὁπόθε[ν -]
πάντα ΜΙΝΗΙΗΦ[- - - - -]'Ορόντου πρὸς το[- - -]ΟΠΟ[- - -]χων οἱ φ[- - - - - - - το]-
[ὺς θε]σμοθέτας τοὺς ἐπὶ [- - -?- - -] ἄρχοντος [- - -] βουλευον[- - -]ΛΧΟΛΙΟ[- - - -]
Ἀθηναίων ἢ τῶν συμμάχων μὴ ΛΙΠΟΜΕΝ[- - - - -]ΩΝΤΟΥΑΡΧΙ[- - - - - - - - - - - - -]
δήμου τοὺς μὲν Ἀθηναίους δί[κα]ς <δ>ιδ<ό>ναι ἐν τοῖς συμβόλ[οις - - - - - - - - -]
ΤΙΘΕΙΣΙΝ ἐκ τῆς Ὀρόντου ἀρχῆς ΕΤ[- - - - - - - - - - - - - -] συμμ<α>χ[- - - - - - - -]
ἐξεῖναι τῶι ἐγκ<λ>ήματι ΩΙΛΛΟΕΠ[- - - - - - - - - -]ΑΝ[- - - - - - - - - - - - - - - - - -]
[-]υσιν· τὴν δὲ βουλὴν τὴν[-]
[-] καὶ τῶι δήμωι [-]

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127. Athens. Proxeny decree, 348 B.C.? *IG* II^{2} 149. *SEG* XLVIII 24.* Veligianni-Terzi, *Wertbegriffe* A114. S.D.Lambert, *ZPE* 158 (2006) 129 no. 24, supports the above date, rejecting ca. 375 B.C. on the basis of the lettering, noting that 'inter alia the latest occurrence of δέκα ἡμερῶν in an inscribing clause . . . is [*IG* II^{2} 206 L. 31] of 349/8 B.C.'

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128. Athens. Decree in honor of an office holder in 347/6 B.C., 346/5 B.C. *IG* II^{2} 215. *SEG* XLVIII 4. S.D.Lambert, *ZPE* 150 (2004) 108, 110 no. 18, rejects the view that the honorand held the office of ἐπιμελητὴς τῶν κρηνῶν, since 347/6 B.C. was not a Great Panathenaic year (see our lemma no. 150). He finds it more likely that he held some other, annual, office. Lambert also doubts Kirchner's restorations of his name as [Κηφισο]ιδώρο Καλλί[ο Ἁγνούσιου] in LL. 9-10, since both are very common name components, for which Lambert offers two other restorations of known individuals.

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129. Athens. Dedication and honorary decrees for members of the boule. 343/2 B.C. *IG* II^{2} 223 + Addenda p. 659. *Agora* XV 34. *SEG* LII 90.* In *ZPE* 150 (2004) 88-90 no. 1 (ph.), S.D.Lambert notes that since Wilhelm's restoration of Ἐλευθερέως in *IG* II^{2} 410 LL. 39/40 must be rejected as a parallel, Lambert's own proposed restoration gains new force (see our lemma 153) and makes possible here in B. LL. 6/7 περὶ τὴν ἑορτὴν τοῦ Διονύσου το[ῦ ! ἐν ἄστει]. In B. L. 10, he reads 𐅅̣. In B. L. 11 for the proposer, he suggests [Καλλιφῶ]ν Ἀντικράτους Παμβωτάδης, who was an ancestor of *LGPN* II Καλλιφῶν no. 18, son of Σωκράτης of Pambotadai in the 2nd cent. B.C. For a possible parallel with *IG* II^{2} 2827, see our lemma no. 123.

In *ZPE* 154 (2005) 127/128, Lambert returns to this monument observing that like *IG* II^{2} 2827 and *I.Oropos* 299 (see our lemma no. 505), the inscribing of state decrees directly on dedications is a feature specific to those honoring Athenian citizens in this period. He sees no connection between the reference to Hephaistos in the dedicatory formula and his role in the decrees and is skeptical of the suggestion of Humphreys, *Strangeness*, 102 note 61, that there was a reference to the festival of the Chalkeia. 'One wonders whether the dedication was set up in the Hephaisteion . . . the major temple closest to the Council chamber.'

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130. Athens. Decree in honor of Arybbas, king of the Molossians, 342 B.C.? *IG* II^{2} 226 + Add. p. 650. *SEG* XLII 90;* XLV 231; LI 17; LIII 37, 2180. Rhodes-Osborne, *GHI* 70. S.D.Lambert, *ZPE* 158 (2006) 120/121, notes that it is likely that the king's patronymic and ethnic were given in L. 2 in accordance with normal practice.

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131. Athens. Proxeny decree for Theoklos of Corinth, 341/0 B.C. *IG* II^{2} 229 + Add. p. 659. *SEG* XXXIV 261. Veligianni-Terzi, *Wertbegriffe* A116. S.D.Lambert, *ZPE* 158 (2006) 136 no. 54 (ph.), now reads Θέοκ[λον] in L. 11, and regards Veligianni's suggestion of a proxeny award as 'attractive, but not certain.'

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132. Athens. Proxeny decree for Kleomis of Methymna, ca. 350-340 B.C. *IG* II^{2} 284 + Add. p. 659. *SEG* XLIV 1736. Tod, *GHI* II.170. Veligianni-Terzi, *Wertbegriffe* A112 (ph.). S.D.Lambert, *ZPE* 158 (2006) 128, 136/137 no. 19 (ph.), after autopsy of Fr. A, now in New York, Metropolitan Museum, inv. no. 26.60.4, suggests that the bottom of this stone has been damaged since the 19th cent., removing all trace of an A read by Rangabé and Köhler (*IG* II 141), which could belong to a second decree or a rider to the existing decree 'Incorporating a minor new reading from autopsy,' he now prints:

καὶ εἶναι
[αὐτὸν πρό]ξενον [κ]αὶ εὐεργέτην αὐτ-
[τὸν καὶ ἐκγό]ν̣ους [τοῦ δή]μου τοῦ Ἀθην-
[αίων] vacat
vacat 1 line
[......^{12}......]Α[-εἶπεν· τὰ μὲν ἄλλα καθάπερ τῆι βουλῆι]?

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133. Decree, 350-340 B.C. *IG* II^{2} 298. Tracy, *ADT* 70. S.D.Lambert, *ZPE* 150 (2004) 90, 105 (ph.), reprints the preserved text of this decree, consisting of only the final three lines, and speculates that since the stele is to be set up 'in front of the bouleuterion,' and 'in our period this place of erection was associated with decrees honouring councilors or Council officials,'

the honorand here may also have served on the Council. 'The extensive vacat below the text would be suitable for a painted crown.' He places the decree in the last decade of the career of Tracy's Cutter of *IG* II² 105, 368-339 B.C.

134. Athens. Proxeny Decree for Praxias of Delphi, ca. 340 B.C.? *IG* II² 416 Fr. A. *SEG* XLV 76.* S.D.Lambert, *ZPE* 158 (2006) 130 no. 31 (ph.), prints a new photograph.

135. Athens. Proxeny decree for Apelles of Byzantion, 340/39 B.C.? *IG* II² 235. *SEG* XXXIV 261; XLVIII 25. Veligianni-Terzi, *Wertbegriffe* A120. S.D.Lambert, *ZPE* 158 (2006) 130 no. 29 (ph.), briefly speculates about the possible connection of this decree with the Ἀπελλῆς of Byzantion, who was a mercenary commander in Alexandria and the father of the grammarian Aristophanes of Byzantion, and the possibility that this man was awarded Athenian citizenship and lived in Athens.

136. Athens (now lost). Decree honoring prytaneis, 339/8 B.C.? *IG* II 221. Not in *IG* II². *SEG* XLV 227. Ed.pr. F.Lenormant, *RhMus* 21 (1866) 363, no. 102. I.Kirchner subsequently found a squeeze in Berlin and published it as genuine, *MDAI(A)* 51 (1926) 157/158. On the basis of *SEG* XVI 52, E. Schweigert restored the demotic of the secretary in 339/8 B.C., L. 6 as Χολλείδης, *AJP* 61 (1940) 358. In *ZPE* 150 (2004) 90, 103-105, no. 8, S.D.Lambert prints a photograph of the Berlin squeeze and registers his unease and that of A.P.Matthaiou as to the inscription's authenticity. He quotes a detailed observation by S.V.Tracy who finds the lettering compatible with contemporary practice. Lambert notes, however, the absence of a proposer of the decree as currently restored and the addition of the chairman's father's name but no demotic. The inclusion of the definite article after οἱ πρυτάνεις in L. 6 is anomalous. On 103 he prints Kirchner's restorations for the year 339/8 B.C. and on 104 his own following reconstruction of 331/0 B.C.

[ἐπ' Ἀριστοφάνους] ἄρχοντος ἐπὶ τῆς 'Ακαμα- Stoich. 33.
[ντίδος δευτέρας] πρυτανείας ἧι Φαῖδρος
[......⁹... ἐγραμ]μάτευεν· Βοηδρομιῶνος
[τρίτηι ἐπὶ δέκα· τ]ῶν προέδρων ἐπεψήφιζε
[.......¹²..... 'Αρ]ιστίππου· ἔδοξεν τῆι βο-
[υλῆι καὶ τῶι δήμω]ι· ἐπειδὴ οἱ πρυτάνεις ο-
[ι --------------------------]

137. Athens. Peace treaty with Philip II of Macedon, 338/7 B.C. *IG* II² 236. *SEG* XLVII 125*, 2313; LIII 104, 582. Rhodes-Osborne, *GHI* 76. See our lemma no. 155.

138. Athens. Decree in honor of Alkimachos, 337/6 B.C. *IG* II² 239. *SEG* XXXII 78;* XXXV 239; XXXIX 324; XLV 231; LIII 37. S.D. Lambert, *ZPE* 158 (2006) 136 no. 55, considers the following three possibilities for the identity of the honorand; (1) 'Αλκίμαχος, Harpokration, s.v., (2) 'Αλκίμαχος 'Αγαθοκλέους Πελλαῖος, general and envoy of Philip and Alexander, Arrian, *Anabasis* 1.18.1; 6.28.4, (3) identical with or the father of 'Αλκίμαχος 'Αλκιμάχου 'Απολλωνιάτης, *IG* II² 391, 333/2 B.C.

139. Athens. Proxeny decree, 337/6 B.C. *IG* II² 240. *SEG* XXXI 77; XXXV 239; LI 77. Tod, *GHI* II.181. Veligianni-Terzi, *Wertbegriffe* A124; Tracy, *ADT* 77. S.D.Lambert, *ZPE* 158 (2006) 131 no. 33 (ph.): 'prolonged examination of the stone on several occasions has yielded [in LL. 9/10] ἐπ[ειδὴ εὔνου]ς [ἐ]στ̣[ιν] Δ̣ῖ̣ος 'Αν̣δρομ̣ένο̣[...⁵..] . . . though Δῖος is highly uncertain.' The ethnic probably had 4 letters and the there was either an extra letter in the line or the father's name was shortened to -μένου to avoid breaking the honorand's name at line-end.

140. Athens. Honorary decree, 337/6 B.C.? *SEG* XXXV 64. Veligianni-Terzi, *Wertbegriffe* B7 (*SEG* XLVIII 7). S.D.Lambert, *ZPE* 150 (2004) 88, 91/92, finds the very considerably restored text of this decree (by Schweigert, Schwenk, and Veligianni-Terzi) unsatisfactory. There is no physical indication of the length of line, for the left side is missing. The name 'Αμεινίας in L. 11 is represented by 45 citizen examples in *LGPN* II; too many to secure identification as the father of the hypothetical secretary Chairestratos. In the prescript the restoration only works if it is assumed that ἧι is omitted before the name of the secretary and patronymic; this anomaly has been plausibly restored in *IG* II² 242 and 276, both of this year, but is not attested on stone. Lambert further objects that the restoration τε καί in LL. 9/10 'does not occur in any inscribed state decree of 352/1-322/1 and is very rare in such decrees in adjacent periods.' In L. 8, ἐν παντὶ καιρῶι 'is typically used in connection with services rendered on repeated, discrete, past occasions by foreign honorands… [not] in relation to an Athenian honorand at this period and it is unsuitable with a present indicative verb such as ἄρχει, describing a single continuous period of office.' 'Performed *his* office is idiomatic English, but ἄρχει τὴν ἀρχὴν αὐτοῦ (or αὑτοῦ) is not in the idiom of Athenian decrees.' On Veligianni-Terzi's proposed restoration in L. 10 he notes that it is open to the τε καί objection and we do not know how the verb in LL. 9/10 ended, hence the number of spaces available for restoration is similarly unknown. He objects to her restoration of LL. 12/13 on the grounds that 'apart from the questionable insertion of τε, the inversion of the normal order, στεφανῶσαι...χρυσῶι στεφάνωι is unexampled in state decrees at this period, and crowns were of 500 dr. or 1000 dr, but not more.' In L. 20 he is unable to confirm Schweigert's dotted epsilon, which is crucial for the restoration here.

141. **Athens. Decree in honor of a foreign merchant, after 337 B.C.** *IG* II² 283. *SEG* LII 91.* S.C.Humphreys, *Strangeness* 127, is not sure that the restoration [ἐσιτ]ήγησεν in L. 3 is justifiable since the context seems to be military rather than economic, 'and Egypt produced (e.g.) ropes as well as grain.'

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142. **Athens. Proxeny decree, ca. 350-335 B.C.** *SEG* LI 71. S.D.Lambert, *ZPE* 158 (2006) 128 no. 20, in discussing the suggestions of the ed.pr. as to the connection of this decree with Kekropis, tribe or hero, notes a proposal of A.P.Matthaiou (*per ep.*) that [ἐ]πὶ τῆς Κεκρο[πίδος φυλῆς], scil. πρυτανείας would mean that the stele was to be set up before the end of the prytany of Kekropis.

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143. **Athens. Laws concerning cult objects, ca. 335 B.C.** *IG* II² 333. *SEG* XXXI 78;* XXXV 239; XLII 88, 229; L 141; LII 1921. Tracy, *ADT* 84. After a general summary of the order and contents of the two laws on these preserved fragments of a large stele, S.D.Lambert, *ZPE* 154 (2005) 135, 137-143, no. 6 (ph.), concentrates first on the date. Since neither left nor right side is preserved on Frs. A+B and the distribution of letters to either side of the preserved text is uncertain, the exact line length cannot be established firmly enough to ensure the restoration of the name of the archon [Εὐαινέτου] 335/4 B.C. at the beginning of line 13. Hence, law 2, moved by Lykourgos, was enacted on Skirophorion 6 of an unknown year. Lambert proposes to restore, [--- ἐπὶ τῆς - ίδος δεκά]της· Σκιροφορ[ιῶνος ἕκ]τηι ἱσταμένου· νόμο[ς περὶ τῆς ἐξετάσεως τῶν ---]. He suggests that both laws probably postdate Lykourgos' first quadrennium as ἐπὶ τῇ διοικήσει τῶν χρημάτων, 336/5 B.C. He explores possible, but ultimately inconclusive, connections between the two laws and the accounts: A) *IG* II² 1496+*Hesperia* 9 (1940) 328-330, no. 37+*IG* II² 413 and B) *IG* II² 1493+1494+1495+1497+*Hesperia* 6 (1937) 456/457, no. 6. The mention of Amphiaraos in L. 21 of Frs. C+E and F, might indicate a date after Athens received Oropos, 335/4 B.C.? Since law 1 in Fr. A+B provides for the inscription both of itself and of law 2, it cannot pre-date law 2; 'either the two laws have the same date or, more likely since law 2 is explicitly dated, law 1 postdates law 2.' Lambert considers late 336/5, 335/4, 334/3 B.C. or slightly later as possible dates for law 2.

He prints the following new text of Frs. C+E and F, with full commentary and ap. cr.

fr. C

[..........23..........]Ι[----------
[..........22..........]Ι[----------
[..........22..........]ΛΙ[..5..]ΩΚΟΣ[--
4 [..........22..........]ΛΚ[.].ΑΓΕΙΤΟΥ[----- stoich. 82
[..........21..........] ἐπειδὴ δ' ἐκ τοῦ [..........32..........]ΛΙ[.....15.....] fr. F
[.....14.....τὰ περιό?]ντα τούτων τῶν χρη[μάτων ....24..........]ε καν[.....13.....]
[.......18....... πρ]οδεδανεισμένα εξα[..........26.......... πο]μπέα[.]Α[.....12.....]
8 [........20........]ια τὰ μεγάλα μερίζεσθ[αι ....20........ πο]μπείων ΕΝΔΕ[....10....]

[......15......ἀπαλ?]λακτικὸν εἰς τὰ προδεδ[ανεισμένα.......16.......] ἐκ τῆς διοική[σεως ..4..]
[.....13..... κόσμο?]ν τὸν κανηφορικὸν ὅπως ἄ[ν ....25..........]ος καὶ ταμιευ.[....7...]
[.......17.......]αι πεντήκοντα αἰγίδ[α]ς κα[........22........τῶι Δι]ὶ τῶι Σωτῆρι κα[ὶ τῆι 'Α]-
12 [θηνᾶι τῆι Σωτείραι π]έντε τοῦ ἐνιαυτοῦ ἑκάστο[υ ....27..........] καὶ τοῦ ταμίου [..4..]
[.τῶν ἱερῶν χρημάτ?]ων τοῦ Διὸς τοῦ Σωτῆρος· πο[ήσασθαι δὲ καὶ τοῖν θεοῖν :: κόσμον] τοῦ ἐνιαυτοῦ ἑκάσ[το]-
[υ ἐν τῆι τετραετί]αι τοὺς αὐτοὺς μετὰ τῶν ἐπι[στατῶν .....14..... τῶν ἱερῶ]ν χρημάτων τοῖν θεοῖν· [π]-
[οήσαθαι δὲ κα]ὶ τῶι Διὶ τῶι 'Ολυμπίωι : : κόσμ[ους τοῦ ἐνιαυτοῦ ἑκάστου τοὺς αὐ]τοὺς μετὰ τῶν τοῦ ..μ.[.]
16 [....9....κα]ὶ τοῦ ταμίου τοῦ δήμου ἐκ τῶν ἱ[ερῶν χρημάτων ..4.. ποήσασθαι δὲ] καὶ τῶ[ι] Διονύσωι κόσμον
[ἑκάστου το]ῦ ἐνιαυτοῦ ἐν τῆι τετραετίαι ἐκ [τῶν ἱερῶν χρημάτων· ποήσασθαι δὲ] καὶ τῆι 'Αθηνᾶι τῆι 'Ιτωνί-
[αι : : : κόσ]μους ἐκ τῆς ἀπαρχῆς τῆς ἀπὸ τῶν τε[μενῶν ....22..........]σθαι δὲ τοῦτο τὸ τέλος ἐ.

fr. C+E

[...6... π]οήσασθαι δὲ καὶ τῆι 'Αγαθῆι Τύχηι κ[όσμον τοὺ]ς [ταμίας τῶν ἱερῶν χρημά]των τῆς 'Αγαθῆς Τύχης με-
20 [τὰ τῶν ἐπι]στατῶν τοῦ ἱεροῦ τῆς 'Αγαθῆς Τύχης· πο[ήσασ]θα[ι δὲ ..5.. τῆι 'Αρτέμιδι] τῆι Μουνιχίαι καὶ το[ῖς]
[δώδεκα θε]οῖς καὶ τῶι 'Αμφιαράωι καὶ τῶ[ι] 'Ασκληπιῶ[ι] κεκ[..........25..........]ο.υ· ἐπιγρά[ψαι]
[δὲ ἐπὶ τὸν κ]όσμον ἕκαστον ὅτου ἂν ἦι τῶν θεῶν ἱερὸς καὶ τὸ στ[αθμὸν .....9....]ΟΥΤΟΥ ποιου[..3.]
[...6...]ΙοΙς τῶν θεῶν τὸ ἀργύριον [τ]ὸ ἐκ τοῦ δερματικοῦ γ[ιγνόμενον.......12......].[..]Ιτης· περὶ δὲ [....]
24 [....6..] τῶν ἱερῶν τῆς 'Αρτέμιδο[ς τ]ῆς Βραυρωνίας καὶ τῶν [..........20..........].Ε.[.]ους καὶ ἐπε[ρέσθ]-
[αι τὸν θεὸν, εἰ λῶον καὶ ἄμεινον [τ]ῶι δήμωι τῶι 'Αθηναίων π[οησαμένωι τοὺς κόσμους ἱ]ε[ρ]οὺς τῆι 'Αρτέ[μιδι]
[μείζου]ς καὶ καλλίους ἢ ἐῶντι ὥσπερ νῦν ἔχει· ἐπερέσθαι [δὲ καὶ ....20.........].ου δὲ κε[....]
[..τὰ κα]τὰ μικρὰ [ἱ]στάμενα καὶ ὅσα μὴ ἐμ παραδόσει ἐστί[ν ..3. εἰ λῶον καὶ ἄμεινον ποησαμέν]ωι τῶι δή[μωι τ]-
28 [οὺς κό]σμους ἱεροὺς τῆι Δήμητρ[ι] καὶ τῆι Κόρηι μείζο[υς καὶ καλλίους .. ἢ ἐῶντι ὥσπερ νῦν ἔ]χει· ἐπερ[έσθ]-
[αι δὲ καὶ π]ερὶ τῶν ἐν τοῖς ἄλλο[ι]ς ἱεροῖς τῶν κατὰ μι[κρὰ ἱσταμένων ....22......... ἀ]ργύρι[.]
[....8....]Ο[.]ΤΟΙ[..]ΟΝ[..3.].[..4..]τα κατὰ ταὐτὰ τὸν Α[..................37..................] κόσμο-
[....12....]ου[.....11.....μ]ε[ί]ζους καὶ κ[αλλίους ἢ ἐῶντι ὥσπερ νῦν ἔχει·.......15....... τ]ῶν ἱερ-
32 [ῶν χρημάτων?..........22..........]ΣΙΩΙ[..........................46..........................]
[..............................33..............................]Ο[------------------------------

144. Athens. Decrees in honor of Phyleus, 336/5 and 335/4 B.C. *IG* II^2 330 + 445. *SEG* XXXIX 81,* 307; XLVIII 25; LII 135. S.D.Lambert, *ZPE* 150 (2004) 89, 92-96 no. 3 (ph.), adopting a suggestion of A.P.Matthaiou, proposes the following new restorations:

L. 6 Φυλεὺς χειροτ[ονηθεὶς γραμματεὺς τῆι τε βουλῆι κα]-
[ὶ] τῶ̣ι δήμωι

L. 13 ἐ̣[παινέσαι τὸν γραμματέα τῆς βουλῆς καὶ τοῦ]
[δή]μου τὸν ἐπὶ Π̣[υθοδήλου ἄρχοντος]

L. 21 καὶ οἱ ἄλλοι οἱ καθιστάμε[νοι γραμματεῖς φιλοτιμῶντα]ι

L. 33 [χειροτονηθεὶς γραμματεὺ]-
[ς τῆι] βουλῆι καὶ τῶι δήμω[ι]

L. 51 περὶ ὧν Φυλε[ὺς λέγει ὁ γραμματεὺς τῆς βουλῆς]
κα[ὶ] τοῦ δ[ή]μου

He rejects the view that the honorands are συλλογεῖς τοῦ δήμου or ἱεροποιοί and suggests that Phyleus' colleagues in LL. 52, 59/60 might be συγγραμματεῖς, citing contemporary parallels. Since in L. 61 [ἕκαστον αὐτῶν] would then be two letters too long, Lambert urges caution. He regards Wilhelm's restoration of [Παυσ]ανίας in LL. 52, 59 as quite possible, but not compelling. After discussion of the calendric elements in this text, Lambert likewise concludes that 'caution is appropriate.' Nor does he believe that there is adequate evidence to restore the tribes in prytany or the names of the proposers in LL. 5 and 32. In LL. 64/65 new readings yield the following text:

[...^{5}.. τὸν] δ[ὲ] ταμίαν δ[οῦναι- - - - - - - - - - -]
[...^{5}.. ἀργύρ]ι̣ον ἀπο[λαβ- - - - - - - - - - - - - - -]

In L. 37 his new reading το[ῖς] λαγχάν[ουσι] rules out Veligianni-Terzi's τῶ[ν] λαγχαν[όντων]. See *SEG* XLVIII 7.

145. Athens. Decree in honor of Peisitheides of Delos, ca. 334 B.C. *IG* II^2 222. *SEG* XXVIII 50;XXXI 271; XXXIX 309; XLII 229;-L 178; LI 2312. S. D. Lambert, *ZPE* 158 (2006) 122 no. 8, notes that there are three crowns below the text of the decree, which belong either to multiple crowns awarded to the honorand or to him and to two others (family or associates) who were crowned along with him. In L. 5, καὶ τοὺς συν[- - -] might refer to them.

146. Athens. Decree in honor of Amyntor, son of Demetrios, 334/3 B.C. *IG* II^2 405 + *SEG* XXI 274. *SEG* XLI 45.* Tracy, *ADT* 8, 122, 126-127. Veligianni-Terzi, *Wertbegriffe* A143. P.Brun, *Démade* 92, 177, no. 6, finds the arguments in favor of identifying the honorand [illegible] a powerful Macedonian and classifying the decree as indicative of Demades' 'pro-Macedonian' policy very tentative and biased. S.D.Lambert, *ZPE* 156 (2006) 121 no. 6 (ph.), after autopsy, makes the following slight corrections to the readings in LL. 21-24 and observes that the names Demetrios and Amyntor may not here indicate the father of Hephaisteion friend of Alexander the Great.

τὸν δὲ γρ̣α̣μ̣-
[ματέα τὸν κατὰ πρυ]τ̣[ανε]-
[ί]αν [ἀναγράψαι τόδε τὸ ψ]-
24 [ή]φισ[μα

147. Athens. Fragment of a decree proposed by Lykourgos, 334/3 B.C.? *IG* II^2 414 Fr. A. *SEG* XXI 276; XXXIX 91; XL 75. Tracy, *ADT* 123, 126/127, no. 2. In *Hesperia* 9 (1940) 339/340 (ph.), E.Schweigert isolated this fragment, with its 9 incomplete lines of surviving text, from three other non-joining pieces combined previously by Wilhelm. Schweigert published an almost fully restored text of 15 lines of the above year which he identified as the decree in honor of Diotimos proposed by Lykourgos and mentioned by [Plutarch], *Mor.* 844a (*Lives of the ten orators*, 5-6) (*SEG* XXI 276). In *ZPE* 150 (2004) 108, S.D.Lambert notes that the date depends on the dubious restoration of [Δ]ημοκ[. . . . . . .^{14}. . . . . . .] as [Δ]ημοκ[ράτης Παιανιεύς] (LL. 7/8), and that the attractive association with Diotimos depends upon the fact that his name is completely restored in L.11.

148. Athens. Athenian treaty with Alexander. 333 B.C.? *IG* II^2 329. *SEG* XXXV 66;* XLVIII 705. Scrutiny of both ancient sources and modern bibliography leads I.Worthington, *ZPE* 147 (2004) 59-71, to reject the traditional interpretation of *IG* II^2 329 as the Athenian copy of Alexander's renewal of Philip II's Common Peace. The highly specialized body of the ὑπασπισταί (L. 9) has no place in the historical conditions of 336 B.C. Moreover, a reference to Pydna (L.13), which was otherwise of no importance to the League of Corinth, is only understandable in the light of Pydna's potential as a defensive harbor. For Worthington *IG* II^2 329 is a treaty signed in ca. 333 B.C. between the Athenians and Alexander, who was struggling to check the massive Persian fleet operating in the Aegean at the time. Athens would have been lured into offering its military support to Alexander by the latter's promise to free the Athenians captured at the battle of Granikos. Regarding Worthington's radical re-interpretation, P.Gauthier, *BÉ* (2005) no. 209, pronounces: 'C'est ingénieux, sinon convaincant'.

149. Athens. Decrees in honor of Archippos and his associates, 334/3 and 333/2 B.C. *IG* II^2 336 + Add. p. 659. *SEG* XXXVI 153*; XXXIX 324; XLV 63, 231. Tracy, *ADT* 98; Veligianni-Terzi, *Wertbegriffe* A142. In *ZPE* 158 (2006) 121 no. 7, S.D.Lambert states his support of the view that the beginning of Fr. B, LL. 1-4, is from the end of the citizenship decree for Archippos begun on Fr. A, dated by the secretary of 334/3 B.C. The next decree on the stone, which begins on Fr. B, L. 5, dates one year later than the decree for Archippos and honored his associates. Its prescript omits the name of the archon. This is true of the decree for Archippos as well, for Lambert rejects the restoration of the archon's name on the molding above the decree.

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150. Oropos. Amphiareion. Athenian decree in honor of Pytheas, 333/2 B.C. *IG* II^2 338. *I.Oropos* 295. *SEG* XLVI 127,* 142; XLVII 29, 487. Inferring from the present tense ἐπιμελεῖται in L. 13 that Pytheas was still in office, S.D.Lambert, *ZPE* 150 (2004) 107/108, no. 15, urges that his term ran from Great Panathenaia 334/3 B.C. to Great Panathenaia 330/29 B.C. For the gravestone of Pytheas and possible other relatives see our lemmata nos. 334 and 338.

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151. Peiraieus. Decree permitting Kitians to found a temple of Aphrodite, 333/2 B.C. *IG* II^2 337. *SEG* LII 93;* 135, 1898, 1929; LIII 2180. Rhodes-Osborne, *GHI* 91. For a helpful list of inscriptions concerning Kition found outside the territory of the city, see M.Yon, *Kition-Bamboula 5. Kition dans les texts* (Paris 2004); see our lemma 1535. In *ZPE* 154 (2005) 135, 153, no. 4, S.D.Lambert publishes a ph. and adds brief bibliography. For a helpful discussion of this and other inscriptions in the context of the right of religious associations to own land at Athens, see I.N.Arnaoutoglou, *Associations* (our lemma no. 21) 89-91, 133-138.

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152. Athens. Honorary decree for an actor? 332/1 B.C. *SEG* XXXV 71; XLVIII 25. *Agora* XV 79. S.D.Lambert, *ZPE* 158 (2006) 132, 137/138 no. 39, in the context of the special assembly in the theater of Dionysos held after the City Dionysia to discuss matters arising from the festival (Demosthenes 21.8-10; *IG* II^2 345 + Add. p. 659; 346; 347; 348; 429; and Lambert forthcoming in a publication in honor of M.H.Jameson), after noting that *IG* II^2 348 and 429 were both in honor of actors, proposes the following restoration of lines 9-15:

[ἐπειδὴ ..... 9 .... ὁ ὑ]- stoich. 29
[ποκ]ριτὴς [.......... 21 ....]
[...]ε προα[............ 21 ....]
[...] τῶι Δ[........... 19 .... δεδ]-
[όχθαι] τῶ[ι δήμωι ἐπαινέσαι ....7...]
[.]ν Ὀν[ο]μα[........12.... καὶ στεφαν]-
[ῶ]σαι χρυσ[ῶι στεφανωι·]

Such a restoration would imply that the honorand was first introduced by name only; full identification with patronymic and ethnic followed; Lambert cites several parallels. L. 11 might contain a reference to the προα[γών] of the City Dionysia or προα[ιρούμενος] or a temporal phrase πρὸ Ἀ[—]. L. 12 perhaps τῶι Δ[ιονυσίων].

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153. Athens. Decree in honor of priests and hieropoioi, ca. 340-330 B.C. *IG* II^2 410. *SEG* LIII 92.* S.D.Lambert, *ZPE* 150 (2004) 90, refines his restoration in the rasura LL. 39/40, τ̣[οῦ] instead of τ̣[ῶι ἐ]ℓμ [Πειραεῖ] for the theater of Dionysos and affirms his suggested date of 337 B.C. (cf. our lemma no. 129). On 105 note 67 he rejects the dating of M.Faraguna, *Atene nell'età di Alessandro* (Rome 1992) 223, note 43, in 331/0 B.C. since there are no grounds for identifying Φιλέας Παιονίδης of 410 L. 29 with the proposer of *IG* II^2 348, whose date is itself quite uncertain. In *Strangeness* 111, S.C.Humphreys rejects Lambert's date and reconstruction of this decree, arguing that on prosopographical grounds it is more plausibly placed in 335/4 B.C., on the eve of the departure of the Athenian naval squadron to join Alexander, and that it concerns the worship of Dionysos in the city, not in Peiraieus. Lambert responds on 105 note 67 that her prosopographical evidence rests on the dubious assumption that (1) the elected hieropoioi in this inscription were members of the boule, (2) Φιλέας Παιονίδης, councilor in 336/5 B.C. (*Agora* XV 42 L. 244) was not the son of Ἀντιγένης, the hieropoios of LL. 29, 43, but the son of Ἀντιφῶν (demotic not preserved) in *IG* II^2 1251.

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154. Athens. Decree concerning repairs to a statue of Athena Nike, ca. 340-330 B.C. *IG* II^2 403. *SEG* XLVIII 99;* L 36. S.D.Lambert, *ZPE* 154 (2005) 135/136, no. 3 (ph.), after autopsy of the stone publishes the following new text of LL. 23-25:

ἐπειδ[ὴ] ὁ ἀ[νδ]ρ̣ιαν[τ]ο̣π̣[οι]ὸ-
[ς. . . . . 9 . . . . .]ν ὑψηλό[τ]ε̣[ρ]ο[ν π]ο̣ι[η]σ̣α[. . 3 .]
[. . . . . 10 . . . . .]Ε̣Τ̣Α̣Ν̣

The sculptor, praised in L. 30, was apparently a Boiotian. Lambert interprets this process as raising the statue (or its base [τό τε βάθρο]ν Matthaiou *per ep.*) and sees it as an act markedly 'Lykourgan' in its care for a relic of Athens' glorious past, possibly to be associated with Lykourgos' replacement of the 5th cent. B.C. golden Nikai. 'One suspects a date after Chaironeia' and a connection with Athenian diplomacy toward Akarnania as reflected in *IG* II^2 237 (Rhodes-Osborne, *GHI* 77) and 242 + 373. Lambert resists the temptation to interpret Kirchner's tentative reading of [τρε?]ῖς πόδ[ας] in L. 32 as alluding to the height the statue was raised and settles for Lolling and Köhler's τ̣ῆ̣ς πόλε̣[ω]ς.

For W.T.Loomis' views on L. 24 and this text in general, see *SEG* XLVIII 99.

155. Athens. Decree concerning a festival (?), ca. 335-330 B.C. *SEG* XVI 65; XXIX 88; XLII 229. J.D.Sosin, *MH* 61 (2004) 2-8, reprints the text with app. cr. and full bibliography. He sees the new festival as part of Lykourgos' program and associated directly with the celebration of Peace in 354/3 B.C., following the destruction of Thebes and Athens' successful negotiations with Alexander of Macedon. Like some Lykourgan festival renewals and enhancements, Sosin proposes that this one was funded by an endowment: 'the five talents did not represent the outlay of a single year, but the principal from which running expenses were to be generated.' S.C.Humphreys, *Strangeness*, 112-114, proposes that this text formed part of Phanodemos' law on the new Great Amphiaraia, 'the full text of which was presumably set up in Oropos.' Its provisions are not to be associated with the Peace of 375 B.C., for Tracy, *ADT* 76-78, dates the lettering to *ca.* 345-317 B.C. and Lambert (*per ep.*) compares *IG* II^2 236, the peace with Philip, and 329, the peace with Alexander. Humphreys suggests that the unconventional heading on the stone, which mentions only the secretary, may be explained by the fact that it is an excerpt. The πύλαι in L. 9, which have puzzled previous editors, might be the gates of Oropos. The expectation of the third year in L. 4 'would imply that about two months had passed between the honours awarded to Phanodemos in the ninth prytany of 332/1 on Thargelion 9 [*IG* VII.4253; *I.Oropos* 297] and publication of the regulations early in 331/0.'

S.D.Lambert, *ZPE* 154 (2005) 145, 147/148, no. 8, finds the contents of this inscription typical of the enactments enhancing the festival program in Athens made under Lykourgos. He follows Schweigert (*SEG* XVI 65) in associating it with the peace of Corinth (338/7 B.C.) seeing in LL. 3-4 a reference to the stele on which this peace was recorded, *IG* II^2 236; Rhodes-Osborne, *GHI* no. 76, which in thickness, letter heights, stoichedon checker-pattern, treatment of the back surface, is identical to *SEG* XVI 55. 'It seems fairly clear that our text was intended to complement *IG* II^2 236 physically as well as in content; perhaps the two stones were set up next to one another.' After consideration of the views of Sosin and Humphreys, he suggests that the festival may have been an international one established by the Makedonians, since the peace of Corinth was a multi-lateral agreement perhaps connected with *IG* II^2 329, a copy of which was set up in Pydna as well as in Athens (but see our lemma no. 148). Because of the prescript, Lambert is attracted to the theory of M.H.Hansen, *GRBS* 20 (1979) 33, no. 5 (*SEG* XXIX 88) that this document is a law. The text is non-formulaic and restorations are not compelling. In L. 11 'one might consider τὰς ἐν Κορίνθωι] πύλας. Since the first preserved letter in L. 12 is certainly iota, not nu, he rejects Robert's restoration (*SEG* XXIX 88), and proposes that in a 'Corinthian league document not drafted in Attic,' we might have [ἐλέσθα]ι δέκα μὲν ἰ(θ)υ[δίκους].

156. Athens. Decree, ca. 330 B.C. *SEG* XXXVI 149. After autopsy of the stone in the University Museum, Oxford MI (inv. no. UM. G. 11.3.665), S.D.Lambert, *ZPE* 148 (2004) 184-186, presents the following new text based on a stoichedon line of 31 letters (OI occupy one stoichos). Lambert finds persuasive the view of the ed.pr. that this decree concerns the Lykourgan rebuilding of the Theater of Dionysos and is closely related to *IG* II^2 351 (Rhodes-Osborne, *GHI* 94) in honor of Eudemos of Plataia, 330/29 B.C., 'raising the possibility that proposer and/or secretary (i.e. year) were the same' (186). Lambert corrects the stoichedon

checker units (incorrectly reported in ed.pr.) as 'horiz. 0.0106, vert. 0.011' m. In *ADT* 87, S.V.Tracy assigned this inscription to his Cutter of *IG* II^2 334, ca. 345-ca. 320 B.C.

Stoich. 31

[---]
[.......^{13}......]ΟΣ[........^{16}........]
[......^{12}......]ΙΣΙΟΣ[........^{15}.......]
[.....^{10}..... τὴ]ν σκην[ὴν ......^{12}......]
[....^{8}.... δωρ]εάς· διδ[όναι δὲ ....^{8}....]
[.....^{10}..... ἐ]παγωγη[.......^{14}.......]
[......^{11}.....]ι χρῆσθ[αι ......^{12}......]
[....^{8}.... το]ῦ μετοικ[ίου ......^{11}.....]
[ἐπιμελείσθ]ω δὲ ἡ βου[λὴ τῶν .....^{9}....]
[....^{8}....ω]ν οἷς ὁ δῆμ[ος ......^{12}......]
[..^{4}.. τὴν δω]ρεάν, ὅπως ἂ[ν ......^{12}......]
[....^{7}... μὴ] ἀδικῶντα[ι· ἀναγράψαι δὲ τό]-
[δε τὸ ψήφισ]μα τὸν γρ[αμματέα τῆς βουλῆ]-
[ς καὶ στῆσαι ἐν ἀ]κ[ροπόλει· .....^{10}.....]
[---]

L. 3. The 4th letter in σκην[ήν] as a clear nu, Lambert. ‖ LL. 4/5. Lambert *per ep.* suggests perhaps also [δωρ]εὰς δίδ[οντες· εἶναι δὲ ---] or δίδ[ουσι]. The correct reading in L. 5, *pace* P.Gauthier, *BÉ* (1988) 370, is [ἐ]παγωγη[---], a hapax in Attic decrees. ‖ LL. 8-10. [ἐπιμελείσθ]ω δὲ ἡ βου[λὴ ὅπως ---|---]ΝΟΙΣ ὁ δῆμ[ος ---|--- δω]ρεάν, ὅπως δ' [ἂν ---], ed.pr.; Lambert translates his own supplement as 'let the Council take care of the X to whom the People ... made/make the grant, so that . . . they come to no harm'.

157. Athens. Proxeny decree for Apses and Hieron of Tyre, after ca. 330 B.C. *IG* II^2 342 + *SEG* XXXV 70.* *SEG* LII 1929. Cf. *SEG* XXXIX 109. Culasso Gastaldi, *Prossenie* 193-203 no. 12 (ph.), prints a slightly different text with app.cr. and full commentary after autopsy of the stone, stressing that the original left side of the stone is not preserved. She regards it as an honorary decree for Phoenician grain merchants bringing produce from the west and places it in the 'twenties of the 4th cent. B.C., without, however, having any necessary connection with the capture of Tyre by Alexander in 332 B.C. or with *IG* II^2 418. Athenian proxenoi did not have to reside permanently in their native land. S.D.Lambert, *ZPE* 158 (2006) 133 no. 44, agrees in essentials with Culasso Gastaldi's text, but judges the first letter in L. 1 to be a certain alpha, as reported by the ed.pr., 'ruling out the restoration Ἰτα]λίαι[. After the alpha I read: central vertical (top not preserved, T possible; Λ [Α, Stroud] or perhaps Κ; uncertain trace of the bottom of a central vertical.'

158. Athens. Law and decree on the Lesser Panathenaia, 335/4-330/29 B.C. *IG* II^2 334 + *SEG* XVIII 13. *SEG* LII 92;* LIII 13. *Agora* XIX L 7; XVI 75. Rhodes-Osborne, *GHI* 81.

S.D.Lambert, *ZPE* 154 (2005) 144-147, no. 7 (ph.), discusses the several physical and historical criteria for dating this inscription, concluding that the date is most likely controlled by one's view on the still uncertain identification of the area called Νέα. 'In the law the lease has yet to be drawn up, while in the decree the income from it is known. This suggests some passage of time between the two.' He offers observations on the ἱεροποιοί of the Great and Little Panathenaia, urging that 'the little or yearly Panathenaia took place even in Great Panathenaic years.' Examining the text of Fr. B, LL. 3-7, he tentatively proposes in L. 4, κ[αὶ γίγνηται ἡ θυσία π]ạρẹσκευ[ασμ]ένη ὡς ἄριστα or perhaps [ὅπως ἂν ...ἡ θυσία γίγνηται....] κατ' ἐνιαυτὸν κ[αλῶς ....¹²...... π]ạρẹσκευ[ασμ]ένη, citing parallels in *IG* II² 47 L. 27 and *SEG* XXVIII 103, L. 5. On 144/145, note 69, Lambert finds the absence of contemporary Attic parallels for the financial procedure suggested by Sosin (*SEG* LII 92) serious enough to label the theory 'ingenious' [From my British teachers at the University of Toronto this word was always the most damning praise, Stroud]. On 144 note 65 Lambert has useful remarks on the difference between laws and decrees in 4th cent. B.C. Athens, finding the 'general:law—specific:decree' distinction unsatisfactory. 'A thoroughgoing treatment of Athenian laws and lawmaking in the fourth century is much needed.'

J.D.Sosin, *MH* 61 (2004) 4 note 13, returns to this inscription, urging that he 'cannot confirm the *iota* in χωρί[ς] (A.15) on the squeeze at the CSAD in Oxford. Lewis' excellent photo (pl. 43) shows but faint traces of the top of a centered letter; the stone breaks diagonally so that Lewis' *iota* might be an *alpha*; if so, then Robert's hunch that the Nea modified an elliptical *chora* might have been correct in sense and fact; restore A.14-15: τῆς π|εντηκοστῆς] τὴν πρᾶσιν τῆς ἐν τῆι Νέαι χώρạ[ς?... Oropos remains the most likely candidate.' [Caveat lector, Stroud].

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159. Athens. Decree in honor of the son of Diophantos, after ca. 329 B.C. *IG* II² 422. *SEG* XXIV 108. S.D.Lambert, *ZPE* 158 (2006) 134 no. 47, notes that the formula κατὰ τὸν νόμον probably indicates a date after 329-325 B.C. In L. 9 before ΙΑΙΑ of the ethnic he reads the right end of a top horizontal and speculates about a possible reading of [Αἰ]γιαιᾶ, *IG* II² 7946, but not very enthusiastically. 'No such ethnic . . . seems to be otherwise attested . . . and Sean Byrne *per ep.* plausibly suspects a cutter's error for the Athenian demotic ΑΙΓΙΑΙΕΥΣ.'

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160. Oropos. Amphiareion. Decree of the Athenian Boule and list of donors, 328/7 B.C. *I.Oropos* 299. See our lemma no. 505.

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161. Athens. Decree in honor of Androkles, priest of Asklepios. 328/7 B.C. *IG* II² 354. *SEG* XXIII 56;*XXXV 239; XLII 229; XLVIII 30; XLIX 187. Tracy, *ADT* 106. Veligianni-Terzi, *Wertbegriffe* B18. S.D.Lambert, *ZPE* 156 (2004) 106 no. 11, especially note 69, after autopsy and examining squeezes in Oxford and Berlin, defends the reading of epsilon as the last letter of L. 5, and favors the restoration of the day of the prytany as the 26th, ἕ[κτηι καὶ

εἰκοστ]ῆι, yielding an intercalary year which accords with 'the weight of scholarly opinion, with which I agree,' for reconstructing the prescript of the contemporary *IG* II² 452 as that of an intercalary year.

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162. Athens, now lost. Proxeny (?) decree for Eurylochos of Kydonia, 328/7 B.C.? *IG* II² 399 + Add. p. 660. *SEG* XXXIX 89, 95;* 1770; XLIV 1736; LIII 140. S.D.Lambert, *ZPE* 158 (2006) 136, 140-143 no. 56 (ph.), reproduces Fourmont's transcription of this stone (the sole textual authority) and prints his own version of the text.

[ἐπὶ Εὐθυκρίτου ἄρχοντος, ἐπὶ τῆς] non-stoich.
['Ερεχθεῖδος ἕκτης πρυτανείας ἧι]
[Πυθόδηλος Πυθοδήλου 'Αγνούσιος]
[ἐγραμμάτευε· Γαμηλιῶνος ὀγδόει]
[ἐπὶ] δέκ[α, μιᾶι καὶ τριακοστεῖ τῆς]
πρυτανεία[ς· τῶν προέδρων ἐπεψή]-
φιζεν Πάμφιλος Φụ[λάσιος καὶ συμ]-
πρόεδροι· Δημάδης Δη[μέου Παιαν(ιεὺς)]
εἶπεν· ἐπειδὴ πρότερό[ν τε οἱ πρό]-
γονοι οἱ Εὐρυλόχου, καị[ὶ ὁ πατὴρ]
Ἀκέσανδρος, φίλοι ὄντε[ς καὶ εὖνοι]
τῆι πόλει, πολλὰ καὶ μεγάλ[α εὐεργέ]-
τησαν τὸν δῆμον τὸν 'Αθ[ηναίων]
καὶ νῦν Εὐρύλοχος πατ[ρικὴν ἔ]-
χων εὔνοιαν πρὸς τὸν δῆ[μον τὸν]
Ἀθηναίων διατελεῖ χρή[σιμος ὢν]
καὶ κοινεῖ καὶ ἰδίαι τοῖς ἀ̣[φικνου]-
μένοις 'Αθηναίων εἰς Κυδ[ωνίαν]
καὶ πολλοὺς 'Αθηναίων λ[υτρωσά]-
μενος ἐκ Κρήτης ἀπέστ[ειλε τοῖς]
αὑτοῦ ἀναλώμασιν καὶ [αἴτιος ἐ]-
γένετο τοῦ σωθῆναι ἐκ̣ [------]
[—]ν εἰς τὴν ἰδίαν, συν[------]

Lambert's restorations in LL. 1-6 are based on his reconstruction of LL. 1-11 of *IG* II² 452, which may have been passed on the same day; see our lemma no. 163 and commentary there on the calendar. L. 18, ΑΝΑΛΟΜΑΣΙΝ Fourmont. 'If this is an error in Fourmont's transcript, it is the only significant one. In general he seems to have been accurate.' In LL. 2/3 Lambert lists several possible restorations previously suggested, but notes that 'there is no precise parallel in an Athenian decree and the exact number of letters cannot be determined.' On 142, Lambert notes: 'Fourmont shows the demotic in [L.] 7 as ΦΙ, but one may assume that the stroke after the phi fell on the break of the stone and in these circumstances it is very plausible that he might have mistaken the vertical of an upsilon for an iota'. [It will be seen that in the reconstruction of

the texts of this decree and *IG* II² 452 in the next lemma much depends on the demotic of Pamphilos. In his transcription, reproduced by Lambert, Fourmont in fact draws the break at the right side of the stone in L. 7 and the vertical stroke that he records as the last preserved letter in this line appears to fall to the left of the break, not in it. Also, the vertical stroke appears to lie much closer to the preceding Φ than other upsilons do to their preceding letters. But how accurate was Fourmont's sketch of the broken right surface? Stroud].

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163. Athens. Decree, 328/7 B.C. *IG* II² 452. *SEG* XXXIX 89,* 95; XL 80; XLV 220. Following Habicht's suggestion that this decree and *IG* II² 399 + Add. p. 660 (our lemma no. 162) were passed on the same day in 328/7 B.C (*SEG* XXXIX 95), S.D.Lambert, *ZPE* 158 (2006) 140-143 no. 56 and 159 (2007) 121, 125 no. 146 (ph.), prints the following expanded restoration of LL. 1-11 after autopsy of the stone.

[ἐπὶ Εὐθυκρί]του ἄρχοντος non-stoich.
[ἐπὶ τῆς Ἐρεχθεῖδ]ος ἕκτης πρυτανε[ίας ἧι Πυ]- stoich. 36
[θόδηλος Πυθοδήλ]ου Ἁγνούσιος [ἐ]γρ[αμμάτευε]·
[Γαμηλιῶνος ὀγδό]ει ἐπὶ δέκα, μι[ᾶ]ι κ[αὶ τριακο]-
[στεῖ τῆς πρυτανε]ίας· ἐκκλη[σία κυρία· τῶν προ]-
[έδρων ἐπεψήφιζε]ν Πάμφιλος Φυλ[άσιος· συμπρ]-
[όεδροι . . . . . 9. . . .] Ἁλαιεὺς, Θ[. . . . . . . 12 . . . . . .]
[. . . . . . 12. . . . . . Χολλ]είδης, Α[. . . . . . . 14. . . . . . .]
[. . . . . . . 14. . . . . . . Μ]ελιτεύς, Γ[. . . . . . . 13. . . . . .]
[. . . . . . 12. . . . . . Οἰν]αῖος, Βοῦλ[ις Θοραιεύς,]
[Λυκοῦργος Λυκόφρο]νος Βουτά[δης εἶπεν· . . . .]

Lambert notes that in L. 4, [ἐνάτ]ει is also possible, 'entailing merely a slightly different assumption about the sequence of full and hollow months at the beginning of the year (4 hollow + 3 full rather than 3 hollow and 4 full).'

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164. Athens. Decree in honor of epimeletai? 327/6 B.C. *SEG* XXI 288. SEG XXV 69; XXXIV 261; XXXV 239. *Agora* XVI 85. S.D.Lambert, *ZPE* 150 (2004) 109, note 80, in endorsing the skepticism of A.G.Woodhead, *Agora* XVI 85, about the perils of restoring calendar equations in this text, notes that 'any restoration [of LL. 3/4] is accordingly speculative.'

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165. Athens. Proxeny decree for (Phthiotic?) Achaians, ca. 350-325 B.C. *IG* II² 286 + 625. *SEG* XL 72.* Knoepfler, *Eretria* XI 56-58. S.D.Lambert, *ZPE* 158 (2006) 136 no. 53 (ph.), explains ἀτέλειαν πά[ντων] as meaning freedom from export and import duties for the honorands, who were perhaps non-resident traders, cf. Rhodes-Osborne, *GHI* 40, LL. 8-11. Noting that a specific grant of ἀσυλία is very unusual in Attic decrees, Lambert construes καὶ

α[ὐτοῖς καὶ χ]ρήμασιν with the asylia grant only, not with the ateleia grant. He points out that because of the 'un-Athenian character' of this decree it might have been a proxeny awarded to an Athenian by a foreign state (cf. Knoepfler).

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166. Athens. Decree relating to Artemis, ca. 340-325 B.C. *IG* II² 326. S.D.Lambert, *ZPE* 156 (2005) 149/150 no. 12 (ph.), prints a new text and speculates on the possible associations with Artemis Brauronia or Epipyrgidia on the Acropolis, favoring the latter because of the priest, rather than a priestess, in L. 4. 'There seems to be no clear parallel among state decrees for subscription of a priest immediately below the decree text... So this may or may not be an inscription of the polis.'

-- stoich.
[. . . 6. . .]Δ[-------------- ἐν στήλε]-
[ι λι]θίνει καὶ στῆ[σαι--------τῆ]-
[ς Ἀρ]τέμιδος vac.
vac. ἐπὶ ἱερέως Μ[---]
vac. 0.20 m.

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167. Athens. Decree honoring the tamias of the Boule with prytany list of Leontis, ca. 340-325 B.C. *SEG* XXVIII 52. *SEG* XLIX 98.* Veligianni-Terzi, *Wertbegriffe* B 10. For the cutter, see Tracy, *ADT* 78. After autopsy of the stone, S.D.Lambert, *ZPE* 150 (2004) 89, 96-99, no. 4, notes that the text of J.S.Traill in the ed.pr. contains several anomalous restorations. Lambert proposes the following for the decree in Col. I:

[- - - - - - - ἐπαινοῦσι τὸν τα?]μίαν Π- Stoich. 27
[. . . . . 15 . . . . Παιονί?]δην ἀπο-
or Χολλεί?]
[φαίνοντες αὐτὸν ἄνδρα ἀγ]αθὸν εἶ-
[ναι. . . . . 16. . . . . π]άντων ὧν
[. . . . . 20. . . . .]εται καλ-
[ῶς. . . . . 17. . . . . ἄλ]λα βουλ-
[. . . . . . 12. . . . . . λέγων καὶ π]ράττων
[. . . . . 19. . . . . τῶ]ι δήμωι
[. . . . . . 12. . . . . . ἐψήφισθαι?] τῆι βου-
[λῆι τοὺς προέδρους ο]ἳ [ἂν λ]άχωσιν
[προεδρεύειν ἐν τῶι δή]μ[ωι] εἰς τὴν
[πρώτην ἐκκλησίαν χρ]ηματίσ[α]ι πε-
[ρὶ τούτων, γνώμην δὲ ξυν]βάλλ[ε]σθα-
[ι τῆς βουλῆς εἰς τὸν δῆμον ὅ]τ[ι] δοκ-

[εἶ τῆι βουλῆι ἐπαινέσαι Π . .⁴. .]ΝΑ
[. . . . .⁹. . . . Παιονίδην ? ἀρετῆς ἕ]νε-
or Χολλείδην ?
[κα καὶ δικαιοσύνης τῆς εἰς] τ̣ὴν β̣ο̣-
[υλὴν . . . . .¹⁷. . . . . . . χ]ρ̣υσεα
[. . . . . .¹¹. . . . . καὶ στεφανῶ]σαι αὐτ-
[ὸν χρυσῶι στεφάνωι ἀπὸ : .]: δραχμ-
[ῶν, ἐπειδὰν τὰς εὐθύνας δ]ῶι, δόξας
[δικαίως ἄρξαι· ἀναγράψα]ι̣ δὲ τόδε
[τὸ ψήφισμα τὸν γραμματέ]α τῶν πρυ-
[τάνεων . . . . .¹¹. . . . . λι]θ̣ίνηι καὶ
[στῆσαι ἔμπροσθεν τοῦ] β̣ουλευτηρ-
[ίου· εἰς δὲ τὴν ἀναγραφ]ὴν τῆς στήλ-
[ης δοῦναι τὸν ταμίαν το]ῦ̣ δήμου̣ : ΔΔΔ
[δραχμὰς ἐκ τῶν κατὰ ψηφίσματα] ἀναλισκομένων
[τῶι δήμωι, ὅπως ἂν φιλοτιμῶνται] καὶ οἱ ἄλλοι λέγειν
[καὶ πράττειν τὰ ἄριστα εἰδότ]ε̣ς ὅτι χάριτας ἀξίας ἀπολήψονται
παρὰ [τῆς] β̣ο̣[υ]λ̣[ῆ]ς καὶ τοῦ [δήμου]

LL. 28-30 are non-stoichedon. Lambert urges caution in the restoration of the unusual [χ]ρυσεα in L. 18. On 98/99 supporting parallels for the restoration in LL. 21/22, which was suggested by R.Parker, and problems with the awkward restorations in LL.23/24.

In *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 331/332, 338 note 4, Lambert reads in Col. II, L. 32, Α̣ι̣τω[ν]ίδ̣ο̣(?), thereby eliminating from the Athenian onomasticon Αἰτω[λ]ίδης, the only personal name derived from Aitolia.

For C.W.Hedrick, Jr.'s work on this text, see *SEG* XLIX 98.

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168. Athens. Decree in honor of a priest, 326/5 B.C. *SEG* XXXV 74. S.D.Lambert, *ZPE* 150 (2004) 106, no. 12, briefly registers the view that this priest might have been associated with Dionysos, since the fragment was apparently found built into a modern house to the east of the Theater of Dionysos.

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169. Athens. Proxeny decree for Lyko- of Pydna, ca. 337-324 B.C. *IG* II² 339 Fr. B. *SEG* XXVI 75;* XXXIX 324; LI 8. S.D.Lambert, *ZPE* 158 (2006) 131/132 no. 36 (ph.), after autopsy of the stone suggests reading the name of the honorand in LL. 2/3 as Λυκό[φρων Ἡρ̣ία]κ̣λείδου Πυτναῖος or Λυκο[ῦργος Εὐ]κ̣λείδου. A short name is no longer required since the separation of Frs. A and B.

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170. Athens. Decree of Lykourgos in honor of Sopatros of Akragas, 337-324 B.C. Three joining fragments of a stele of 'Hymettian' marble, broken at top and bottom; both sides and rough picked back preserved. Found in 1970 in late Roman fill on the north side of the Areiopagos in the Agora Excavations; I 7178. Ed.pr. J.McK.Camp II, *Hesperia* 43 (1974) 322-324 (ph.) [This inscription, published in the gap between *SEG* XXV and XXVI, appears here for the first time in *SEG*. It has apparently also eluded the editors of *LGPN* II and *FRA*, but not *PAA* 611335, Stroud]. Camp links the timing of the decree to several attested grain shortages in Athens in the years 331-324 B.C. He notes that the truncated award of enktesis in L. 17 is unique in Attic decrees. E.Culasso-Gastaldi in D.Ambaglio (ed.) *Συγγραφή* (Como 2002) 109-117 no. 3 (ph.) [non vidimus]. S.D.Lambert, *ZPE* 158 (2006) 132 no. 37, cautions against overly specific dating of this and some other honorary decrees for grain merchants in this period, as *IG* II² 360 shows that honors for this type of service could be delayed for several years after the service was rendered. He also observes that this decree is 'the earliest extant award of a seat for a single festival (Henry, *Honours* 292/293), appropriately proposed by a politician with strong theatrical interests.'

ἔδοξ[εν τῶι δήμωι· Λυκοῦργο]-
ς Λυκό[φρονος Βουτάδης εἶπ]-
εν· περ[ὶ ὧν ἡ βουλὴ προεβούλ]-
ευσεν ἐψ[ηφ]ίσθαι τ̣[ῶι δήμωι]·
ἐπειδὴ Σώ̣πατρος Φιλιστ̣[ίω]-
νος Ἀκραγαντῖνος ἐνδεί[κν]-
υται τὴν εὔνοιαν ἣν ἔχει π[ρ]-
[ὸ]ς Ἀθην[αί]ους ἐπιμελούμε[ν]-
[ος], καὶ π[ρ]ά̣ττων ὅπως ἂν ὡς ἀ̣[φ]-
[θο]νώτα[τ]ος Ἀθήναζε κομίζη-
ται σῖτ[ο]ς ἐπαινέσαι αὐτὸν
εὐνοίας ἕνεκα τῆς εἰς τὸν δ̣-
[ῆ]μον τ[ὸ]ν Ἀθηναίων εἶναι δ[ὲ]
[π]ρόξενον καὶ εὐεργέτην α̣[ὐ]-
[τ]ὸν καὶ ἐκγόνους τοῦ δήμο[υ]
[τ]οῦ Ἀ<θ>ηναίων καὶ εἶναι αὐ[τ]-
ῶι ἔνκτησιν· ἀναγράψαι δὲ [τ]-
όδε τὸ ψήφισμα ἐν στήληι λ[ι]-
θίνηι τὸγ γραμματέα τὸν κ[α]-
τ̣ὰ πρυτανείαν καὶ στῆσαι [ἐ]-
ν̣ ἀκροπόλει· εἰς δὲ τὴν ἀνα[γ]-
ρ<α>φὴν τῆς στήλης δοῦναι τὸ-
ν ταμίαν τοῦ δήμου : ΔΔΔ : δ̣ρ-
αχμὰς ἐκ τῶν εἰς τὰ κατὰ ψηφ-
ίσματα ἀναλισκομένων τῶι
δήμωι· καλέσαι δὲ καὶ ἐπὶ ξέ-
[ν]ια Σώπατρον εἰς τὸ πρυτα[ν]-
[ε]ῖον εἰς αὔριον καὶ καταν[ε]-

[τ̣]μαι θέαν αὐτῶι τὸν ἀρχιτέ-
κτονα εἰς τὰ Διονύσια. vvv

171. Athens. Decree honoring hieropoioi, 325/4 B.C. *IG* II² 2838. *SEG* XLIX 187. W.Peek, *Kerameikos* III (1941) 13, no. 10. S.D.Lambert, *ZPE* 150 (2004) 106/107, no. 13, who hopes to publish a ph. of this inscription elsewhere, notes, without autopsy, that the συνάρχοντες listed on the right side of the inscribed surface are surely to be identified as fellow-ἱεροποιοί of the honored Τιμοκράτης Φιλίνου Ἐλευσίνιος, and not other officials of the Council and the Demos. And we may infer that they had passed their own decree honoring him. Lambert also questions Peek's suggestion that τὸν βασιλέα in L. 20 is Alexander the Great, rather than the Athenian religious magistrate [for the latter in this context, see, e.g., also *SEG* XLIX 187, Stroud].

In *ZPE* 154 (2005) 125-128 (ph.), Lambert returns to this inscription after autopsy and publishes a large, but almost completely illegible ph. He refers to conditions at the Kerameikos Excavations storeroom as less than ideal regarding space and lighting, rendering the new text he prints as 'provisional,' (inv. no. I 5, two joining fragments). He hopes to improve on some of his readings when the stone can be examined under optimum lighting conditions. On 127/128 he comments in detail on the unique physical form of the 'stele,' which was probably much wider than it was high; its back is 'flattened, so that it could be placed flush against another surface behind it, perhaps a wall;' and there are two cuttings on the top for T-clamps to attach it to a structure behind. Lambert thinks of it more as a 'plaque' fastened (at eye-level?) to a wall. We retain Lambert's line numbers.

non-stoich.

[ἱεροποιοὶ] οἱ κατ' ἐνιαυτὸν οἱ ἐπ' Ἀντικλέους ἄρχοντος ἀ̣ν̣έθεσαν vacat
[στεφανωθ]έντες ὑπὸ τῆς βουλῆς καὶ τοῦ δήμου ἀρετῆς ἕ̣νεκα καὶ δικαιοσύνης
[Πολύ]ε̣υκτος [-ca. 5-]δίο Θ̣ημακεύς — 13 οἱ σ̣υ̣νάρχον̣τ̣ες ἐ̣σ̣τ̣ε̣φ̣άνωσαν
4 [-ca. 6-λ]υκος ΚΛ[-ca. 3]ε̣ι̣[-ca. 3]ο̣υ Ἰκ[α]ρ̣ι̣ε̣ύς
[-ca. 7-]ιο̣ς Κ̣[ρ]α̣τ̣ίο[υ] Κ̣[υ]δαθ̣η̣ν̣αιεύς
[----------------Λευκ]ο[νοε]ύς — [Τ]ιμοκράτην
[----------------]ος Κ̣εφαλῆθεν — Φ̣ι̣λ̣ίνου
8 [----------------]ου Περιθοί[δη]ς — 16 Ἐ̣λευσίνιον

[Τιμοκράτης Φιλίνου Ἐ]λ̣[ευσί]ν̣ι̣ο̣ς
----
12 ------------------------------------

[------------------ca. 43------------------]Ο̣Σ̣[...] stoich. — painted crown(s)?
[------------------ca. 43------------------..]Λ̣[..]
[------------------ca. 43------------------]Τ̣Η̣Σ̣[.]Σ̣
20 [------------------ca. 43------------------..]Ι̣[..]
ca. 20 lines severely worn — vacat

41 [------------------------------ca. 65------------------------------σ]αν ἐν τῶι
[------------------------------ca. 63------------------------------]σ̣α̣ν δ' ἑαυτοῖ-
[ς------------------------------ca. 63------------------------------] ἐ̣παινέσαι
44 [----------------------ca. 48---------------------- ἕν]ε̣[κ]α̣ τ̣[ῆ]ς [πρὸς] τὸν βασιλέα καὶ
[------------------------------ca. 51------------------------------προσέτ]αξεν αὐτοῖς ὁ δῆμος
[----------ca. 26----------καὶ στεφανῶσαι αὐτοὺς χρυσῶι στε]φάνωι, ἐπειδὰν τὰς εὐθύ-
[νας δῶσιν· ἀναγράψαι δὲ ----------ca. 34----------καὶ] στῆσαι ἐν τῶι ἱερῶι τ-
48 [--------------------ca. 42--------------------δοῦ]ναι τ̣ὸ̣ν τ̣α̣μίαν τοῦ δήμου τοῖς ἱερο-
[ποιοῖς--------------------ca.42--------------------]. ΤΩΙ[........18........]
stone breaks away

172. Athens. Decree honoring Athenian officials, 326/5-324/3 B.C. *IG* II² 547. *SEG* XLV 79.* S.D.Lambert, *ZPE* 150 (2004) 90, 101-103, no. 7 (ph.), focuses on the several restorations of the calendar equation in LL. 1-6, producing three different versions that could fit the above time frame.

173. Athens. Proxeny decree for the son of Admetos of Priene, ca. 329-322 B.C. *IG* II² 564+*SEG* XVIII 18. *Agora* XVI 111. *SEG* LIII 96.* Culasso Gastaldi, *Prossenie* 204-222 no. 13 (ph.), after autopsy of the stones, reprints her text of *SEG* LIII 96, and provides an extended commentary on the formulas and procedures for the awarding of proxenia. She also examines the relations between Athens and Samos (9-12) and the implication that the decree must antedate 322/1 B.C. when Samos was returned to the Samians. Ties between the 'mother city' of Athens and the 'colony' of Priene are illuminated by *I.Priene* 5 LL. 17-22; 6; 45. In the crown in L. 20, S.D.Lambert, *ZPE* 158 (2006) 134 no. 46, suggests that Φ[-ca. 5-]ην[..] in the accusative could be a relative of Admetos, ναοποιός in *I.Priene* 3 = *Syll.*³ 282.24.

174. Athens. Decrees in honor of the doctor Euenor of Akarnanian Argos, 337/6 and 322/1 B.C. *IG* II² 242 + 373. *SEG* XLI 44;* XLV 231; XLVIII 2139; LI 77. Veligianni-Terzi, *Wertbegriffe* A 165; Tracy, *ADT* 98. S.D.Lambert, *ZPE* 158 (2006) 131 no. 34 (ph.), noting the possible services to Athens of the honorand after the battle of Chaironeia and in the Lamian War, finds that the calendar equation in decree 2 'is consistent with an intercalary year in which there was an irregularity of about 4 days. This should perhaps be accepted as an instance of intercalation/subtraction of days in the festival calendar . . . rather than amended away.' He also doubts that meetings of the assembly were normally avoided on the 2nd of the month as a festival day.

175. Athens. Proxeny decree for Apollonides of Sidon, 323/2 B.C.? *IG* II² 343 + Add. p. 659. *SEG* LII 98.* Culasso Gastaldi, *Prossenie* 183-192 no. 11 (ph.), reedits the text after

autopsy of the stone and reads the name of the proposer in the desperate area near the end of L. 2 as ......¹³.......]ΗΣ Ἰσ̣[οκράτους], contra S.D.Lambert's restoration in *SEG* LII 98. Unlike Lambert who finds attractive Schweigert's proposal that this decree was passed on the same day as *IG* II² 448 (*Hesperia* 9 (1940) 342/343; *SEG* XXIV 103), she prefers to leave the date open as 'anni venti.' In *ZPE* 158 (2006) 135 no. 50, Lambert registers her reading but doubts it.

176. Athens. Proxeny decree, 322/1 B.C. *IG* II² 308 + 371. *SEG* XXIV 91; XXV239; XXXIX 91. S.D.Lambert, *ZPE* 158 (2006) 135 no. 51, defends Wilhelm's association of these two non-joining fragments against Pecirka's proposal to separate them on the grounds that the differences noted by the latter in letter height and stoichedon grid are 'within the normal range of variability on a single inscription.' He warns that determining grid measurements on small fragments can be misleading and records his, which differ from Pecirka's.

177. Athens. Proxeny decree for an Eretrian, ca. 345-320 B.C. *IG* II² 357. *SEG* XXI 287; XXXV 239. M.H.Hansen *GRBS* 23 (1982) 344 no. 46; D.Knoepfler, *Eretria* XI 316. J.Dillery, *CQ* 52 (2002) 466 (cf. *SEG* LII 97), points out that in L. 6 the phrase ἐν τῶι θεάτρωι is completely restored. S.D.Lambert, *ZPE* 158 (2006) 130 no. 27, doubts the ascription of this decree to 327/6 B.C. on the basis of the identification of the fragmentary name of the secretary in L. 5 as Αὐτοκλῆς Αὐτίου Ἀχαρνεύς, which 'causes severe problems with the restoration of the rest of the prescript and is far from certain.' He considers a 'politico-military context no less possible' than the commercial one suggested by Knoepfler.

178. Athens. Proxeny decree, 345-320 B.C. *SEG* XXI 348. *Agora* XVI 145. Tracy, *ADT* 78. S.D.Lambert, *ZPE* 158 (2006) 129 no. 25, reads from the stone:

4 εἶν[αι δὲ] stoich. 24
[πρόξενον καὶ εὐ]εργέτην [τοῦ δ]-
[ήμου τοῦ Ἀθηναίω]ν̣ αὐ[τ]ὸ[ν καὶ ἐ]-
[κγόνους]

179. Athens. Proxeny decree for a man from Phaselis, ca. 345-320 B.C. *IG* II² 285 + 414 Fr. d. *SEG* XL 75.* Veligianni-Terzi, *Wertbegriffe* A108; Tracy, *ADT* 77, 123. After autopsy of the stones, Culasso Gastaldi, *Prossenie*, 157-164, 279-282 no. 9 (ph.), urges that these two non-joining fragments should be dissociated on the grounds of differences in the lettering and stoichedon grid. She reedits both separately, printing a text of *IG* II² 285 that differs from that of *IG* in LL. 1-6 as follows:

[- - - - - ἐπειδὴ - - - - - - -]
Α̣ΡΑ[. . . . . .¹¹. . . . . ρονος Φα]-
σηλί[της διατελεῖ εὔνους]
καὶ τὰ [ἄλλα ἀνὴρ ἀγαθὸς ὢν]
4 περὶ τ[ὸν δῆμον τὸν Ἀθηναί]-
ων δεδό[χθαι τῶι δήμωι ἐπα]-
ινέσαι [.Α̣ΡΑ. . . . . .¹¹. . . . .]
ρονος Φ[α̣σηλίτην - - - - - - -]

She suggests Χάραξ, Φάραξ, and Χάραξος as possible names of the honorand and speculates that he was a (grain?) merchant.

S.D.Lambert, *ZPE* 158 (2006) 129 no. 26, considers that it is impossible to be certain about the association of the fragments but regards it as not excluded on physical grounds. He concludes that 'the fine differences in the lettering identified by Culasso are within the range of what might be expected of a single cuter' and variations in the stoichedon grid are not significant.

180. Athens. Decree in honor of officials, ca. 340-320 B.C. *SEG* XIX 55. *Agora* XVI 65. Tracy, *ADT* 101. In *ZPE* 150 (2004) 109, S.D.Lambert points out that in L. 3, [τὰς] εὐθύνας is probably from the formulaic clause conferring benefits on Athenian officials subject to the rendering of their accounts.

181. Athens. Regulations of a temenos? ca. 340-320 B.C. *IG* II² 310. Tracy, *ADT* 11 no. 28, 98. S.D.Lambert, *ZPE* 154 (2005) 149 no. 11 (ph.), points out that the provenance of this stone is unknown, nor is there positive evidence that it was set up by the state, rather than a deme, genos, phratry, etc. Without printing a text, he observes that '[t]he left side is preserved, with probably two letters to the left of the delta in 4, rather than the three shown by *IG* II². There are 11 lines of traces above the first printed line in *IG* II², but they yield no complete word. Tracy suggests ■ connection with the Lykourgan policy of refurbishment of sanctuaries.'

182. Athens. Regulations concerning a festival, ca. 340/39-320 B.C. *SEG* XXXII 86; XXXV 73. Tracy, *ADT* 11, no. 25; 92 no. 21. S.D.Lambert, *ZPE* 154 (2005) 145, 148/149 no. 9, viewing this as a regulation for an unknown festival of the Lykourgan period, assesses the several suggestions presented by Walbank (Great Amphiaraia), Hansen (Bendideia), and Humphreys, *Stangeness* 90,117, (Epitaphia). Possible new readings at L. 33 ΛΠΗΛΙΟΣ ἐν τ̣ῶι Λ, 'one might think of κ]απηλίο̣ις.' In L. 34 he could be fairly confident of only]Ν̣[..]Ν̣. L. 40,]χον τὸ βῆμα ποιεῖσθαι τῶι [-----]; Matthaiou (*per ep.*) suggests τῶι [τρίποδι] cf. *IG* II² 1665, LL. 3-4. In L. 45, Lambert reads [--- τρί?]π̣οδα ἀποπένπ̣ειν (Matthaiou, [--- τρί]π̣ο̣δα· ἀποπένπειν [δέ ---]). In *MH* 61 (2004) 3 note 8, J.D.Sosin observes, 'Stroud's proposal, τὴν Νέαν?, at line 34 (cf. *Agora* XVI 75) would be attractive but is unwarranted.'

183. Athens. Decrees in honor of Theophantos, 332/1, 323/2, and ca. 318/7 B.C. *IG* II^2 344 and 368. *SEG* XXI 279, 280, 296; XXXII 92;* XXXV 239; XLII 248. Culasso Gastaldi, *Prossenie* 285-293 (ph.), reads in 368 L. 1, [προξενία Θε]οφάντωι, L. 8, [Πολ]ύευκτος Σωστρά[του Σφήττιος], LL. 9/10, Θεόφαντος Α[......11-13......, ...4-6...] | [...]ς, L. 20, [ἦι Ἀρχίας Πυ]-, LL. 21/22, [Ποσι|δεῶνος] δευτ[έραι ....19.........]. She surveys the difficulties in restoring the calendar equations in LL. 21-23, and insists that the ethnic of Theophantos is unknown and cannot be restored on present evidence. It is possible that the honorand did not come from Asia Minor. She briefly cites the bibliography on the relationship between *IG* II^2 368 and 344.

S.D.Lambert, *ZPE* 158 (2006) 122/123 no. 13; 133, 138/139 no. 415, agrees in essentials with the text of Culasso and finds that there is not enough text preserved on the stone to restore the calendar equation in LL. 21-23. After reviewing the arguments of M.Walbank (*SEG* XXXII 92) that the honorand of 344 and 368 are not the same man, Lambert returns to the view of Dittmar that both decrees honor Theophantos. He proposes that 344, which contains only one decree, had a heading above the main body of the decree that recorded the name of the honorand and the award of proxenia. This original decree is repeated verbatim in *IG* II^2 368 LL. 1-18, a proxeny decree for Theophantos of 332/1 B.C. Below this on *IG* II^2 368 LL. 19-24 is another decree for Theophantos of 323/2 B.C. inscribed in the same hand, apparently a reinscription. Lambert speculates that 344 (proxeny) and the stele carrying the later decree of 323/2 B.C. on 368 LL. 19-24 (citizenship?) were both destroyed in the aftermath of the Lamian War and that both were reinscribed ca. 318/7 B.C., a situation that Schwenk compared to the honors for Euphron of Sikyon, *IG* II^2 448. Lambert raises the possibility that Theophantos also came from the Peloponnesos, perhaps even from Sikyon, the only city of the Peloponnesos in which the name Theophantos is attested, *LGPN* IIIA p. 206; the ethnic Σικυωνίωι would fit the space available in *IG* II^2 368 L. 1.

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184. Athens. Proxeny decree for Hermo[- - -] of Herakleia, 318/7 B.C. *Agora* XVI 104. In her discussion of Athens' political allegiances against the background of Alexander's brawling diadochs, E.Poddighe, *AHB* 18 (2004) 1-24, prints *Agora* XVI 104 (with Italian translation), a proxeny decree for Hermo[- - -] of Herakleia from the archonship of Archippos (318/7 B.C.). She argues that the naval battle referred to in LL. 14-20 is not that fought off Abydos in the Lamian War, as usually assumed, but the naval battle fought in 318 B.C. between Nikanor and Kleitos (Diodoros 18.72.2-4). The honorand, citizen of a pro-Macedonian city, would have rescued shipwrecked Athenians who had served under Nikanor. Likewise, the peace treaty mentioned (partly) in L. 22 would have been the one negotiated between Kassandros and the Athenians. See also our lemma no. 185.

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185. Athens. Decree for the epilektoi of Kekropis, 318/7 B.C. *Agora* XVI 105. E.Poddighe, *op.cit.* (our lemma no. 184), prints *Agora* XVI 105 (with Italian translation), the decree for the ἐπίλεκτοι of Kekropis that was probably passed on the same day as *Agora* XVI 104. Rather than honoring elite tribal troops fighting against Macedon, the decree —possibly moved by the Athenian oligarch Archedikos— might well have been instigated by Demetrios of Phaleron or even Kassandros himself (either would then be the subject of [α]ὐτοὺς ἐπήινεσεν in L. 6). The epilektoi of Kekropis would have distinguished themselves in fighting against Polyperchon's troops and/or the democratic faction of the astu.

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186. Athens. Decree honoring six officials and their allotted secretary, ca. 334/3-314/3 B.C. *Agora* XVI 127. Tracy, *ADT* 124. S.D.Lambert, *ZPE* 150 (2004) 109, on the basis of the date (ten tribes) and the fact that it is uncertain that an allotted secretary was assigned to them, questions the attribution of this decree to the σιτοφύλακες.

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187. Athens. Decree honoring officials and their secretary, ca. 325-304 B.C. *IG* II^2 433 + *SEG* XVI 57. A.M.Woodward, *ABSA* 51 (1956) 6, no. VII. Veligianni-Terzi, *Wertbegriffe* B20. S.D.Lambert, *ZPE* 150 (2004) 109, no. 26, narrows down the date for this decree on the grounds that the price of the crowns places it before 304 B.C.; the prytany secretary inscribes the decree, therefore it cannot be placed in the oligarchy of 321-318 B.C.; and no decree was certainly erected at the initiative of the state during the rule of Demetrios of Phaleron, 317-307 B.C. He is also skeptical that the decree honored νομοθέται and not θεσμοθέται.

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188. Athens. Decree (?), ca. 350-300 B.C. *SEG* XIX 53; XXXIV 64. *Agora* XVI 61. Adopting the above date as suggested by S.V.Tracy (*per ep.*), S.D.Lambert, *ZPE* 150 (2004) 106, notes 72 and 73, observes that as restored by the ed.pr. B.D.Meritt, the prescript would be unusually truncated for an honorific state decree. He suggests that it might be a non-state decree or even a dedication. 'Meritt prints the first preserved words as ἄρχον]τος ἐπὶ [τῆς - - | πρυτανείας, but Christian Habicht kindly confirms from the Princeton squeeze my suspicion that only the upper horizontal of the first letter can be read securely. χορη]γὸς ἐπὶ[-, cf. *IG* II^2 1157, 2, or names, -ος Ἐπί-, might be considered.'

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189. Athens. Proxeny decree for Sostratos [of Herakleia], ca. 325-300 B.C. *IG* II^2 419. *SEG* XXXIX 324; XLIII 1294; XLV 231. Culasso Gastaldi, *Prossenie* 255-262 no. 16 (ph.), explores the considerable commercial ties between Athens and grain merchants from Herakleia Pontika. S.D.Lambert, *ZPE* 158 (2006) 134/135 no. 49: 'In this case we (unusually) have evidence for *proxenoi* on both sides of the diplomatic relationship. Kallippos, *proxenos* of the (Pontic) Herakleots at Athens, was prosecutor of the case in which [Dem.] LII is the defence.'

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190. Athens. Proxeny decree, ca. 300 B.C. *IG* II^2 581. S.D.Lambert, *ZPE* 158 (2006) 129 no. 21, reads in L.2, THNTO as possible support for a restoration of a 32-letter line, [πρόξενον καὶ εὐεlργέ]την το[ῦ δήμου τοῦ Ἀθηναίων καὶ αὐτὸlν κ]αὶ ἐκγ[όνους

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191. Athens. Decree in honor of Artemidoros of Perinthos, 286/5 B.C. *IG* II^2 662 + 760. *Agora* XVI 172. *SEG* XXXVII 71 and LIII 113.* After autopsy of the stone, S.Byrne in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 320/321, offers the following new text of LL. 4-6, with prosopographic comments on Μέδων of Aphidna.

ἔδοξεν τ[ῆ]-
[ι β]ουλῆι καὶ τῶι δήμωι· [....^{7}... Μέδον?]τος Ἀφιδναῖος ^{v}
[εἶπεν]·

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192. Athens. Honorary decree for the taxiarchoi of the archonship of Philokrates, 276/5 B.C. *IG* II^2 685. *SEG* LIII 110. In response to the article reported in our lemma no. 34, C.Habicht, *RhM* 147 (2004) 105/106, after prosopographical notes on the persons mentioned in this decree and their relevance to its date, points out that since the secretary cycle was unbroken at this time and the secretary of Philokrates' archonship came from tribe II, Demetrias, only two years in this period are in contention, 288/7 and 276/5 B.C. The fact that Philokrates' year was intercalary is decisive for 276/5 B.C. because only it corresponds to the requirements of the Metonic cycle, 288/7 B.C. being an ordinary year. He mentions that there is a small unpublished fragment from the Agora Excavations (I 7485) that is dated in L. 20 in the archonship of Φιλοκράτης, as is *IG* II^2 1941. On the contrary, *IG* II^2 1279 has long been shown to belong to the archonship of Philinos (257/6 B.C.).

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193. Athens. Three Decrees, 277/6? and 271/0 B.C.? *IG* II^2 669. *Agora* XVI 182/183. *SEG* XXV 90; LIII 117. After autopsy of the stones, S.Byrne in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 318/319, reads the name of the proposer of these three decrees as Εὔβουλος Χαρ[ιδήμου Μελιτεύς], Εὔβουλος [Χαρ]ιδήμου Μελιτεύς, and [Εὔβουλος Χ]α[ρ]ιδήμου Με[λι]τεύς respectively. He rejects W.B.Dinsmoor's proposal of Λυσιδήμου for the restoration of the patronymic in *Agora* XVI 182/183.

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194. Athens. Decree in honor of prytaneis, 271/0 B.C. *SEG* XXI 369. *Agora* XV 80. S.Byrne in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 319/320, after autopsy of the stone and discussion of the restorations of B.D.Meritt in *The Athenian Year* (Berkeley 1961) 192-194 no. 2 and *Agora* XV 80, prints a new text of LL. 6-8 of this decree. Noting that Meritt was evidently reading from an inferior squeeze, Byrne reads εἰσίν in L. 13, θυσίας τάς in L. 14, and TEN in L. 16.

τῶν προέδρων ἐ]πεψήφιζεν Κηφισοκ-
[λ- - - - - - - - - - $^{19-21}$ - - - - - - - -] καὶ συμπρόεδροι· Φίλ[ι]-
[ππος Ἀστυγένους Θυμαιτάδ]ης εἶπεν· περὶ ὧν ἀπαγγ-
8 [έλλουσιν οἱ πρυτάνεις τῆς] Οἰνεῖδος

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195. Athens. Honors for Philetairos, 175/4 B.C. *IG* II^2 905. *SEG* L 1716. For the identification of the proposer of this decree, Ἀρχίας Ἀνδροκλείδου Φηγαιεύς, with the homonymous individual attested in a Lemnian epitaph see our lemma no. 811 bis.

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196. Athens. Ephebic decree, 119/8 B.C. *IG* II^2 1008 + *SEG* XXI 477. *SEG* XLII 108;* XLVI 2371; XLVII 1325; XLVIII 2, 52, 69; XLIX 621; LI 263; LII 114; LIII 19, 142. S.D.Lambert in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 330, 339 no. 30, argues that although the name Πλούταρχος is attested in the deme of Themakos (*IG* II^2 6207, 6208), and it neatly fits the traces in L. 124, we should not attempt to restore [- - -]χος here, for there are more than 200 names ending in -χος in *LGPN* II.

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197. Athens. Decrees and catalogue honoring women who prepared Athena's peplos, 108/7 B.C. or before (decree I), 108/7 B.C. (decree II). *IG* II^2 1060 + 1036. *SEG* LIII 143*. In the course of his scrutiny of the Praxiergidai, N.Robertson, *op.cit.* (our lemma no. 38) 139-147, examines Hellenistic epigraphical evidence pertaining to this genos, amongst which stand out these two late 2nd cent. B.C. decrees. Robertson pays particular attention to the two clauses recorded in LL. 1-3 of fr. B of decree I, which he construes as temporal, thus restoring [- - - ὅταν - - - Πραξιεργί]lδαι παραλάβωσιν τὸν ἐφέτειον πέπλ[ο]ν [- - - ὅταν - - - τὸ] ἱμάτιον ἐξάγωσιν, and making the challenging claim that 'the two injunctions . . . pertain to different occasions of the festival Callynteria.' Contra Aleshire and Lambert (*SEG* LIII 143), Robertson understands the 'annual peplos' to be different from the peplos offered every four years on the occasion of the Great Panathenaia. He, moreover, identifies the ἱμάτιον with the mantle (φᾶρος) of the state sacrificial calendar (see our lemma no. 53). The Praxiergidai remove (ἐξάγωσιν) the mantle 'not in the sense of undressing the statue, which they did at the Plynteria. They remove it from the temple or the precinct because it is finished with.' The festival implied in these lines is 'surely the biennial Callynteria.' Roberson forcefully argues that the weaving of the annual peplos was in the hands of mature women, who are textually distinguished from the parthenoi in LL. 4/5: συνεπιμελο<υ>μένου τῆς διαιρέσεως [- - - -] l ἡ βουλὴ καὶ ὁ δῆμος φαίνωνται διαι[ρούμενοι?]. It is these mature women, not the 120 upper-class girls, who are praised in decree I, fr. A, LL. 4/5: καλῶς ποησαμέναις τὸν πέ[πλον - - - l - - -] τοῦ δήμου θαλλοῦ στεφά[νωι- - -].

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198. Athens. Ephebic decree, 37/6 B.C.? *IG* II^2 1043. *SEG* XLIX 7, 130*; LI 303; LIII 27. After collecting plentiful testimonia of honors bestowed upon philosophers in Athenian ephebic decrees, M.Haake, *op.cit* (our lemma no. 10) 475/476 note 29, suggests the following restoration for LL. 19/20 of *IG* II^2 1043: καὶ παρακαθίζοντ[τα ταῖς τῶν ῥητόρων καὶ γρα]μματικῶν σ[χολαῖς καὶ ταῖς] γινομ[έ]ναις ἀκρόασεσι [παρακαθίζοντ[τα ταῖς τῶν φιλοσόφων, *IG*].

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199. Athens. Decreee for the restoration of the sanctuaries, ca. 20 B.C.? *IG* II^2 1035. *SEG* XXVI 121; XLVIII 116,* 2196; XLIX 177; LI 2280. A.Stewart's *Attalos, Athens, and the Akropolis* (Cambridge 2004) is the latest discussion of the so-called Small Attalid Dedication from the Athenian Acropolis. The author makes considerable use of written sources, and laudably offers an index of inscriptions, the vast majority of which are discussed in translation. On 287 no. AT2, Stewart reprints LL. 25-27 of this important, albeit fragmentary, decree for the restoration of the Attic sanctuaries, which record the [ἀναθή]ματα and the [ἀγ]ά[λ]ματα dedicated by king Attalos I for the security (ἀσφάλεια) of the city. On 226/227 he observes that these dedications occur amid what appears to be 'guardian shrines', and he goes on to discuss their potential apotropaic character; succinct analysis of the term ἀσφάλεια in comparison to the more common σωτηρία. Stewart speculates that its use in the decree of the Augustan period might have reflected language used on a (now lost) dedicatory inscription from the Attalid group.

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200. Athens or Aigina? Decree in honor of a gymnasiarchos, Augustan period or early Julio-Claudian. *IG* IV.4. See our lemma no. 412.

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201. Athens. Decree of the ephebes and protreptic speech to them, 184/5 A.D. *IG* II^2 1125+2291A. *SEG* L 155;* LII 1991; LIII 27. D.Peppas-Delmousou in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 78-80, republishes ph. of the assembled fragments of this inscription both before and after they were restored in plaster in the EM.

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202. Sounion. Decree? 2nd/3rd cent. A.D. Fragment from the right side of a marble stele, found in the sanctuary of Poseidon; now in the Laureion Museum inv. no. 677. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 167 no. 106.

[-------]ωνος ἄρχο<ν>τος
[--------]ηχιωνος
[---------]δ[ου]

[We cannot understand the ed.pr.'s rationale for the restoration in L. 3, Stroud].

On 171 no. 144, Salliora-Oikonomakou describes a fragment of an inscribed stele with incised crown and olive leaf, found built into the wall of a Roman complex at Limani Pasa in the northeast part of the agora; now in the Brauron Museum, no inv. no.

[-------]ονος ἄρχοντος
[--------]χιωνος
[---------]δου

[There seems to be some confusion about the place of finding of this stone, and we doubt the editor's classification of it as a decree, Stroud].

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203. Athens. Tribal decree and catalogue of the lampadephoroi of Aiantis, before 335 B.C. *IG* II^2 1250. *SEG* XL 124. In *Strangeness* 115 note 14, S.C.Humphreys rejects the view of N.V.Sekunda (*SEG* XL 124) that participation in torch races before 334/3 B.C. was formally restricted to youths of ephebic age and that only the race at the Hephaistia was a relay race. The restoration [ἔφηβοι] in *IG* I^3 82, L. 29 was rejected by the editors.

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204. Athens. Tribal decree concerning Oropos, ca. 330 B.C. *SEG* XXXVII 100; LI 102.* *Agora* XIX L8. *Agora* XVI 84. J.D.Sosin, *MH* 61 (2004) 5, suggests that 'perhaps Phanodemos proposed to endow the *Amphiaraia* with Oropian land, the partitioning of which led to one or both of the disputes.' Discussion of the rhetorical power of πόρους πορίζειν in *I.Oropos* 298, LL. 15-16, and Hypereides, *Euxenippos* 37.

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205. Hagnous? Decree concerning deme-euthynai, ca. 350-325 B.C. *IG* II^2 1183. *SEG* XLII 113; L 20. L.Magnoli, *MEP* 9/10 (2004/2005) 199-209, prints LL. 1-27 of this important deme document (which is now recognized as a decree of the deme Hagnous, rather than Myrrhinous, *contra* references cited in *SEG* XLII 113 and *SEG* L 20), providing copious secondary bibliography, but no reference to Rhodes-Osborne, *GHI* 63. After identifying the deme εὔθυνος as the subject of the defective oath recorded in LL. 8-13 (similarly Rhodes-Osborne: 'the oath…is surely of the scrutineer himself'), Magnoli compares his duties to those of the better-attested homonymous officials of the central administration. In many respects, the deme of *IG* II^2 1183 implemented a system of rendering accounts and scrutiny similar to that of the polis of Athens, although several details differed. The author also examines the duties of the λογιστής, the δήμαρχος (detailed discussion of his obligation to ψῆφον διδόναι), and the 'ten elected men' (LL. 17/18) whom she identifies with the συνήγοροι (LL. 14/15; *contra* Rhodes-Osborne, who think that the two boards were separate).

After printing LL. 8-20 of the decree, A.Scafuro, *op.cit.* (our lemma no. 115) 136/137, also raises similar questions, arguing that the euthynos might have sworn the oath in LL. 8-13, but

'the ten chosen men . . . are also contenders'. Interestingly, Scafuro submits that the (suppressed) subject of ψ[ηφ]ιεῖσθαι (L. 15) is not the συνήγοροι, but the 'ten elected men'.

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206. Aixone. Deme decree concerning the administration of deme property, 326/5 B.C.? *IG* II² 1196. *SEG* XXX 91; XXXII 142; XL 287; XLIII 1221. After autopsy of the stone and study of squeezes, A.C.Scafuro, *ZRG* 121 (2004) 94-106, offers some new readings and restorations, as well as an improved interpretation of this important document. In the beginning of L. 5, she reads [δ]ημόταις instead of the ed.pr.'s [ἱερ]οποιοῖς. She rejects earlier interpretations of the ἐννόμιον (L. 7) ■ 'pasture tax', 'rights of pasture', opting instead for the simple 'pasture' as attested in *IG* II² 2498, and she offers a thorough legal analysis of the arbitration (ἐπιτροπή) in LL. 8-12, as well as the accompanying oaths. Questioning the punctuation of earlier editions, Scafuro finally prints the following text of LL. 6-12 of face A (German translation):

.... δικάζεσθαι δὲ τὸν δήμαρ[χον τοῖς μισθώσεις ἀγρῶν]
[καὶ τεμενῶν οὐκ] ἀποδεδωκόσιν καὶ τῶι τοῦ ἐννο[μ]ίου τὴν τι[μ]ὴν οὐκ ἀποδ-
8 [εδωκότι· ἐὰν δέ τινε]ς τῶν ὀφειλόντων βούλωντα[ι], ἐπιτρέπειν τοῖς δημό-
[ταις περὶ ὧν ὀφεί]λουσιν ὀμόσασιν πρὶν εἰσάγεσθαι εἰς τὸ δικαστήριον
[γενήσεσθαι τὴν] ἐπιτροπὴν καθότι ἂν μέλλει ἔσ[ε]σθαι ὡς δικαιοτάτη· τὰς
[δὲ δ̣ί̣κας ἀναβεβλ]ῆσθαι αὐτοῖς ἕως ἂν δικάζωσιν οἱ δημόται· ὀμόσαι δὲ καὶ
12 [τοὺς ἐπ̣ι̣τρέψαντα]ς ἐμμενεῖν οἷς ἂν ψηφίσωνται οἱ δημόται *etc.*

8/9. Alternatively τοῖς δημό|[ταις ἅπασιν ὁμιλ]οῦσιν Scafuro 105, note 23. ‖ 10 in. [ποιήσεσθαι τὴν] ἐπιτροπήν *IG*. ‖ 10/11. τὰς | [πράξεις] *IG*. ‖ 12 in. [ὅταν ἐπιτρέπωσιν] *IG*.

Having dismissed the presence of a publicanus in face A, Scafuro also removes any reference to him from face B: the most likely subject of this oath is the demarch.

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207. Halai Aixonides. Deme decree, 290/89 B.C.? *SEG* XLIX 141; LIII 9, 146,* 154. S.C.Humphreys, *Strangeness* 130 note 3, is sceptical of Steinhauer's 3rd cent. B.C. date for this inscription, suggesting that the archon Ἀμβρόσιος may be a deme official and that [Διό]δωρος Ἁγνοθέου, father of the proposer, appears in a list of demesmen ca. 360 B.C. (*IG* II² 2820 L. 16). She favors a date ca. 330-320 B.C. for *SEG* XLIX 141.

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208. Eleusis. Two deme decrees, 332/1 B.C. *SEG* XXVIII 103; XXXIX 147;* XLI 71; XLII 229; XLVIII 2171; LII 16, 122, 132. After reprinting and translating LL. 41-43 (ὁ εὔθυνος καὶ ὁ σ(υ)νήγορος ἐπάναγκες αὐτῶν καταγιγνωσκόντων *etc.*), A.Scafuro, *op.cit.* (our lemma no. 115) 138/139, briefly assesses the provision as tantalizing, suspecting extreme phraseological compression: '[T]he advocate does not himself condemn the offender, but merely presents the charge for condemnation with the statutory penalty.'

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209. Rhamnous. Deme decree?, 4th cent. B.C. Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 63. *SEG* XLIX 137. On the strength of a 23 stoichedon pattern, N.Papazarkadas, *op.cit.* (our lemma no. 86 ter) 69/70, rejects the ed.pr.'s supplement [τοὺς ἑλομέν]ους in L. 14, and instead suggests reading LL. 13-15 as κ|[αὶ στῆσαι τοὺς ἱεροποι]οὺς ἐ|[ν τῶι ἱερῶι τῆς Νεμέσε]ως vvv, arguing that the presence of the hieropoioi allows precise classification of this fragmentary inscription as a deme decree.

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210. Dekeleia. Phratry decrees concerning the Dekeleieis and the Demotionidai. 396/5-ca. 350 B.C. *IG* II² 1237. *Syll.*³ 921. Rhodes-Osborne, *GHI* 5. *SEG* XLVII 33, 148;* XLIX 14. In his discussion of the way phratries controlled access to citizenship, Eich, *op.cit.* (our lemma no. 1874) 85-87 draws much of his material from Nikomachos' rider (LL. 68-113). His analysis of the phratric ἀνάκρισις, succinct and useful though it is, does not entail any textual changes. See also our lemma no. 531.

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211. Athens. Two documents of the genos of the Salaminioi, 363/2 B.C. and 250/49 or 247/6 B.C. *SEG* XXI 527. *Agora* XIX L 4 a and b. *SEG* LIII 153.* In M.Salliora-Oikonomakou, *Sounion* 51-63, there is a detailed topographic and archaeological description of the remains of the agora at Limani Pasa at Sounion, which the author identifies as the agora of this genos, cf. especially L 4a, L. 18, τὴν ἀγορὰν τὴν ἐν Κοίλῃι. She also links the 5th cent. B.C. dedication, *IG* I³ 1027 and an uninscribed votive relief of Asklepios and Hygieia found here, to the hero shrine in L 4a, LL. 37/38, τῶι ἥρωι τῶι ἐπὶ τῆι ἁλῆι. Nearby was found also the epitaph of members of the Salaminioi, *IG* II² 7425. On 63-70 she follows J.Young, *Hesperia* 25 (1956) 163, in identifying the considerable remains at Pountazeza with Πορθμός, τὸ Ἡρακλέου ἐπὶ Πορθμῶι, L 4a, LL. 10/11, et al., and the boundary stones mentioned in L 4a, L. 18; the Κουροτρόφο κῶπαι ἄρτον of L 4a, L. 46, etc.

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212. Peiraieus. Regulations of the orgeones of Bendis, ca. 330-324 B.C. *IG* II² 1361. *SEG* XXV 167; XLII 1803; XLVII 26; L 22; LIII 2247. I.N.Arnaoutoglou, *Associations* (our lemma no. 21) 96-101, takes up this decree and other inscriptions in his discussion of the membership qualifications for private religious associations in Athens.

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213. Athens. Settlement of a dispute among the orgeones, 3rd cent. B.C. *IG* II² 1289. *SEG* LII 132*. Using as a parallel the Corcyraean inscription *IG* IX I².4.794 (esp. LL. 1, 19/20), G.Thür, *op.cit.* (our lemma no. 4 bis) 40, shows that the δικασταί (LL. 3/4) of this

orgeonic document are arbitrators, rather than men 'chosen from the board of the Heliasts' (thus W.S.Ferguson, *Hesperia* 7 (1938) 48).

214. Aixone (Glyphada). Sacred law, 400-375 B.C. *IG* II² 1356, *SEG* XLVI 142, 173,* 247; L 1742. G.Steinhauer, in *Άττικαὶ Ἐπιγραφαὶ Wilhelm*, 155-173 (ph.) publishes the ed.pr. of a large fragment of a stele of 'Hymettian' marble preserving its original width and the bottom. It was found in 1984 in the course of road repairs at 24 Oinoe Street in the deme of Glyphada and was badly damaged on the inscribed face by the digging machine; now in the Peiraieus Museum, ΜΠ 5218. It forms the bottom portion of the sacred law *IG* II² 1356, found also long ago in Glyphada, to which A.P.Matthaiou, *Horos* 10-12 (1992-1998) 135-139 (*SEG* XLVI 173), added a new fragment and published a new text.

Steinhauer tabulates on 162 and 164 the data for sacrifices on this stone under the headings: (1) the recipient deity (2) price (3) ἱερεώσυνα (4) ἀπόμετρα (ὑλικά of the θυσίαι) and (5) τράπεζα προσφορῶν, with extended commentary. On 165-167 he discusses the cults of Aixone, speculates that the absence on this stone of major deities like Zeus, Poseidon et al. may be explained by the fact that they were dealt with on a separate stele [the top of this stele has not been preserved, Stroud]. On 167-173 detailed discussion of the term πεντηκοστύς (LL. 36/37) and its possible connection with the naukrariai, the early Athenian navy, taxes, and the Athenian constitution.

-- Stoichedon 40

[. . . . . 35 . . . .]ο[. . . .]
[. . . . . 16 . . . .] πυ[ρῶν ἡμ]ι[έ]κ[τε]ω :ΙΙΙ:, μέ[λι]τος [κοτ]-
[ύλης : ΙΙΙ :, ἐλαίο τρ]ιῶν κοτυ[λ]ῶν : ΙϹ: φ]ρυγάνων : ΙΙ:· ἐπὶ δὲ τὴ[ν]
[τράπεζα]ν, κω[λ]ῆν, πλευρὸ[ν] ἰσχίο, ἡμίκραιραν χορδῆ-
[ς. v Ἡρώ]ινης ἱερείαι ἱερεώσυνα · : Γ :, τὰ δέρματα ἐκ τῶν
[ἡρ]ωινίων ἁπάντων, εὐστ[ô] τελέο· :⊢ ⊢ ⊢:, δ ειςίας κρεῶν,
πυρῶν ἡμιέκτεω [:ΙΙ]Ι:, μέλιτος κοτύλης :ΙΙΙ:, ἐλαίο τριῶν κ-
οτυλῶν ⟨:⟩ΙϹ ⟨:⟩, φρυγάνω[ν] : ΙΙ :· ἐπὶ δ[ὲ] τὴν τράπεζαν κ[ω]λῆν, πλε-
υρὸν ἰσχίο, ἡμίκρα[ι]ραν χ[ορδῆ]ς. v Διονύσο Ἀν[θίο] ἱε-
ρείαι ἱερεώσυνα : Γ:· τὸ δέρ[μα τô τρ]άγο· ἐπ[ὶ δ]ὲ τὴν τρά-
πεζαν κωλῆν, πλ⟨ε⟩υρὸν ἰσχ[ίο, ἡμίκραιραν] χορδῆς. v Ἡ-
ρας ἱερείαι ἱερώσυνα, :Γ:, [τὸ δέρμα τῆς οἰ]ός, εὐστô τ -
ελέο :⊢⊢⊢:, δεισίας κρεῶν, π[υρῶν ἡμιέκτεω :ΙΙΙ:], μέλιτος
κοτύλης :ΙΙΙ:, ἐλαίο τριῶν κο[τυλῶν :ΙϹ:, φρυγάν]ων [:ΙΙ:]· ἐ[πὶ δ]ὲ
τὴν τράπεζαν κωλῆν, πλευρὸ[ν ἰσχίο, ἡμίκραιραν χο]-
ρδῆς. v Δήμητρος Χλόης ἱερ[ίαι ἱερεώσυνα :Π:, δεισί]-
ας κρεῶν, πυρῶν ἡμιέκτεω :ΙΙΙ:, μέ[λιτος κοτύλης :ΙΙΙ:, ἐλαί]-
ο τριῶν κοτυλῶν : ΙϹ:, φρυγάνων :ΙΙ:· ἐ[πὶ δὲ τὴν τράπεζαν κ]-
ωλῆν, πλευρὸν ἰσχίο, ἡμίκραιρα[ν χορ]δῆ[ς. v Ἐλευσινί]-
ας ἱερείαι ἱερεώσυνα :Π:, τὸ δέρμ[α] τῆς οἰός, [δεισίας]
κρεῶν, πυρῶν ἡμιέκτεω :ΙΙΙ:, [μέλιτο]ς κοτύλης :Ι[ΙΙ:, ἐλαίο τ]-

ριῶν κοτυλῶν :ΙϹ:, φρυ[γάνων :Π :· ἐπὶ δ]ὲ τὴν τράπ[εζαν κωλ]-
ῆν, πλευρὸν ἰσχ[ίο, ἡμίκραι]ραν χορδῆς. v Ἀγ[νῆ]ς Θεô [ἱ]-
ερείαι ἱερεώσυ[να : Γ:, κριθ]ῶ⟨ν⟩ τριτέως : ⊢:, πυρῶν ἑκτέως
: ⊢:, μέλιτος δυοῖν [κοτύ]λαιν, : ⊢ :, ἐλαίο τριῶ[ν] κοτυλῶν :ΙϹ,
οἴνο χοῶς : ΙΙϹ:, φρ[υγ]άνων :ΙΙ:, ξύλων : ⊢⊢⊢:, v Ἀγνῆς Θεô ἱερε-
ῖ τα[ὐ]τὰ ἅπερ τ[ῆι ἱ]ερείαι καὶ τῶν θυομένων τὰ δέρμ-
ΔΔ καὶ :Δ
[ατα] ἀμφοῖν. καὶ :Π[αρ]άλο ἱερεῖ ἱερεώσυνα : Γ: τὸ δέρμα τô
[ο]ἰός, πυρῶν ἑ[κτέ]ως : ⊢ :, μέλιτος δυοῖν κοτύλαιν : ⊢:, ἐλα -
ίο τριῶν κοτ[υλ]ῶν :ΙϹ:, κριθῶν τεταρτέως :ΙΙΙΙϹ:, οἴνο δυο -
ῖν χοοῖν ⟨:⟩ΙΙΙΙ[:, φρ]υγάνων :ΙΙ:. v Ἀρχηγέτο ἱερεῖ καὶ τῶν ἄλ-
λων ἡρώων [ἱερ]εώσυνα :Π:, τὰ δέρματα ὧν ἂν κατάρξητα-
ι· ἐπὶ δὲ τ[ὴν ἐ]σχάραν πυρῶν ἡμιέκτεω :ΙΙΙ:, ἐλαίο τριῶν
κοτυλῶ[ν :ΙϹ:], μέλιτος κοτύλης :ΙΙΙ:· ὅταν δὲ τὴν τράπεζαν,
πυρῶν [δυ]οῖν χοινίκοιν :ΙϹ:, ἐλαίο δυοῖν κοτύλαιν :Ι:, μ -
έλιτο[ς] ἡμικοτυλίο :ΙϹ:, φρυγάνων :ΙΙ:, v Ὅταν δέ τις τῶν π-
εντη[κ]οσ{σ}τύω[ν] θύηι ἐν τοῖς ἡρώοις πο, ἐπὶ τὴν τράπ-
εζα[ν] παρέχειν πυρῶν δύο χοίνικε, ἐλαίο δύο κότυλα,
μέ⟨λ⟩ιτος ἡμικοτύλιον. vacat
vacat

In *EBGR* (2004) [2007] 256, J.Mylonopoulos, provides an English translation of LL. 23-39 of this inscription, misleadingly rendering πυρῶν throughout by the generic 'grain', rather than 'wheat'.

215. Erchia. Sacrificial calendar of the deme Erchia, ca. 375-360 B.C. *SEG* XXXIV 111. *SEG* LII 138.* S.C.Humphreys, *Strangeness* 177-188, presents a detailed analysis of the sacrifices, festivals, deities, sacred personnel, neighboring sanctuaries, deme meetings, processions, and many other aspects of this document. She explains 'the greater demarchy' as meaning 'the demarchy in the wider sense of the term' and the five-part division of the calendar indicates that there were five men, each responsible for 1 column of sacrifices and each called a 'demarch.' In this way the costs, duties, and logistical problems of the calendar were more widely distributed. The calendar is by no means complete; many cultic lacunae are listed on 179/180, which suggests to Humphreys relations with sanctuaries in neighboring demes, cf. *IG* II² 1213, 2609; *SEG* XXXIX 148. For the locations of sacrifices at Erchia and the local topography (Pagos and polis) see 181/182. On 183-188 Humphreys provides a month-by-month sacrifice-by-sacrifice commentary on the calendar.

216. Marathon. Sacrificial calendar of the Marathonian Tetrapolis, ca. 370 B.C. *IG* II² 1358. *SEG* LII 137.* S.C.Humphreys, *Strangeness* 165-177, provides a very detailed analysis

of the dates, festivals, sacrifices, deities, etc. in this inscription, as well as discussions of the topography and interaction of the four demes concerned. Of the many topics addressed in what amounts to a mini-monograph on this inscription we single out only the following selection. Humphreys cautions against drawing topographic inferences as to the extent of the territory of the Tetrapolis from the finding-place of the stone at Koukinari, preferring to believe that it was taken there later for use in the monastery of Agia Paraskevi. She rejects the view of S.D.Lambert (*SEG* L 168) that the inscription shows that responsibility for some of the sacrifices was being devolved from the city to the Tetrapolis. On 166 she suggests first that the arrangement of Col. II on Face A, with its lines extending to the left into the spaces left by the short lines of Col. I, may indicate that the cutter 'was trying to fit onto the stone a second list that had turned out longer than expected,' and secondly that the inscriptions *IG* II^2 7296 and *SEG* L 213, mentioning Probalinthos, are not decisive for the location of the deme, which she reassigns to Nea Makri (on which see now *SEG* LIII 254 bis, Stroud). On 167/168 note 92 discussion of the identity and associations of Δαῖρα.

On 168/169 Humphreys proposes the following new restoration of LL. 13-15:

[πεντετηρικὰ] τάδε τοῦ τῶν ἐν-
[αγισμάτων ἐ]νιαυτοῦ ἕκαστον
[θύεται κατ]ὰ ἐξῆς ὡς γέγραπται

'followed by a reference to the location of the source, perhaps εἰς + accusative, in l.16.' Possibly, [εἰς τὸν πύ]ρ̣γον τὸν ἐν ταῖς | [πύλαις]; for the πῦλαι as the narrow strip of land between Mt. Agriliki and the sea, cf. *IG* I^3 1015bis and 503/504. 'I would then suggest that ll. 17-19 record three small offerings made by the hieropoioi at the beginning of their term of office, "by the Eleusinion", at some site on Kynosoura, and "by the Herakleion".' Hence:

[πύλαις. σφάγια (or χοαί? π]αρὰ τὸ Ἐλευσίνιον
[Τρικορύνθ]ωι or [πρὸς τῶι βωμ]ῶι ἐν Κυνοσούραι
[καὶ τρίτον παρ]ὰ̣ τὸ Ἡράκλειον

On 171 note 105 Humphreys proposes in Col. II, LL. 2/3, ἐ[πειδὰν ca. 5-15 φά?]ίν̣η̣ται δέκα ἡμερῶν ἥρω[ι---], 'when ... appears, the demarch is to sacrifice within ten days to the hero...' Perhaps ■ star or a season sign? On 172-177 speculation on the religious personnel associated with the several cults, their meetings, and the timing of sacrifices.

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217. Athens (now in Oxford, Mississippi). Inventory, 4th cent. B.C. *SEG* XXXV 1731; XXXIX 169. In *ZPE* 148 (2004) 186 no. 5, S.D.Lambert, after autopsy of the stone in the University Museum, Oxford MI, inv. no. UM.G.77.3.681, notes that the marble is 'Hymettian' and that at the end of L. 1 the reading is not K but ⊢, i.e. 'a noun in the genitive plural followed by a weight,]ρων Δ̣ ⊢ [- - -].'

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218. Athens (now in Oxford, Mississippi). Inventory of the treasurers of the Other Gods, Opisthodomos (?), 4th cent. B.C. Ed. pr. D.M.Robinson, *AJP* 58 (1937) 38-44 (ph.). D.Harris, *The Treasures of the Parthenon and the Erechtheion* (Oxford 1995) 42 no. 24. In *ZPE* 148 (2004) 183 no. 3, S.D.Lambert, after autopsy of the stone in the University Museum, Oxford MI, inv. no. UM.G.77.3.579, observes that above L. 1 of the ed.pr. there are the following traces: (371/0 B.C.) [ἐπὶ Φρασικλείδο]υ φ[ιάλη] non-stoich. In Col. II, LL. 2-10, Lambert reads:

[σταθμὸν X?]
δ[ευτέρα *vacat*]
στα[θμὸν X?]
τρίτη v[vacat]
σταθμὸν̣ [XHII?]
τετάρτη στ̣[αθμὸν X?]
κε<φά>λαιο[ν]
σταθμοῦ v [vacat]
ὑδριῶν <X>XXXΠΙ[?]

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219. Athens. Accounts of the Treasurers of Athena and the Other Gods, 334/3-331/0 B.C. *IG* II^2 1496 + 413. *SEG* XLII 127;* XLVI 206; XLVII 26; XLIX 51; L 174. S.D.Lambert, *ZPE* 154 (2005) 143/144 (ph.), after autopsy of the stone confirms the suggestion of D.M.Lewis in D.Knoepfler (ed.), *Comptes* 297, that *IG* II^2 413, a non-joining fragment from the top of an opisthographic stele, is not a decree but goes with *IG* II^2 1496. He prints ph. of both faces of 413 and adds the following textual observations; Face A, stoichedon; vacant space above L. 1, 0.034 m.; *pace IG*, the letters in L. 1 are not larger than those in the remaining lines; in L. 1 read [- - -]ΥΤΩΝ; L. 6, [στεφανω]θ̣έντες ὑ[πὸ - - -]; L.7, [ἐ]κ Κολων̣[οῦ]; L. 8, Τ̣ΗΣΓ. The letters in L. 1 of Face B are patently much larger, part of a heading; they are non-stoichedon; no margin is preserved and Lambert reads:

[- - - -]Λυκοῦ̣[ργ- - -]
[- - - -]ΟΡ[.]Ε̇[- - - - -]
[--Ἀθ]ηναί[ων- - - -]
[- - - -]ΡΓ[.]Τ[- - - - -]

4. εὐε]ργ[ε]τ[-?] Hiller in *IG* II^2; e.g. [Γα]ργ[ή]τ[τι- - -], from the name of an official? Lambert.

J.Curbera points out *per ep.* that the fragment of an Attic inscription found on Capri and published as a dedication in *SEG* XLIX 187 is in fact part of *IG* II^2 1496. Col. II. LL. 37-46.

220. Athens. Inventory (not a decree), 334/3-331/0 B.C. *IG* II² 413. For the reclassification of this fragment as part of the Accounts of the Treasurers of Athena and the Other Gods, *IG* II² 1496, see our lemma no. 219.

221. Athens (now on Capri). Inventory (not a fragment of a dedication), ca. 337-324 B.C. *SEG* XLIX 187. For J.Curbera's reclassification of this inscription, see our lemma no. 219.

222. Athens. Inventory of the Treasurers of Athena and the Other Gods. 312 B.C.? *IG* II² 1479A. *SEG* L 70. After study of a squeeze kept at Princeton, E.Kosmetatou, *ZPE* 146 (2004) 75-80, offers the following restorations for LL. 1-4 of this inventory:

[. . . . . c.9 . . . .]IIN –.O//I[- χρ]-
[υσοῦν λι]θοκόλλητο[ν ἀνέθηκεν - - - - - - - - - - - - - -]
[βασιλε.ς] Ἀλεξανδρ[ο -]
[. . . . . στέ]φανος χρυσο[ῦς, ὧι ἐστεφάνωσεν ὁ δῆμος]

[1. Kosmetatou has inserted the whole line in square brackets; we follow Kirchner's *IG* text. We also note that K.'s line numbering, as appears in the epigraphical text itself and in the app.cr., is incorrect, Papazarkadas]

With caution, Kosmetatou uses this section in support of her theory that gem-studded (λιθοκόλλητα) objects of Persian origin feature prominently amongst votives offered by Alexander's entourage, although she admits that the entry in question cannot be the same as any of Rhoxane's known dedications (cf. *SEG* LIII 172, in which we presented Kosmetatou's *ZPE* article, but failed to mention the present inscription).

223. Athens. Diadikasia-document, 383/2 B.C. *IG* II² 1930. N.Papazarkadas, *op.cit* (our lemma no. 86 ter) 69, restores the rare name [Φ]υρκίο in L. 7 of this peculiar document, on the basis of *IG* I³ 1321. In L. 9, he proposes to read [Λε]όκο Κικυν, on the evidence of the funerary inscription reported in our lemma no. 339.

224. Athens. Bouleutic list, 304/3 B.C. *Agora* XV 61. S.D.Lambert in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 335, 338 no. 11, commenting on the rarity of the correspondence between Attic demotics and personal names (with the exception of Ἐλευσίνιος), urges that in L. 165 we should not restore the name of the councillor as Ἀφιδνα[ῖος] but consider another name from the same root, such as Ἀφιδνα[ιεύς]. For another example of this same principle, see our lemma no. 109.

225. Athens. Catalogue of Athenian generals, ca. 200 B.C. G.K.Papadopoulos, *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm*, 225-251 (ph., dr.), publishes the ed.pr. of this fragment of white 'Pentelic' marble whose discovery at the Library of Hadrian on June 29, 1993 was briefly noted in *SEG* XLVI 312 B. Now in the apotheke of the First Ephorate of the Greek Archaeological Service, 3 Areos Street, Monastiraki, inv. no. BA 912. Broken at left, right, and perhaps at the back; original top and bottom partly preserved. Parts of a 3-line heading across the top of the inscribed face and parts of 2 columns of names and headings are preserved. Ed.pr. speculates that the momument was completed by a third column on the right recording the remaining names of the ταξίαρχοι (cf. L. 31) and possibly other military officers such as ἵππαρχοι and φύλαρχοι. On 228-231 ed.pr. defends his disposition of the text, i.e names of officers following a line giving their titles, citing as paralells *F.Delphes* III.2.24 of 128/127 B.C. and *IG* II² 1225. Detailed prosopographic analysis on 231/232 supporting a date 200-175 B.C. Analysis of the military titles including methods of election and duties 233-241; three strategoi for Peiraieus cf. *IG* II² 2873; disposition of strategoi for Rhamnous and Sounion. It is impossible on present evidence confidently to restore the military titles in LL. 26, 28, the second of which was filled with 2 incumbents. Ed.pr. maintains that the generals on this inscription are listed in the order of their military importance to the polis of Athens. This is the most complete surviving record of the strategoi and taxiarchoi from a single year at Athens. Papadopoulos suggests that it should be classed as an honorary dedication that once stood in the Agora. After a review of contemporary military history of Athens (244-250), he places this extraordinary monument at the time of initial resistance to the attacks of Philip V in 200 B.C.

[------- c.16 -------]Α[.] Ἡγε[---------------------------]
[-----c.11----- Φι]λοκράτης Ῥα[μνούσιος -------------]
[------c.13------] Λαμπτρεύς vacat ?

[στρατηγούντων]·	ἐπὶ Σαλα[μῖνος]	[----------]
[ἐπὶ τοὺς ὁπλίτας]	Εὐφάνου Εὐω[νυμέως]	[----------]
[------c.16-------].έως	ἐπὶ τοὺς ξέ[νους]	[----------]
[ἐπὶ τὸ ναυτικόν]	Θεοκλέους Φυ[λασίου]	[----------]
[------c.12-----έ]ως	ἐπὶ τὴν παρ[ασκευὴν]	[----------]
[ἐπὶ τὸν Πειραι]ᾶ	τὴν ἐν ἄσ[τει]	[----------]
[---c.11---ο]υ	Ναυσικλέο[υς ------]	[----------]
[---c.10---]Θορ(α)ιέως	ἐπὶ τὴν .[--------]	[----------]
[---c.9---]δου Πορίου	Πυρικλέο[υς---]	[----------]
[ἐπ' Ἐλευ]σῖνος	εἰς τὸ σ[--------]	[----------]
[--c.7--]ράτου Ἀφιδναίου	Ζωΐλου [--------]	[-----?-----]
[ἐπὶ Ῥ]αμνοῦντος	Τιμων[----------]	
[--c.4--]μάχου Φιλ(α)ίδου	ταξι[αρχούντων]·	
[ἐπ]ὶ Σουνίου	Πολ[----------]	
Βακ[χ]ίου Σουνιέως	Νι[------------]	

11. Α lapis ‖ 16. ΦΙΛΛΙΔΟΥ lapis.

226. **Athens. Catalogue of naval personnel, ca. 400 B.C.** Fragment of a white 'Pentelic' marble stele, now stored in the apotheke of the First Ephorate of the Greek Archaeological Service at 3 Areos Street in Monastiraki, inv. no. PA 1181; finding place unknown. Left side preserved but reworked later; broken on all other sides and back except for the right side, which has been cut vertically. Ed.pr. V.N.Bardani, *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 141-154 (ph., dr.), who suggests the above date on the basis of the letterforms. She notes that the poor preservation of the names, the absence of patronymics and the non-stoichedon order all hamper prosopographic identification. She reconstructs it as the list of the crew of a single Athenian trireme perhaps part of a larger catalogue similar to, but not the same as, *IG* II² 1951 = *IG* I³ 1032, its closest formal parallel. Interpreted as a tribal heading for the crew listed below, the first word in L. 1 provides our first evidence that the tribes played a role in the organization of the Athenian fleet. Bardani notes that Ἐρεχθηίς could also be the name of the trireme itself.

----
vacat 0,05
[Ἐρ]εχθηίδος· τριήραρχο[ς]
[...]ισθέ[ν]ης Κλεισθένο[ς]
[Ἀγρ]υλῆ[θεν] vacat
[ἐπιβ]άται vacat
[---5-6---]ς Κηφισιεύς
[---5-6---]ν Κηφισιε[ύς]
[---c.5--]λοχος Κη[φισι]εύς
[---c.6---] Κηφισιεύς
[---c.5--χ]άρης Περγασῆθεν
[---c.6---]μένης Περγασῆθεν
[--c.3-πτ]όλεμος Ἀγρ[υλῆθεν]
[---c.5--]ατος Κηφισιεύς
[---c.5--]γένης [---5-6--]εύς
[---c.6---]πος Κηφισιεύς
[---c.6---] Ἀριστόμαχος vacat
[-------]εύς vacat
[κυβερν]ήτης vacat
[---c.6---]άτης Ἀβδ(η)ρίτης
[κελευσ]τής vacat
[----c.7--- Φα]σηλίτης
[πεντηκόνταρ]χος vacat
[--------c.16--------]ην[--]
[---------------------]

2. Ed.pr. provides 5 possible restorations of the name; possibly related was Κλεισθένης Αὐτοκράτους of Erechtheis, *IG* I³ 965. ‖ 15. in. Label of an officer or member of the ὑπηρεσία; [?αὐλητής] Stroud, rejected by

ed.pr. ‖ 18. lapis ΑΒΔΝΡΙΤΗΣ ‖ 19. Or [πρωιρά]της, ed.pr. ‖ 22. HN belong to an Attic demotic or an ethnic, ed.pr.

227. **Athens and Rhamnous. Two ephebic catalogues of Leontis, 333/2 and 332/1 B.C.** (1) *SEG* XXI 513; XLI 108; XLII 232; XLVI 237, and (2) Unpublished; cf. *SEG* XLVI 237; XLVII 182. B.C.Petrakos, *PrAkAth* 79 (2004) 167-176, compares these two ephebic texts which fall in the first year of the ephebes of the archonship of Nikostratos, 333/2 B.C. (1) and in the second year of the same group, archonship of Niketes, 332/1 B.C. (2). Combined, the two lists show that Athenian ephebes were identified by the archon-year in which they were enrolled; here Nikostratos of 333/2 B.C. In these two lists only the ephebes from Sounion occupy the same first position. Petrakos notes that they occupy the first position in two other poorly preserved ephebic catalogues found at Rhamnous (inv. nos. 208 and 452) that remain unpublished. Between (1) and (2) he notes discrepancies in the spelling in that (1) employs both O and OY for the diphthong whereas in (2) this practice is followed either when the grammar requires it or when at the end of a name there is not enough space to inscribe OY. Other major discrepancies exist in the διδάσκαλοι, which number two in (1) (these 2 belong to the tribe), repeated in (2); but in the latter seven more names of didaskaloi are inscribed on the sides of the dedicatory base, 4 xenoi on the right and 3 Athenians on the left, as if they occupied a subordinate position. These 7 do not appear on (1). Petrakos suggests that these were instructors, stationed at Rhamnous who taught special military skills to the ephebes of all tribes at the fortress. In support he cites Θεοφάνης Ἱεροφῶντος Ῥαμνούσιος, who was awarded crowns by three successive classes of ephebes (*IG* II² 4594 a; Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 100) On all the ephebic inscriptions at Rhamnous (some unpublished) that belong to the second year of service, the names that can be identified as didaskaloi are always written on the sides of the bases. (1) and (2) also differ in the honors of gold and ivy crowns bestowed on the officers of the first and second years. Petrakos infers from the manner of listing the κοσμηταί and the σωφρονισταί on the two lists that these officials had each a two-year term and that if one was unable to finish his assignment, a substitute was chosen from the same deme. There appears to have been no fixed order in which the demes of the ephebes were listed; stone-cutters were apparently given considerable freedom in the disposition of the inscription on the stone.

228. **Athens (now in Oxford, Ashmolean Museum). Ephebic catalogue, 41-54 A.D.** *IG* II² 1973A. *SEG* LIII 27. After autopsy of the stone, R.Hitchman and F.Marchand, *ZPE* 148 (2004) 165-176 (ph.), discuss the history of this monument, and offer a new detailed edition of what they describe as a private ephebic inscription; various onomastic, prosopographic and grammatical notes. Several observations (layout, different thickness and craftmanship of the two stones) suggest to the authors that *IG* II² 1973A ought to be dissociated from *IG* II² 1973B. We note the following readings or restorations that differ from those in *IG*: L. 1: Καίσα[ρος]; L. 5 ὀπλ[ομάχου Νικίου]; L. 13: Ἡράκων[α]; L. 26: Στέφανο[ν]; L. 34: Ἀθηνι- - - [Note that the new line numbering is significantly different from that in the corpus, following the editorial separation of *IG* II²

1973A from 1973B]. LL. 52/53 of *IG* II^2 1973 are omitted as an erroneous editorial gemination [delete Στέφανος no. 90 from *LGPN* II]. Despite some speculations, Hitchman and Marchand are unable to fix the precise date of the eponymous archon Μητρόδωρος (L. 2) within the reign of Claudius.

229. Athens (now in Oxford, Ashmolean Museum). Ephebic catalogue, ca. 150-200 A.D. *IG* II^2 1973B. *SEG* XLIV 127; LIII 27. Hitchman and Marchand, *op.cit.* (our lemma no. 228) offer a new edition of this ephebic catalogue, which they dissociate from *IG* II^2 1973A. Detailed description of the stone and the layout of the inscription, accompanied by good ph. We record the following new readings: L. 20: Ἄγνος [delete the hapax Μένος from *LGPN* II]; L. 51: Δημοσθ<έ>νης; L. 58: Ἀρτεμ- - -; L. 59: Ἀσκλη[π- - -]; L. 60: Ἀφροδ[- - -]; L. 65: Ἀσκλη[π- - -]; L. 67: Ἀθη- - -; L. 68: Ζωΐ- - -; L. 69: Ἡφ- - - [as in the case of *IG* II^2 1973A (our lemma no. 228) the line numbering is new]. Hitchman and Marchand adduce some subtle grammatical, prosopographical and onomastical arguments in favor of a much later date for the now separate *IG* II^2 1973B, in the second half of the 2nd cent. A.D.; see also our lemma no. 230.

230. Athens. List of names, 1st cent. A.D. *SEG* XLIV 127. Hitchman and Marchand, *op.cit.* (our lemma no. 228) categorically reject any connection of this small fragment to *IG* II^2 1973B (our lemma no. 229), as very tentatively suggested by Walbank in the ed.pr., although they reaffirm his dating of the list in the 1st cent. A.D.

231. Athens. List of mercenaries, ca. 301-295 B.C. *IG* II^2 1956. *SEG* LI 148*; 571. A.J.Bayliss, *op.cit.* (our lemma no. 232) briefly examines this inscription on which he relies heavily in order to date another mercenary catalogue, i.e. *IG* II^2 1957.

232. Athens. List of mercenaries, late 4th (post 309/8)/early 3rd cent. B.C. *IG* II^2 1957. After autopsy of the stone, A.J.Bayliss, *ZPE* 146 (2004) 85-90, offers the following improved edition of *IG* II^2 1957.

- - - - - - - - -ΙΟΣ non-stoich.
- - - - - - - - - ΝΟΥΝ
- - - - - - - Βοιώτιος
.ca. 3.ων Ἀχαιός
[Στί]λπας Λοκρός
..εων Λοκρός
Δίων v Λοκρός
[Ν]ίκανδρος Λυσιμ(αχεύς)
[Ἀ]ριστίων v Τήνιος

[Δ]άμων Ὀπούντιο[ς]
[Π]ύρρος Λοκρός
[Κ]αλλίμαχος Βοιώτι[ος]
[Ἀν]δροκράτης Κορίν[θιος]
[.]ακοτέλης Φωκεύ[ς]
Πασιχάρης Ἡρακ[λ]εώ[της]
[.]ατρῖνος Λοκρός
.ένων Πισίδης
[Φ]ορμ[ί]ων Βυζάντ[ιος]
Ἀρι<στ>οκράτης Λυ[σιμ](αχεύς)
[..]μων Ἀρκάς
[Γέ]λων Πελλανε[ύς]
Δίφιλος Αἴνιος
[..]μοκράτης Ἀχα[ιός]
. . ΡΙ - -Ο - - - - - -

Although Bayliss briefly ponders the possibility of the foreigners recorded on this stone being proxenoi or religious associates, he constructs his whole argument on the traditional interpretation of *IG* II^2 1957 as a list of mercenaries. Interestingly, he identifies two Lokrians, Δίων (L. 7) and [Π]ύρρος (L. 11), as the homonymous Lokrian individuals in another mercenary list, namely *IG* II^2 1956 (see our lemma no. 231). On the strength of the abbreviated ethnic Λυσιμ(αχεύς) (L. 8; also partly restored in L. 19), Bayliss considers 309/8 B.C., year of the foundation of Lysimacheia, as the unmistakable terminus post quem of *IG* II^2 1957. The aforementioned prosopographical identification and some subtle, albeit far from certain, historical considerations lead him to associate both lists with the mercenaries of Lachares and his authoritarian administration of 301 to 296/5 B.C.

233. Athens. Catalogue of prizes for the Great Panathenaia, early 4th cent. B.C. *IG* II^2 2311; *SEG* LIII 192.* In a brief discussion of Aristotle's treatment of mimetic poetry (Aristotle, *Poetics* 1447a 13-16), A.Rotstein, *ZPE* 149 (2004) 39-42, reprints LL. 1-24 of the list of prizes *SEG* LIII 192 (ph.), stressing the overlap between the musical contests held in the Great Panathenaia and Aristotle's list of poetic genres. Likewise, the other Aristotelian poetic categories —tragedy, comedy, dithyramb— are well attested in inscriptions relating to the City Dionysia (*IG* II^2 2318-2323). The epigraphic evidence suggests to Rotstein that Aristotle's conceptualization of poetry was very much influenced by contemporary musical contests, especially those of an international appeal.

234. Athens. Didaskalia, 3rd/2nd cent. B.C. *IG* II^2 2325. *SEG* LII 145,* 216, 796; LIII 2. In *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 80-83 (ph.), D.Peppas-Delmousou very briefly comments on

the several reconstructions of the physical form of this monument and republishes a ph. of EM 13247.

235. Acharnai or Cholargos? Catalogue of eranistai, ca. 50 B.C. Pedimental stele of 'Pentelic' marble, missing only the left acroterion; small shield in relief in the tympanon. Discovered at Ano Limni Zophra, which lies between Ano Liosia, Kamatero, and Menidi, and first reported by the estimable M.Paraskevaides in Καθημερινή July 16, 1959; now in the Peiraieus Museum inv. no. 3508. With the stele were found fragments of marble sculpture representing Herakles and the dedication to Herakles in our lemma no. 323. Brief mentions of this find were published by E.Vanderpool, *AJA* 64 (1960) 269 and G.Daux, *BCH* 84 (1960) 655. Ed.pr. A.A.Themos, *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm*, 253-269 (ph.), who notes that the find-spot does not indicate a preference for the deme of Acharnai or Cholargos for the location of this sanctuary of Herakles (map); on 268 he assembles the other epigraphic and literary evidence for the shrines of Herakles in both demes. Three different cutters inscribed the text on this stone at three different times: (1) heading, Cols. I and II, and the first 18 names in Col. III LL. 1-104, (2) the remaining 14 names in Col. III LL. 105-117, 1st cent. A.D., (3) the last 5 names in Col. III and all the names in Col. IV LL. 118-135, late 1st cent. A.D. Detailed commentary on readings and prosopography. Themos places the archon Λεύκιος Ῥαμνούσιος νεώτερος (cf. *SEG* XXI 686) later than the archon Leukios of 59/8 B.C., and notes that S.Follet has drawn his attention to 2 other epigraphic attestations of this official: 1) unpublished inscription from the Agora Excavations (I 7545); 2) an unpublished manuscript of M.Fourmont. Follet favors a date of 44/3 B.C. Themos prefers to leave the question open. LL. 5-6, Θάλεια, a relatively rare name in Attica, is the first woman on record to hold the archeranisteria in Athens. Themos suggests that Ἀντιοχίς in LL. 97/98 is an ethnic and speculates that the ligatures in LL. 119-121, L. 124, 127, 132 may represent ΠΑΡ πάρεδρος, ΑΠ ἀπελεύθερος, ΥΠ ὑπηρέτης. From the 3 different hands, Themos infers that the stele stood for a considerable period of time, ca. 100 years. For other related documents, cf. *IG* II² 2358; and Arnaoutoglou, *Associations* (our lemma no. 21) 76-87.

[Ἀγα]θῆι Τύχηι. Ἐπὶ Λευκίου Ῥαμνουσίου νεωτ̣[έρου] ἄ̣ρχοντος
Ὁ{ι} ἱεροποιήσας καὶ κοσμητεύσας Ἀπολλώνιος Ἀντιόχου τούσ-
δε ἀνέγραψεν ἐρανιστὰς ταμιεύοντος τὸ δεύτερον Καλ-
4 λιστράτου, γραμματεύοντος δὲ Δημητρίου τὸ δεύτερον

	ἀρχερανίστρια		Νικάνωρ		Ζωσίμη		Στράτων
	Θάλεια	48	Δημητρία	88	Ζηνίων	124	Εἰσιδότη ΠΑ
	ἱερεὺς Ἡρακλέους		>Κρίτος		>Μηνᾶς		Λυδή
8	Θεόδωρος Μητρο-		[---]ις		Ἀλέξανδρος		Αἰσχίνης
	δώρου Παιανεὺς		Ἰσιάς		Ζωπυρίων		Ἀπολλώνιος ΥΠ
	ἐρανισταὶ	52	Εὔπορος	92	Φιλόκαλον	128	Δεκμίων
	Θεόδωρος		>Ἐπαφρόδιτος		Λαυδίκη		Ἐπαφρόδιτος
12	Λ[υσί]μαχος		Νικηφόρος		Πάμφιλος		Βοδ[.]α
	Θ[αλῆ]ς		Ὀνήσιμος		Ἐρώτιον		Ἐπ{ι}αφρόδιτος

	Σ[..]ιχος	56	Δημήτρι[ος] Ἀχαρ(νεὺς)	96	Ἐπ[ι]γόνη	132	Ἀφροδισία ΥΠ
	Διονύσιος Φυλάσι(ος)		Λήναιος Δημητ(ρίου)		Πῶλλα Σερ[ο]υιλία		Εὔβουλος
16	Καλλίστρατος		Σατύρα		Ἀντιοχίς		Ἀπελλᾶ[ς]
	[..]έρων		Μικίων		Εἰρήνη		ΕΙΣ[-$^{1-2}$]ΕΡ[-]
	Ἰσιγένης	60	Σέλευκος	100	Ἐπαφρόδιτος		
	Ἐπιτυγχάνων		Ἀγάθανδρος		Ἀρτεμᾶς		
20	[Τρ]ύφων		Ζωσίμη		Ἐπίκτησις		
	Δίφιλος		Διονύσιος		Λήναι[ος]		
	Εὔφαντος	64	Παπίας		vacat		
	Ἀφροδίσιος		Πάμφιλος	104	>[------]ς ΠΑ		
24	Ἰσίδοτος		Διο[νύσ]ιος Θεο		Δείφιλος		
	Ὄλυμπος		Ἀγαθόδωρος		Ζώσιμος		
	[—$^{4-5}$--]ιμος	68	Ἀσώπιος		Μύστα Θεο		
	Διονυ̣σ[όδ]ωρ[ο]ς		Ἀχιλλεύς	108	Μελιτίνη		
28	Παρ̣άμονος		Διόδοτος		Ἱεροκλῆς		
	Λήναιος		Ζωσάριον		Ἀπολλωνία		
	Θεόπομπος	72	Κροῖσος Νε		Εὔπορος		
	Αλ[--$^{3-4}$--]ς		Καιλία	112	Καλλισθένης		
32	Δα[---]		Ἀγαθοκλῆς		Ἑλένη		
	Α[----]ς		Στρατονίκ̣η		Σύμφορον		
	Θεόδοτος	76	>Γραφίς		Ἡραΐ̣ς		
	Διονυσόδωρος		Διονύσιος	116	Ἀντίοχος		
36	Ἰσιγένεια		Σώστρατος		Φιλέ[ρω]ς		
	[--$^{c.3}$-]νιον		Βαρναῖος		Ἡρακλείδης		
	Ἀντιοχίς	80	Λεύκιος		Ἀριστόκληα ΠΑΡ		
	Ἰσιδώρα		>Ἀπελλᾶς	120	Διονύσιος ΠΑΡ		
40	Ἀρτεμισία		Ἰσίδοτος		Θεοφίλη ΠΑΡ		
	Χρωτάριον		>Ἀπολλ[ώ]νιος		Διονυσόδωρος		
	Ἀγαθημερίς	84	Ἀπολλώνιος				
	Ἐπίκτησις		Ἀρτεμισία				
44	Ἰσιάς		Γ̣[-$^{1-2}$-]ας				
	>Πόπλιος Γρά(νιος)						
	Γρανία						

236. Laureion. List of names, date? Fragment from the left side of a marble stele; chance find from the Laureotike, now in the Peiraieus Museum, inv. no. 4463. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 167 no. 101.

- - - - - - -
Κιρ[- - -]
Ἀρτιμα[- - -]
Τίβειος

Ξαξανους
Κακίνος
[- - -]μας
[- -]ς
[- - -]ος
- - - - - - - -

[Slaves? Stroud].

237. Monomati Acharnon (Pergase?). Inscription concerning the Acharnian ὀχετός, 4th cent. B.C. Fragmentary inscription of white marble found built into the walls of the large Roman house excavated at Ortansias and Paschalias Streets, during works for the extension of Kymis Avenue to Kato Kifisia. Mentioned by M.Platonos-Yiota, *Αχαρναί* 440, who dates it to the 4th cent. B.C., rightly associating it with the other four inscriptions (*IG* II² 2491, *SEG* XIX 181, *SEG* XIX 182, *SEG* XXI 643) attesting to the ἐνναία and the Acharnian ὀχετός. No text, but we read from the excellent photo on 442:

- - - - - - - - - - - - - - - - -
[- - - το]ῦ ὀχετ[οῦ - - - - -]
[- - - ἐξ]εῖναι αὐτοῖ[ς - -]
[- - - ὀ]χετὸν βάθ[ος - - -]
[- - - - β]ούλωντα[ι vacat]
vacat

[The minimal restorations we offer are warranted by the fact that the preserved lines from the closing section of this inscription appear to be almost identical to those of *IG* II² 2491 and *SEG* XIX 181, Papazarkadas].

On the evidence of these five inscriptions and other literary sources, Platonos-Yiota, *Αχαρναί* 56-62, attempts a discussion of the Acharnian ὀχετός, with specific reference to, and criticism of, E.Vanderpool, in *Charisterion A.K.Orlandos* I (Athens 1965) 166-175; *SEG* XXIII 94. She interprets this important technical work as a drainage system serving Acharnai and the adjacent demes, and not the Athenian astu, but she has misconstrued both the epigraphic evidence and Vanderpool's thesis. However, the archaeological information she provides is invaluable and scholars interested in the Acharnian ὀχετός should take heed of her discussion.

238. Aixone. Deme lease, 345/4 B.C. *IG* II² 2492. *Syll.*³ 966. *SEG* XLVIII 162bis*. A.C.Scafuro, *op.cit.* (our lemma no. 206) offers a German translation of Eteokles' rider (LL. 31-47) and speculates on its possible legal background, focusing on the technical term συγχωροῦσιν (L. 32) which seems to imply arbitration. She argues that the overall formulation of the document presupposes debate in the deme assembly about the expedient exploitation of the leased property (the Φελλεῖς, L. 1) and its resources. Prior to the rider, all the timber would have been granted to the lessees.

239. Rhamnous. Lease of a temenos, 339/8 B.C. *IG* II² 2493/2494. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 180. *SEG* XXXVII 61.* N.Papazarkadas, *op.cit.* (our lemma no. 86 ter) 70, suggests the restoration σ[ύλλογ]ον (i.e. the congregation of the Rhamnousians) in L. 14, citing the decree of the Paraloi *IG* II² 1254 as a parallel.

240. Athens. Boundary stone, 4th cent. B.C. *IG* II² 2623. *SEG* XLIX 175.* After autopsy of the stone, S.D.Lambert, *ZPE* 146 (2004) 91/92 (ph.), revisits the boundary marker EM 10163, refutes earlier restorations, and presents a new text. He also adduces *IG* II² 2622 and *SEG* XLVI 229 as parallels, and discusses the location and possible uses of this house by the Piraeans: Ὅρος Π̣ε̣ι̣ραέων | [οἰκί]ας ᵛ

3. or {οἰκί]ας [ᵛ], Lambert.

241. Panormos (Laureotike). Boundary stone of a road, 4th cent. B.C. *SEG* LI 157. M.Salliora-Oikonomakou, *Sounion* 71/72 (ph.), takes up this boundary stone again in her discussion of the topography of Gaidouromandra and its probable identification as ancient Panormos; see our lemma no. 15.

242. Athens. Boundary stone of the sacred road taken by the Pythistai to Delphi, 4th cent. B.C. *SEG* XXII 147; LII 32; *Agora* XIX H34. P.E.Nulton, *Apollo Hypoakraios* 20, rejects the view that this boundary stone was brought down from the north slope of the Acropolis or from the sanctuary of Apollo Pythios in southeast Athens, preferring to believe that on their way to Delphi the Pythistai stopped at the 'related' sanctuary of Apollo Patroos in the Agora and that the stone originally stood nearby.

243. Athens. Boundary stone of the temenos of Zeus Olympios, 4th cent. B.C. *SEG* XVI 148. *Agora* XIX H13. P.E.Nulton, *Apollo Hypoakraios* 21, rejects the view that this stone is to be associated with an otherwise unattested shrine of Ζεὺς Ὀλύμπιος on the north slope of the Acropolis. Its most likely origin is the only firmly attested sanctuary of Olympian Zeus in southeast Athens.

244. Laureion. Boundary stone of a mine, ca. 400 B.C. Fragment of a local marble plaque, copied at Laureion by edd.pr. I.Kirchner, S.Dow *MDAI(A)* 62 (1937) 11 no. 11, 'Name eines

nicht überlieferten Bergwerks.' At the Collection of the Thracian Mineral Products; now in the Laureion Museum, inv.no. 772. Republished by M.Salliora-Oikonomakou, *Sounion*, 168 no. 110: Εὐτ|έλε|ιον

245. Sounion. Boundary stone of a mine, ca. 400 B.C. Marble plaque found at Agrileza. In a previous use it appears to have been a table for crushing ore. Edd.pr. I.Kirchner, S.Dow, *MDAI(A)* 62 (1937) 11 no. 10 (ph.), who point out that the lettering was done not with a stone-mason's tools but with a sharp pointed instrument, 'von einem Handwerker,' showing the same technique as on a metal plate; cf. similar technique on *IG* II² 1300. W.Peek, *MDAI(A)* 67 (1942) 34 no 36. Republished by M.Salliora-Oikonomakou, *Sounion* 168 no. 115. Collection of the Thracian Mineral Products; now in the Laureion Museum, inv. no. 773: hόρος | τô ἐργαστηρί|ο

246. Laureion. Boundary stone of a mine, ca. 400 B.C. or 375-350 B.C.? Fragment of hard, gray limestone with the area containing the writing smoothed, the rest rough; copied by ed.pr. W.Peek, *MDAI(A)* 67 (1942) 34 no. 35, in the garden of the French Mining Company in Laureion; now in the Brauron Museum, inv. no. 805. Peek cites the parallels of *IG* II² 2634, 2635, 2638 etc. and comments on the form of the name and its probable derivation from the personal name Κάλλαισος; X represents the 'Pachtsumme.' Republished by M.Salliora-Oikonomakou, *Sounion* 168 no. 111: Καλλ|αίσειο|ν X

The inscription is dealt with in minute detail by E.C.Kakavoyiannis, *Μέταλλα εργάσιμα και συγκεχωρημένα* (Athens 2005) 59-62 no. 23 (ph.). After noting that mine rents are never recorded in boundary stones of this type, Kakavoyiannis interprets X as a later corrective addition by the mason and prints the following text:

Καλλ-
αίσχ<ρ>ειο-
ν

Kakavoyainnis considers the mine as the property of the Siphnian trierarch and entrepreneur Κάλλαισχρος, who is well-attested in the poletai-records (*Agora* XIX P9, P18, P29), and accordingly suggests a date in ca. 375-350 B.C. for the boundary stone [we report here Kakavoyiannis' discussion as a quasi-introduction to his important monograph, which we will fully cover in *SEG* LV].

247. Thorikos. Boundary stone of a mining workshop, 4th cent. B.C. *SEG* XLVIII 166. We note that the inscription had been briefly mentioned by M.Salliora-Oikonomakou, *AD* 51 B.1 (1996) [2001] 65, even before her own ed.pr.

248. Laureion. Boundary stone of a mine, 4th cent. B.C. Limestone plaque found in 1976 at Megala Peuka, now in the Brauron Museum, inv. no. 1487. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 169 no. 121, who notes that of the first inscribed text there were at least two later corrections and supplements.

Θεοί·
καινο-
τομίαν κατέλα-
4 βε ⟦----------⟧
⟦------------⟧
Ἀρίσ-
των
8 Δημητρι-
ακόν

249. Sounion. Boundary stone of a mine, 4th cent. B.C. Fragment of inscribed stone found by chance at the installations of the ΟΛΥΜΠΙΚ ΓΙΩΤ, at Panormos (Gaidouromandra); now in the Laureion Museum, inv. no. 23. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 168 no. 109: Ἀρτ|εμι|[σια|κόν]

250. Laureion. Boundary stone of a mine, 4th cent. B.C. Stone fragment found by chance ca. 50 m. from the mining works at Megala Peuka; now in the Brauron Museum, inv. no. 1470. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 168 no. 118.

[----------]
[κατέ]λαβε
[Νυμ]φαϊκόν

251. Laureion. Boundary stone of a mine, 4th/3rd cent. B.C. Fragment of a marble plaque, broken at the bottom; very sloppy writing in a technique similar to our lemma no. 245, 'Hand eines Handwerkers'. Edd.pr. I.Kirchner, S.Dow, *MDAI(A)* 62 (1937) 12 no. 13 (ph). Republished by M.Salliora-Oikonomakou, *Sounion* 168/9 no. 119, who notes that it is now in the Brauron Museum, inv. no. 1479.

Θεοί·
Πυθόδο-
τος και-
4 νοτομί-
αν κατ-
[έλαβε]

[On the ph. there appear to be traces of a three-dot punctuation in L. 3 after the personal name, Stroud].

252. Sounion. Security horos, 4th cent. B.C.? Rough limestone plaque, virtually intact, seen and copied by D.M.Robinson near Sounion in 1947; ed.pr. *AJP* 69 (1948) 201/202 (ph.). Finley, *Land* 127 no. 24. Now lost? Reprinted in M.Salliora-Oikonomakou, *Sounion* 169 no. 126, with incorrect spacing in LL.2/3.

῞Ορος χωρίο
καὶ οἰκίας πεπρ-
αμένων ἐπὶ λ-
ύσει Φιλοθέ-
ωι Φρεαρρί-
ωι ΧΗ

253. Trikorythos. Security horos, Classical? Intact roughly dressed plaque of gray limestone found in excavations of a farmhouse in the northeast sector of the great swamp ca. 20 m. from the Marathona—Kato Souli road by the Archaeological Society at Athens; inv. no Λ548. Ed.pr. M.Oikonomakou, *AE* 143 (2004) [2007] 170/171 (ph.), who notes that so far the name Eukleides is not attested for Aphidna and that there are extensive traces of an earlier inscription underneath this one.

[῞Ο]ρος χωρίου τι-
μῆς ἐποφειλ-
ομένης ΧΧ
Εὐκλείδει Ἀφιδ-
ναί

[We read from the ph. χωρίο and print LL. 3/4 as they are on the stone, not in one line as ed.pr., Stroud.]

254. Trikorythos. Security horos, 4th cent. B.C.? Intact plaque of gray limestone, found in the same place as our lemma no. 253. Ed.pr. M.Oikonomakou, *AE* 143 (2004) [2007] 172/173 (ph.), who notes that the location of the deme Eitea is probably at Grammatiko, only 3-4 km. from the finding place of this stone and that the name Aischytes is not yet attested there.

῞Ορος χωρίο ἀπο-
τίμημα παισὶν
Αἰσχύτου Εἰτεαίο

255. Kato Kifisia. Security horos, 4th cent. B.C. M.Platonos-Yiota, *Αχαρναί* 436 (ph.), briefly mentions the discovery of a marble 4th cent B.C. security horos near the southern precinct of a late Roman estate located at Thebaidos and Seneka Streets. The rescue excavation was carried out by the Greek Archaeological Service during works for the extension of Kymis Avenue from Kato Kifisia to the Olympic Village. No text, no measurements, no other details. We read from the excellent photo:

῞Ορος
χωρίου <πε>πραμέν-
ου ἐπὶ λύσει Ἀνδ-
ρομένει Παιονί-
δει ΧΧΧΧ

[2. ΧΩΡΙΟΥΠΡΑΜΕΝ lapis; corr. Papazarkadas].

256. Sounion. Agrileza. Security horos, 4th/3rd cent. B.C.? Fragment of a marble plaque, found at the silver mine site excavated in 1977-1983 by the British School, *AR* 31 (1984/1985) 122, briefly mentioned with no text by J.E.Jones, ibid. Now in the Laureion Museum, inv. no. 34. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 169 no. 124.

[῞Ορος ἐργασ]-
[τηρίου καὶ]
[ἀνδρα]πόδ[ων]
[πεπρ]αμέν[ων]
[ἐπ]ὶ λύσει 'Α-
[---]δου: ἐραν-
[ισταῖ]ς : ΧΧΧ

4. [πεπρ]αμέν[νων], ed.pr.

257. Athens. Boundary stone, Roman Imperial? *SEG* LI 159. In *Θωράκιον* 208 note 5 (ph.), C.B.Kritzas republishes this inscription, without reference to I.N.Kalliontzes, *Horos* 14-16 (2000-2003) 165 no. 4 (*SEG* LI 159), but pointing out that C.M.Enisleides, *Οἱ Ἅγιοι Πάντες τῆς ἐν Ἀμπελοκήποις Ἀθηνῶν Ἱερᾶς Μονῆς τῶν Ὁμολογητῶν καὶ τὸ ἱερὸν τῆς ἐν Κήποις Ἀφροδίτης* (Athens 1977) 34, briefly noted the text, incorrectly as ῞Ορ(ος). In *AD* 54 B.1 (1999) [2005], Kritzas returns to this inscription, noting the contribution of Kalliontzes (35 note 9) and including a useful discussion (32-34) of the several excavations at the site of this church and previous attempts to discover and identify ancient remains beneath it, as well as citing other inscriptions found here; see our lemmata nos. 376 and 386.

258. Athens. Military dedication, late 3rd cent. B.C. *IG* II^2 2858. Add. p. 348. *SEG* XXXII 348; XL 295. G.K.Papadopoulos in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 250, notes that after autopsy of the stone he would read in L. 8, [κ]αὶ οἱ τεταγμένοι ἐπὶ στρ[ατηγίου]. In *BÉ* (2005) 216, P.Gauthier rejects this restoration on the grounds that one expects the article.

259. Athens. Dedication to Apollo Hypoakraios, 29/30 A.D. *SEG* XXV 224; L 190.* Writing without reference to *SEG* XXV 224, P.E.Nulton, *Apollo Hypoakraios* 74/75 no. 45 (ph.), rejects the ed.pr.'s reading in L. 1, and restores ['Από]λλων[ι 'Υπὸ Μακ[ραῖς] (sic).

[Although he seems to be correct about the epithet of Apollo, the ph. shows that there are no traces of letters after [---]ΛΛΩΝ[---] in L. 1, Stroud]. M.Hoff, *JRA* 17 (2004) 715, also adds 'Nulton's reading of ὑπὸ μακραῖς on the stone (Agora I 2908) does not correlate at all with the photograph. The stone breaks off at 'Από]λλων[ι. Restoration of ὑπὸ μακραῖς must be considered hypothetical.'

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260. Athens. Dedication to Apollo Hypoakraios, late 1st cent. A.D.? *IG* II² 2892. *SEG* L 190. Republished by P.E.Nulton, *Apollo Hypoakraios* 26, 42/43 no. 2 (ph.), who assigns this stone a date ca. 14-41 A.D. M.Hoff, *JRA* 17 (2004) 715, points out that this inscription, considered by Nulton as his earliest, mentions Areios, son of the well-known Athenian C. Julius Nikanor, whose floruit fell later in the first cent. A.D. 'Thus the inscription listing the younger Nikanor as archon, which Nulton uses to establish an Augustan association, should be considered to fall late in the 1st cent. A.D. Other votive inscriptions from the cave place the earliest cult activity closer to Claudius.'

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261. Athens. Dedication to Apollo Hypoakraios, 1st cent. A.D. *IG* II² 2896. *SEG* L 190.* Republished by P.E.Nulton, *Apollo Hypoakraios* 61 no. 24 (ph.) [Neither in *IG* nor in Nulton is there any mention of the clear inscribed traces at the end of L. 4, after Οὐεντί, which appear on the ph. to belong to a letter and not to the incised crown, Stroud].

---

262. Athens. Dedication of the thesmothetes Timotheos to Apollo Hypoakraios, 101/2 or 106/7 A.D. Three joining fragments of a plaque of white marble, small portion of the top preserved; broken on all other sides. Found in the Agora Excavations in 1973, Agora I 7465. Inscription within a relief crown of myrtle; part of an 'ear' of a tabula ansata preserved at right. Ed. pr. P.E.Nulton, *Apollo Hypoakraios* 45/46 no. 6 (ph.), who cites Follet, *Athènes* 181 for the date of the archonship of Flavius Alkibiades.

Ἐπὶ Ἀλκιβι-
[ά]δου τοῦ Λε-
[οσ]θένους υἱο[ῦ]
4 [ἄρχ]οντος Τιμό-
[θε]ος Δάφνου
- - - - ιευς θεσ-
[μοθετ]ήσας Ἀ-
8 [πόλλων]ι ὑπ' Ἀ-
[κραις]

[L. 3 We read from the ph. υἱοῦ, Stroud].

---

263. Athens. Dedication of a thesmothetes to Apollo Hypoakraios, ca. 150 A.D. Fragment from the right side of a white marble plaque; broken on all other sides; inscription within a relief myrtle crown. Found in 1939 in the Agora Excavations west of the Panathenaic Way and southwest of the City Eleusinion; Agora I 5835. Ed.pr. J.H.Oliver, *Hesperia* 10 (1941) 252 no. 55; republished by P.E. Nulton, *Apollo Hypoakraios* 59 no. 23 (ph), who cites Traill, *PAA* 247080, for the above date, noting that the epitaph *IG* II² 7748 may be relevant; cf. *LGPN* II s.v. Ἀφροδίσιος nos. 239-240.

[---⁵---]ς Ἀφροδει-
[---⁶---]ασιος
[θεσμοθε]τήσας
4 [Ἀπόλλων]ι ὑπὸ
[Μακραῖς]

---

264. Athens. Dedication of a basileus to Apollo Hypoakraios, 1st/2nd cent. A.D. *IG* II² 2897. *SEG* L 190.* In republishing this inscription in *Apollo Hypoakraios* 54/55 no. 17 (ph.), P.E.Nulton inexplicably prints the first letter in L. 2 as a dotted lambda, whereas in *IG* and on his photo it is clear that the correct reading is Λ.

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265. Athens. Dedication of a thesmothetes to Apollo Hypoakraios, 1st/2nd cent. A.D. *IG* II² 2901. *SEG* L 190.* P.E.Nulton, *Apollo Hypoakraios* 56 no. 19 (ph), prints L. 2 as -*υλος and notes that '[t]he squeeze at the IAS gives an extra stroke, as if from a Y, at the end of the lacuna in line 2.' [I have not been able to confirm or interpret this from the ph., Stroud].

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266. Athens. Dedication of a secretary to Apollo Hypoakraios, 1 st/2 nd cent. A.D. *IG* II² 2903. *SEG* L 190.* P.E.Nulton, *Apollo Hypoakraios* 63/64 no. 28 (ph.), after autopsy of the stone publishes the following new text (see also our lemma no. 267):

[ὁ γραμμ]ατεύσ-
[ας- - - -]λ̣ιος
[-- - - - -]α̣νος

---

267. Athens. Dedication to Apollo Hypoakraios, lst/2nd cent. A.D. Fragment from the center of a votive plaque, broken on all sides; traces of two crowns in relief; inscription within the crown at right. Found in the Agora Excavations in 1937 under Acropolis Street, west of the Late Roman Fortification Wall; Agora I 4543. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 64 no. 29 (ph.), who associates it with *IG* II² 2903 (our lemma no. 266).

σ
λ̣ο

'A sample restoration for the association:

(In Corona)

[ὁ γραμμ]ατεὺς (sic)

[α]ς---λιος

λο------ανος'

[We find this 'association' most improbable, Stroud].

268. Athens. Dedication of Eukles(?) to Apollo Hypoakraios, 1st/2nd cent. A.D. *IG* II² 2906. *SEG* L 190.* P.E.Nulton, *Apollo Hypoakraios* 28, 64/65 no. 30 (ph.), presents the following new restored text, speculating that Eukles could be 'a relative, either son or grandfather (sic), of this illustrious figure [Polycharmos, son of Eukles of Marathon, *IG* II² 3530], who may have been an ancestor of Herodes Atticus. W.Ameling, *Herodes Atticus* II, 1983, p. 53.'

	[Εὐκλῆ]ς Πολυ-	[χοντος---]ε
	[χάρμου] Μαρα-	[--------]ε
	[θώνιος ἐ]πὶ	[---------]υ
4	[-----ο]υ ἄρ-	

[We supply omitted accents and brackets on the basis of the ph., Stroud].

269. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. *IG* II² 2907 + 2908. *SEG* XXVI 269; L 190*. Reprinted by P.E. Nulton, *Apollo Hypoakraios* 65/66 no. 31 (ph.).

270. Daphni. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. *IG* II² 2909. P.E.Nulton, *Apollo Hypoakraios* 66 no. 32, reports that he was unable to examine this stone and that it is presumed lost.

271. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. *IG* II² 2910. *SEG* L 190.* P.E.Nulton, *Apollo Hypoakraios* 66/67 no. 33 (ph.), suggests that since this inscription lies outside the crown, it might have been a heading common to more than one dedicant, 'each of whom would have his own wreath listing name, demotic, patronymic, and office inside.' He reconstructs two crowns with the preserved inscription between them. [If we follow this plausible reconstruction, we should not restore ['Απόλλωνι] in the line above 'Υπὸ Μα[κραῖς], for there is no space for it between the latter and the preserved top of the stone. It is more likely to have been inscribed to the left at the same level, Stroud].

272. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Two joining fragments from the left side of a grayish-white marble plaque with crown in relief; found in 1937 in the Agora Excavations in the original fill of the Late Roman Fortification Wall on the north slope of the Acropolis, Agora I 4540. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 75 no. 46 (ph.).

Δ[---------]

Ἀπόλ[λωνι]

273. Athens. Dedication of the thesmothetes Agath- to Apollo Hypoakraios, 1st/2nd cent. A.D. Fragment from the left portion of a pinkish-white marble plaque with traces of crown in relief; broken on all sides. Found in 1939 in the Agora Excavations in a modern wall west of the Panathenaic Way and south of the Eleusinion, Agora I 5652. Ed. pr. W.K.Pritchett, *Hesperia* 15 (1946) 138 no. 1. Republished by P.E.Nulton, *Apollo Hypoakraios* 76 no. 48 (ph.). Traill, *PAA* no. 102030.

	Θεσμ[ο]-
	θετή[σας]
	'Αγαθ[- - -]
4	Μελι[τεύς]

274. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Fragment from the lower left corner of a white marble plaque; inscription within a crown in relief. Found in the Agora Excavations in 1939, east of the Late Roman Fortification Wall, Agora I 5756. Ed.pr. J.H.Oliver, *Hesperia* 10 (1941) 253 no. 56. Republished by P.E.Nulton, *Apollo Hypoakraios* 78-79 no. 52 (ph.).

ΙΟΥ[---]

'Απόλ[λωνι ὑ] -

πὸ Μ[ακραῖς]

275. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Fragment of a grayish-white marble plaque, broken on all sides; inscription within a crown in relief; found in 1947 in the Agora Excavations in a late fill on the north slope of the Acropolis, Agora I 5973. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 80 no. 54 (ph.): 'Αγαθῆ Τ[ύχῃ]

276. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Fragment from the lower right corner of a plaque of white marble, found in 1947 in the Agora Excavations in a Late Roman context in the industrial area, east of the Great Drain, Agora I 5978. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 80-81 no. 55 (ph.): ['Απόλλ]ωνιου

[We reproduce Nulton's text and interpret it as ['Απόλλ]ωνι Ọ̣Υ̣ or ['Απολλ]ωνίọυ̣. Enough of the second omicron is preserved on the ph. to establish the reading, Stroud].

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277. Athens. Dedication to Apollo Hypoakraios? 1st/2nd cent. A.D. Fragment from the upper left ['right', Nulton] of a white marble pedimental stele of naiskos form with an unfluted Corinthian column at left; possibly a snake or vegetal motif in relief in the tympanon; found in the Agora Excavations in 1947 in a late context on Asteroskopeion Street, southeast of the market square, Agora I 5985. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 81 no. 56 (ph.), who compares *IG* II² 2914 (Nulton no. 7) for the structure of the decoration.

Ἀγαθῆ [τύχῃ]
ἄρχοντος [...6....]
νιου Υ[......8.....]

[We print Nulton's text but he has clearly misrepresented the left margin, where the first letters in LL. 2/3 are vertically aligned, making his estimated numbers of missing letters in LL. 2/3 doubtful, Stroud].

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278. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Small fragment of yellowish-white marble broken on all sides; inscription within a crown in relief, found in 1949 during cleaning of the east channel of the Great Drain beneath the civic offices, Agora I 6210. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 81/82 no. 57 (ph.), who suggests and then withdraws a possible association with *IG* II² 2906 (Nulton no. 30; our lemma no. 268): Πόπ[λιος]

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279. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Very badly weathered and worn fragment of grayish-white marble; rough picked top and bottom preserved, broken on all other sides; inscription within a crown in relief. Found in 1950 in the Agora Excavations reused as curbing of a well of the Turkish period north of the Odeion, Agora I 6316. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 82/83 no. 58 (ph.).

ασυνει̣τ̣ο
ι̣ταπ̣ο̣τ̣ε̣
---⁶---φε

[Even in the poor ph. of this desperate stone, the tau in L. 1 and the pi in L. 2 are both clear, Stroud].

---

280. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. *SEG* XXIV 210. Reprinted by P.E.Nulton, *Apollo Hypoakraios* 83/84 no. 60 (ph.), without changes.

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281. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Small fragment of white marble, broken on all sides; inscription within a crown in relief; found in the Agora Excavations in a Late Roman context, northeast of the Middle Stoa; Agora I 6280. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 84 no. 61 (ph.).

[- - - - -]ευς
['Απόλ]λω-
[νι]

---

282. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Fragment of a white marble plaque, broken on all sides; inscription within a crown in relief; found in 1970 in the Agora Excavations built into a Byzantine wall; Agora I 7220. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 84/85 no. 62 (ph.), who restores it and suggests that this might be the Markos from Pallene found in an ephebic catalogue of the last decade of the 2nd cent. A.D., *IG* II² 2128.

Μ. Κ[λαύδιος]
Παλ[ληνεύς]

In *An.Ép.* (2003) 1636, S.Follet urges caution since there are many other names beginning with kappa in L. 1 and we might expect a cognomen, e.g. Παλαμήδης, before the demotic. In *JRA* 17 (2004) M.Hoff observes, 'Nulton's reading of this inscription (Agora I 7220) also does not correspond with the text shown in the photograph. The photograph clearly shows additional letters. My reading of the text shows Μ Κλ[αύδιος] | Παλλ[ηνεύς]. Even more troubling is Nulton's identification of this M. Claudius with one listed in the ephebic catalogue *IG* II² 2128. There is no individual named Claudius in that inscription.'

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283. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Fragment from the right side of a white marble plaque, inscription within a crown in relief; at the right, traces of an "ear" of a tabula ansata; found in 1971 in the Agora Excavations built into a modern wall; Agora I 7262. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 85/86 no. 63 (ph.).

[- - - ⁵ - -]ν
[- - - ⁶ - - -]ος
[- - - ⁶ - - -]πος
4 ['Απόλλ]ωνι

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284. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. *SEG* XXI 678. Reprinted by P.E.Nulton, *Apollo Hypoakraios* 86 no. 64 (ph.) who prints ----ε̣υ̣ς in L. 3 and

ὑπι[ὸ] in LL. 4/5; *SEG*: - - -νεὺς and ὑπό [both of which we confirm from the ph., Stroud]. Nulton suggests an association with his no. 65, our lemma no. 285.

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285. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Large fragment from the upper right corner of a plaque of white marble, with raised border; inscription within a crown in relief; broken at left and bottom; found in the Agora Excavations in 1967 built into a late wall; Agora I 7040. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 86/87 no. 65 (ph.), who suggests an association with *SEG* XXI 678 (Nulton no. 64, our lemma no. 284), no further details; the fragments do not join.

[Ἄρχον]τος
- - - - - - ου

[To my eye, the sigmas on these two stones do not seem at all to have the same shape, Stroud].

286-290. Athens. Dedications to Apollo Hypoakraios, 1st/2nd cent. A.D. Included in the catalogue of P.E.Nulton, *Apollo Hypoakraios* are the following frustula on which only a few letters survive, found in the Agora Excavations, probably from plaques dedicated by magistrates to this deity on the north slope of the Acropolis.

286: Agora I 5726. Nulton 76/77 no. 49 (ph). ΟΣ

287: Agora I 5727. Nulton 77 no. 50 (ph). ΟΚΑΙΑΝ

288: Agora I 5807. Nulton 79/80 no. 53 (ph). ΣΙΑΙΜΙ

289: Agora I 6758. Nulton 83 no. 59 (ph). ΕΥΣΙΟ

290: Agora I 7257. Nulton 87 no. 66 (ph). ΛΙΕΙΤΚΙΜ. In *An.Ép.* (2003) 1637, it is observed that the two letters in L. 3 are surmounted by a bar of abbreviation; hence Τ(ιβέριος) Κ(λαύδιος).

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291. Athens. Dedication to Apollo Hypoakraios, 187 A.D.? *IG* II² 2919. *SEG* XXXIII 254. Republished by P.E.Nulton, *Apollo Hypoakraios* 49/50 no. 11 (ph). M.Hoff, *JRA* 17 (2004) 715, suggests that this inscription could equally be restored as emanating from T. Claudius Attalos, archon during the reign of Hadrian.

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292. Athens. Dedication to Apollo Hypoakraios, 2nd cent. A.D. Fragment from the lower portion of a white marble plaque; bottom preserved, broken on all other sides; found in 1937 in the Agora Excavations in surface fill on the line of the Late Roman Fortification Wall, Agora I 4723. Ed.pr. J.H.Oliver, *Hesperia* 10 (1941) 253 no. 57. Reprinted by P.E.Nulton, *Apollo Hypoakraios* 75/76 no. 47 (ph.).

[Ἀπ]όλλω[νι]
ὑπ' Ἄκρ[αις]

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293. Athens. Dedication to Apollo Hypoakraios, 2nd cent. A.D. *IG* II² 2920 + 2926. *SEG* L 190.* P.E.Nulton, *Apollo Hypoakraios* 69/70 no. 37 (ph.), associates these two non-joining fragments to yield a new text, placing 2920 above 2926. We print Nulton's version at the left and our attempt to decipher this with the aid of the *IG* texts and ph. on the right.

- - - - - -	- - - - - - - - - -
ος - - - -	ΟΣ- - - - - - -
Ἄρχ[ων] –	ΑΡΧ- - - - - -
4 ουιο[ς-]	4 ΟΥΙΟ[Σ]- - -
ος Μελιτε[ύς]	ος Μελιτε[ύς]

[Since L. 2 could be read as e.g. [πολεμ]ιαρχ[ήσας] or as part of a name, we regard restoration here as arbitrary, Stroud].

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294. Athens. Dedication of Faust[---] to Apollo Hypoakraios, 2nd cent. A.D. *IG* II² 2928. *SEG* LI 23. W.K.Pritchett, *Hesperia* 15 (1946) 139 no. 2, joins to this fragment (EM 3886) at the lower left another piece found in the Agora Excavations, Agora I 5462 (now EM 13470), and prints the following new text. Republished without change by P.E.Nulton, *Apollo Hypoakraios* 72/73 no. 43 (ph.). Traill *PAA* 119025.

Φαυστ[- - -]
Ἀλεξάνδ[ρου]
Μα[ραθώνιος]

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295. Athens. Dedication of the thesmothetes Kallias to Apollo Hypoakraios, 2nd cent. A.D. *IG* II² 2925 + *IG* II² 2927; *SEG* LI 23. C.Kritzas, *AD* 51 B.1 (1996) [2001] 21, reports an old association of inscribed fragments kept at the Epigraphical Museum made by the erstwhile Assistant Director C.Karapa-Molisani [in *SEG* LI 23 we mentioned Touchais' secondary note on Kritzas' report, but we missed the edition itself]. Two of the fragments were already known in modern scholarship (EM 2501α+β = *IG* II² 2925; EM 2771γ = *IG* II² 2927), the third was apparently unpublished (EM 6153). This association renders obsolete P.E.Nulton, *Apollo Hypoakraios* no.

41, which includes only *IG* II² 2925. As a result of the association, Kritzas prints the following improved text (ph.):

[Ἀγ]αθῆι τ[ύχηι]
[Κα]λλία[ς]
[Λυσ?]ιμάχου
[Κυδα]θηναιεὺς
[Ἀπόλλ]ωνι ὑπὸ
[Ἄκραις] θεσμο-
[θετήσας]

2. [Κα]λλίμ[αχος], *IG* II² 2925. ‖ 3. Alternatively [Καλλ]ιμάχου, Kritzas.

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296. Athens. Dedication of the thesmothetes Rufus to Apollo Hypoakraios, late 2nd cent. A.D. *SEG* XVI 51; L 190.* P.E.Nulton, *Apollo Hypoakraios* 50, no. 12 (ph.), republishes this inscription without indicating that it appeared in *SEG* XVI 51, but noting that Rufus was eponymous archon in 188/9 A.D.

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297. Athens. Dedication of Demetrios to Apollo Hypoakraios, ca. 200 A.D. Two joining fragments from the middle of a white marble plaque, broken on all sides, found in the Agora Excavations in 1939 in a late context on the north slope of the Acropolis Agora I 5710. Ed.pr. J.H.Oliver, *Hesperia* 10 (1941) 252 no. 54; republished by P.E.Nulton, *Apollo Hypoakraios* 58 no. 22 (ph.), who gives the above date after Traill, *PAA* 310315 (*LGPN* II s.v. Δημήτριος no. 179).

[Δ]ημήτριος
[Γ]λαύκου
[Ἀ]ναφ<λ>ύστ[ιος]
[Ἀπ]<όλ>λωνι
[ὑπ' Ἄ]κραι[ς]

'The stonecutter seems to have had some difficulty. He has twice cut A for λ, and once carved υ for ο.' Nulton. [From the ph. I would transcribe L. 4 as [---]ΩΑΛΩΝΙ; the first preserved letter seems to me to be a clear omega, Stroud].

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298. Dedication of Kallimachos to Apollo Hypoakraios, 2nd/3rd cent. A.D. *IG* II² 2930. *SEG* L 190.* In republishing this inscription, P.E.Nulton, *Apollo Hypoakraios* 73/74 no. 44 (ph.), without comment reads L. 4 as [χος Γ]ọ́νφσ-; *IG* [χος ⊃ γ]όνφ Σ- [To judge from the ph., the omicron is indubitable, Stroud].

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299. Athens. Dedication of the archon Herennius Dexippos, reign of Probus 276-282 A.D. *IG* II² 2931. *SEG* L 190;* LII 1991. P.E.Nulton, *Apollo Hypoakraios* 29/30 [incorrect reference given on p. 51], 51/52 no. 14 (dr.), republishes this inscription which he regards as one of the last, if not the last, dedication in the cave of Apollo Hypoakraios. 'It is the only rock-cut

inscription within the Sanctuary of Apollo Hypoakraios, and fills a niche that once held a votive plaque, as is evident from the cuttings above and below.' Nulton speculates that the votive plaques that were originally mounted on the walls of the cave were removed in order to be built into the post-Herulian wall of Athens, where in fact many of them were found. 'Barring evidence to the contrary, it seems reasonable to assume that Dexippos served his second term in the college of archons in the reign of Probus, after the plaques had been removed and built into the wall.' (29/30).

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300. Athens (now in Mississippi). Catalogue and dedication, ca. 350 B.C. *SEG* XXXIX 204; XL 171. S.D.Lambert, *ZPE* 148 (2004) 186, briefly notes that in his edition of this inscription for *IG* II³, J.Curbera will make some adjustments to the reading of the text of this inscription now in the University Museum, Oxford, MI (inv. no. UM.G. 77.3.663).

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301. Menidi (Acharnai). Dedication for the Great Panathenaia, early 4th cent. B.C. Dedicatory base consisting of two orthogonal marble blocks. Broken at the back and at the right front of the lower block. A circular orifice is preserved on the top, presumably for the attachment of a statue or a Panathenaic amphora. The monument was collected from the courtyard of the church of Ayios Yiannis, at Liosion Street, and used to be on display in the old Museum of Acharnai (before the 1999 earthquake). Ed.pr. M.Platonos-Yiota, *Αχαρναί* 274 no. 7, who provides the above date (ph., no measurements; text in majuscules).

[- - - -]ιππος Στρατοκλέος ἀνέθηκεν Ι[- - - - - -]
[- γυμν]ασιαρχῶν, Παναθήναια τὰ Μεγ[άλα -]

1/2. -]ΙΠΠΟΣ ΣΤΡΑΤΟΚΛΕΟΣ ΑΝΕΘΗΚΕΝ Ι[- 1 -]ΑΣΙΑΡΧΩΝ ΠΑΝΑΘΗΝΑΙΑ ΤΑΜΕΓ[-, ed.pr.

In *Αχαρναί* 260, Platonos-Yiota reports an unpublished dedicatory base of a statue or a choregic tripod, for ■ winner of the Great Panathenaia, printing the following text: --ιππος Στρατοκλέος Ἀχαρνέως...γυμνασιαρχοῦντος, ... [sic]. According to Platonos-Yiota, the winner would have made the dedication at the sanctuary of Athena Hippia or at the deme theater in honor of his parents. The inscription was found in the courtyard of the Church of Ayios Yiannis. We suspect that this may be the same inscription as the one presented above. [The monument is clearly very important, and we are glad to report that A.Makres is preparing ■ new edition (personal communication)].

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302. Menidi (Acharnai). Choregic dedication, 4th cent. B.C. D.Summa, *ZPE* 150 (2004) 147/148, brings to light a long forgotten text recorded by Kirchner in his notebook, but never published. The inscription (of 'Pentelic' marble) was seen near Ayios Vlassios (Menidi) on

May 12 1907. Dimensions: h: 0.19m; w. 0.39m; th. 0.17m. Provisionally identified as a choregic inscription by Kirchner, who transcribed the following text:

τες Λ----κωι χο[ρῶι
ν Κλεομέδοντ
ος Δωροθέου
οπος Φειδύλλου

An accompanying drawing, now lost, was consulted in the 1940s by W.Peek who offered the following edition (unpublished too):

- -
[νικήσα]ντες κ̣ω̣[μι]κῶι χο[ρῶι]
[Κλεοφ]ῶν Κλεο̣μέδοντ[ος]
[Θεόδο]τος Δωροθέου
[Θεόπρ]οπος Φειδύλλου.

Accepting the identification of this latent text as a choregic inscription, Summa points out its significance as a proof of synchoregia in the Attic demes. She rejects two alternative restorations for L. 1 (ἀνδρικῶι or κυκλικῶι) in favor of Peek's suggestion. Parallels from other extra-urban choregic inscriptions suggest a date in the second half of the 4th cent. B.C. Brief prosopographical analysis of LL. 2-4, preceded by a warning that Peek's restorations were given strictly *exempli gratia*.

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303. Athens. Catalogue of victors in the Theseia, ca. 130 B.C. *IG* II² 964. S.D.Lambert in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 329, 341 no. 69, shows that the name read as [Τ?]ι[μ?]όμαχος in L.4 should be restored as [Φ]ιλόμαχος on the basis of Fourmont's transcription as reproduced in *CIG* I.232.

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304. Athens. Dedication of a victory torch, 100-50 B.C. *SEG* L 196. C.B.Kritzas in *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 271-289 (ph., dr.), returns to this inscription, after his ed.pr. in *SEG* L 196, reprinting the text and restoring now in L. 3 [τῶν ἐφήβω]ν ἐκ τῶν παρε[υ]τάκτων], after a thorough discussion of torch races in Athens. On 282/283 he reviews the evidence for identifying the gymnasiarchos Ἀπόληξις Ἀπελλικῶντος II with the man in *SEG* XXX 93, LL. 20/21 of 20/19 B.C. (cf. *SEG* L 196). On 283-287 he discusses the physical form of the base to support the dedicatory bronze torch and its possible provenance near the Lykeion.

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305. Rhamnous. Dedication to Livia. 27-9 B.C.? *IG* II² 3242. Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 156. *SEG* L 197.* Challenging the significance for the Roman provinces of the traditional *terminus post quem* of Livia's deification (41 A.D. Lozano; 42 A.D. *altri*), F.Lozano, *ZPE* 148 (2004) 177-180, attempts to redate the Rhamnousian dedication to Livia (text reprinted). Lozano examines other Attic epigraphic evidence for Livia (*IG* II² 5097; *SEG* XXIV 212) in order to show that the form θεᾶι Λειβίᾳ is an indication of an early chronology. Moreover, Δημόστρατος Διονυσίου Παλληνεύς, Hoplite General and Priest of Rome and Augustus Caesar (LL. 2-5) is not a descendant, but the same man as the homonymous sacred official in the Eleusinian text *SEG* XXX 93 (ca. 20/19 B.C.). The eponymous archon in LL. 5/6 has to remain for the time being unknown, but the Rhamnousian dedication, and by implication the consecration of the temple of Nemesis to Livia, has to be redated to the early reign of Augustus, certainly before 9 B.C.

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306. Athens. Inscribed statue base of the priest Aristokrates, 2nd cent. B.C. *IG* II² 3454. *SEG* L 18. After autopsy of the stone, J.Ma, S.V.Tracy, *op.cit.* (our lemma no. 311) reprint the text of the corpus (ph.), only to show persuasively that the baffling and ultimately misleading reading ὁ δε̃μος (L.1) is erroneous; the unproblematic ὁ δῆμος is what can be unmistakenly read. The lettering of this statue-base for the priest Ἀριστοκράτης Φυσκίωνος Φαληρεύς [who, *pace* F.Ferrandini Troisi, *La donna nella società ellenistica. Testimonianze epigrafiche* (Bari 2000) 100 (reported in *SEG* L 18), is neither a priestess nor a woman, Papazarkadas] suggests a date in the 2nd cent. B.C., which is more on a par with the other two attestations of the name Φυσκίων at Phaleron (*IG* II² 1011 and 1034).

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307. Athens. Statue base honoring members of the Kerykes and the Eumolpidai, ca. 225-230 A.D.? K.Clinton, *Hesperia* 73 (2004) 39-58 (ph.), publishes the ed.pr. of 4 non-joining fragments of white 'Pentelic' marble, found in the Agora Excavations and belonging to an imposing statue base that stood on a moulded base on the south side of the Street that led from the Panathenaic Way to the Roman Agora, in front of the stoa on the north side of the Library of Pantainos (Agora I 7483). Fragments A and B have been briefly mentioned by J.McK.Camp II, *The Athenian Agora. Excavations in the Heart of Classical Athens* (New York 1986) 196 and E.Kapetanopoulos, *Balkan Studies* 31 (1990) [1992] 259-269 (cf. *SEG* XL 188). Fragments C (Agora I 365) and D (Agora I 782) unpublished, were identified as belonging to this monument by Clinton in 2002.

The surviving base (Block B) supported two female statues, one smaller (daughter) identified in Col. II, the other larger (mother) identified in Col. III. A missing part of the base [Block A] to the left of Block B would have supported a statue of the father of the family identified in Col. I. After an intricate analysis of the prosopography and genealogy of the three honorands, including quotation, translation, and discussion of Philostratos, *Lives of the Sophists* 2.20, *IG* II² 3679, 3707, 3713 + 4089, 3811, 4088, and many other Attic inscriptions (including a stemma reaching back 4 generations for Flavia Menandra), Clinton identifies them as Φλάβιος

... father; Φλαβία Μενάνδρα θυγάτηρ Φλαβίου — καὶ Κασιανῆς — daughter; and Κασιανὴ ---[--]ια, γύνη Φλαβίου --- mother, and offers restorations and identifications of Kasiane's distinguished ancestors. Of these the most notable could include the sophist Casianus Apollonios, ephebe 161/2 A.D., hoplite general 188/9 A.D., archon ca. 204/5 B.C., hierophant ca. 210-216 A.D. Clinton speculates that Flavius, the father, could have been the homonymous son of Flavius Philostratos the famous sophist and biographer, who himself had a distinguished political career at Athens. For the claim that Kasiane was a descendant of Perikles in the 21st generation (Col. III, LL. 14-16), Clinton compares references to famous ancestors in *IG* II^2 3546 (Perikles), 3679 (Perikles, Konon, and Alexander), 3688 (Konon and Kallimachos), and Pausanias 1.37.1 (Themistokles) and speculates that the recent *Constitutio Antoniniana* of 212 A.D. might have prompted these old families to emphasize that their citizenship rested on venerable noble ancestry [Similar references to glorious ancestors and long genealogical inscriptions are common already long before the Constitutio Antoniniana and present a typical form of elite self-representation; for examples see A.Chaniotis, *Historie und Historiker in den griechschen Inschriften* (Stuttgart 1988) 223-226 (with note 503), Chaniotis]. One of the most striking features of this inscription is the demonstration of intermarriage between two of Athens' ancient families and Eleusinian clans, the Casiani of Steiria of the genos of the Eumolpidai and M. Claudii of Melite of the genos of the Kerykes.

Block A — Block B

vacat 0,095m

a — *b*

[ἡ ἐξ Ἀρείου Π]άγου βου[λὴ καὶ ἡ βουλὴ τῶν πεντα]κοσίω̣[ν]
[καὶ ὁ δῆμος ὁ Ἀθ]ηναίω̣[ν *vacat*] *vacat*

I	II	III
[---------------]	*vacat*	Κασιανὴν [---5-6---_ίαν]
[---------------]	*vacat*	γυναῖκα Φλαβίου [....]
[---------------]	*vacat*	[---- 9-10 ----, ἔγγονον]
[---------------]vvvv	Φ[λαβίαν Μενά]νδραν	Κασια̣ν̣ο̣[ῦ Ἀπολλωνίου]
[---------------]vvv	[θυγατέρα Φλα]βίου v	τοῦ ἱεροφ[αντήσαντος]
[---------------]vvv	[---- 9-10 ---- κ]αὶ Κασι-	καὶ Κλαυδίου [Φιλίππου]
[---------------]	[ανῆς ---5-6---]_ίας ἐξ	τοῦ δᾳδουχή[σαντος]
	[----7-8---- κα]ὶ ἱερο-	θυγατέρα Κασ[ιανοῦ]
	[φάντου καὶ δ]ᾳδούχου	Ἀπολλωνίου κα̣[ὶ Κλαυ]-
	vacat	δίας Μενάνδρας, [ἀδελ]-
		φὴν Κασιανοῦ Φιλίπ̣-[v]
		που, εἰκοστὴν καὶ vv
		πρώτην ἀπ'ὸ Περικλέ-
		ους ἀρετῆς ἕνεκα. vv
		vacat

d

[---------------------------]
[..]αν[---------------------]

[..]τ̣ην[---------------------]
[ἔ]γγονον [Φλαβίου ------]
[...] Φλα[βίου-------------]
[.....]^[--------------------]
[---------------------------]

308. Athens. Two inscriptions mentioning (Claudius) Illyrius, ca. 270-280 A.D. *IG* II^2 3689/3690. *SEG* XLVI 272;* LII 218;* LIII 1991. E.Sironen, *The Late Roman and Early Byzantine Inscriptions of Athens and Attica* (see *SEG* XLVII 38) nos. 5/6. M.Di Branco in *Roman Rule and Civic Life* 373-379, points out that Μᾶρκος Ἰούνιος Μινουκιανός, ἐπιμελητής for the erection of two statues for Claudius Illyrius, proconsul of Achaia during the Herulian attack, has close links with the Neoplatonic milieu of Eleusis. The comparison between the lyre-playing Theban Amphion and Illyrius concerns the wall-building activities of Amphion in Thebes and Illyrius in Athens, and enables the Eleusinians to emphasize the 'musical', i.e., the philosophical qualities of the proconsul. Minucianus descends from a Boiotian family; this may have induced him to compare the honorand with the Boiotian Amphion.

309. Athens. Honorary epigram for Titus Domitius Prometheus, not before 244/245 A.D. *IG* II^2 3769. *SEG* XXXIII 191,* 254; XLV 2218; LIII 27. Moretti, *IAG* 89; J.Ebert, *Griechische Epigramme auf Sieger an gymnischen und hippischen Agonen* (Berlin 1972) 81. H.W.Pleket, *Nikephoros* 17 (2004) [2006] 79-82, notes that Prometheus prided himself on having participated and won in sacred-stephanitic games, where no money prizes were presented, and in numerous sacred games where only a money prize was conferred on the winner. Implicitly, the poet of the epigram makes Prometheus criticize the fact that on the one hand there were sacred-stephanitic games, in which in addition to the crown some money was awarded to the winner and on the other there were thematic games (also called ἱεροί but in a non-technical sense) in which a crown was added to the money prize. For the first category he finds evidence in a Rhodian inscription where θεματεῖται στεφανεῖται ἀγῶνες are on record (see our lemma no. 724); for the second there are parallels in local prize-games (θεμίδες), in which in addition to the θέμα a crown was given to the winner, and in sacred-stephanitic games which degenerated into thematic games but may well have kept a crown as reward. [For similar ideas about the traditional opposition between sacred-stephanitic and prize-games and about the ambiguity of the term ἱερός, see B.Le Guen, *ZPE* 160 (2007) 97-104; see also W.Slater, *art.cit.*, 156, Pleket].

310. Athens. Statue of Samippos dedicated by the Areopagos, 1st cent. B.C.–1st cent. A.D. *IG* II^2 3827. J.Ma, S.V.Tracy, *op.cit.* (our lemma no. 311) present a new edition of this dedication after autopsy of the stone (Tracy). Good ph., no change in the text, detailed discussion of the modern bibliography on the relevant chronological problems. The authors

interpret the seemingly fourth-century lettering as archaizing quasi-stoichedon script of the Roman period. With specific reference to Zoumbaki's work on Roman Elis (see *SEG* LI 521), they identify the honorand Σάμιππος Μολοσσοῦ as a member of a notable Eleian family of the early Imperial period. Also contemporary appears to be Στράβαξ of the sculptor's signature.

311. Athens (now lost). Inscribed base of the statue of Phanokritos, date? *IG* II² 3822. In a succinct article on Attic statue bases, J.Ma, S.V.Tracy, *ZPE* 150 (2004) 121-126, take issue with some early editions of Attic inscriptions that have all too uncritically found their way into *IG*. The authors present as their first case-study the honorific statue base for Φανόκριτος, first seen and copied by Pittakis and subsequently edited by Rangabé. They note the unfeasibility of the transmitted text, of its dating to the early 4th cent. B.C. and of the identification of the honorand with Phanokritos of Parion, and they suggest the following conservative edition:

ὁ δῆμος
Φανόκριτον Φανοκλέους
Π[- - -]ΤΗΝ [ἀρετῆς] ἕνεκεν.

Since the inscription is now lost, Ma and Tracy refrain from speculating on the chronology.

312. Athens? (now lost). Dedication or decree? 337/6 B.C. *IG* II² 4594. *SEG* XXXVII 78; XLIX 4. In *ZPE* 154 (2005) 150 note 83, S.D.Lambert defends the classification of this inscription as a dedication, not a decree (*SEG* XXXVII 78), 'if so, one would have expected LL. 2/3 to be occupied with the prescript.'

313. Laureion. Dedication to Artemis, 4th cent. B.C. Rectangular base of gray limestone, found in 1976 in the Kyritsi property in the northwest sector of Kamariza; now in the Brauron Museum, inv. no. 1405. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 165 no. 83.

Ἄττις Ἀρ-
τέμιδι εὐξάμε-
ος ἀνέ-
4 θηκεν

314. Sounion. Agrileza. Dedication to Artemis, ca. 350 B.C. Columnar marble base with a rectangular socket on the top; inscription on a wide raised band around the top of the shaft; now in the Laureion Museum, inv.no. 778. Ed.pr. *MDAI(A)* 19 (1894) 532 (ΝΟΥΜΗΝΕΟΣ); J.Kirchner and S.Dow, *MDAI(A)* 62 (1937) no. 6, who draw attention to a second dedication to Artemis from Kamareza, *IG* II² 4633, and identify the dedicator as a slave. Republished by M.Salliora-Oikonomakou, *Sounion*, 165 no. 82. J.Mylonopoulos, *EBGR* (2004) no. 240 (*Kernos* 20 [2007] p. 311), points out that it is this monument that is illustrated on p. 119 (fig. 115), not a dedication to Aphrodite as incorrectly indicated in the caption.

Νουμήνιος
Ἀρτέμιδι
ἀνέθηκε

3. ἀνέθηκεν, Salliora-Oikonomakou.

315. Eleusis. Dedication to Demeter and Kore? 4th cent. B.C. (ca. 330-320 B.C.). *SEG* XXIV 224. *I.Eleusis* 89. M.Berti, *Epigraphica* 53 (2001) 252-256 (ph.), revisits this fragmentary inscription first published by Κουμανούδης [not Κουμανούδη as erroneously stated by Berti], and briefly treated by herself on a previous occasion (see *SEG* XLIX 221). This time, however, she proposes to read Κνήμωνος in L. 4, rather than [Φι]λήμονος or Δήμωνος of the ed.pr. or even her earlier Μνήμονος. Κνήμων is hitherto unattested in Attica (only fictional in Menander; see *LGPN* II s.v.). K.Clinton now prints μνήμονος in *I.Eleusis* 89, which he dates to ca. 330-320 B.C and which he describes as a 'dedication by ephebes (?) of Hippothontis'.

316. Kato Kifisia. Dedication (?) from a sanctuary of Dionysos, 4th cent. B.C. Platonos-Yiota, *Αχαρναί* 434/435, offers a preliminary report of a rural sanctuary of Dionysos excavated at Thebaidos Street, in Kato Kifisia, during works for the extension of Kymis Avenue to the Olympic village. The main room of the sanctuary contained a built pedestal in front of which three dedicatory inscriptions were discovered. One of the inscriptions, dated by the author to the 4th cent. B.C., mentions 'that a certain sacred official, named Διονύσιος, honored an unidentified citizen with a decree and a crown for having planted trees in the sanctuary of Dionysos'. No text or other details, but Platonos-Yiota directs the reader to the legible photo on *Αχαρναί* 432, fig. 9, where one can actually see two fragments of the same monument, which bears 5 lines of inscribed text.

317. Laureion. Kamariza. Dedication to the Nymphs, 4th cent. B.C. Several joining fragments of a marble relief depicting three Nymphs and Pan at the right; from the area of Kamariza; once in the offices of the French Mining Company. Ed.pr. W.Peek, *MDAI(A)* 67 (1942) 54 no. 86; republished by M.Salliora-Oikonomakou, *Sounion* 165 no. 79, who gives the above date.

[-------] Εἰρεσίδης Ν[ύ]νφαι[ς] εὐχή[ν]

318. Vari (Anagyrous). Dedication to the Nymphs, 4th cent. B.C. *IG* II² 4650. *SEG* XLVII 30. Schörner and Goette, *Pan-Grotte* 64-67, provide a detailed analysis of this inscribed relief, and print a new edition of the surviving text, based on notes communicated to them by K.Hallof (*per ep.*) who studied ■ newly made squeeze:

Νύφαις
οἵδ' ἀνέθεσαν
Ἔπορος
Σωσίας
Ξενοκράτης
Λυδός
Ἑρμαῖος
Ἕρμων
Πρύξ
Ἡρακλείδ[η]ς
[- - -]ον
[--]ας
[Πα]ρμέν[ων]
[Σω]τηρίς
[..]μης

1. Νύφαι[ς], previous editors. || 9. ΗΡΥΤ- -, Dunham, *AJA* 7 (1903) 290/291, followed by Kirchner in *IG*; Φρύξ, Peek, *MDAI(A)* 67 (1942) 53; Πρύξ, Hallof, assuming loss of aspiration. || 10. Ἡρακλείδης, previous editors. || 11. ...ΕΦΑΝΟΣ, Dunham; [Στ]έφανος, Kirchner; new reading by Hallof who prefers to see here the ending of a woman's name. Delete Στέφανος no. 95 from *LGPN* II s.v. || 12. Perhaps [Γέτ]ας, Hallof, who notes that this line was overlooked by previous editors. || 14. Schörner and Goette alternatively suggest the masculine name [Σω]τῆρις, ■ already Dunham. || 15. [..⁵..]ης, Kirchner in *IG*, rejected by Hallof who hesitantly suggests [Ἑρ]μῆς.

319. Vari (Anagyrous). Dedication of Eukles, 320-310 B.C. *IG* II² 4653. *SEG* XLVII 30; LI 17. Schörner and Goette, *Pan-Grotte* 71-74, revisit this inscribed relief from the cave of Pan. Text, excellent photos, exhaustive bibliography, detailed prosographic analysis, stemma of this family from Halai (Aixonides?). The authors place Ε[ὐκλ]ῆς (II) Λακλέου Ἁλαιεύς and his dedication in ca. 320-310 B.C.

320. Vari (Anagyrous), cave of Pan. Verse inscription, (now) late 5th cent. B.C. *IG* II² 4655. For the association of this inscription with ■ new fragment and its resulting redating see our lemma no. 77.

321. Vari (Anagyrous). Inscribed relief, ca. 300 B.C. 'Pentelic' marble relief with depiction of Hermes, Pan and Nymphs; inscription at the top. Ed.pr. M.E.Dunham, *AJA* 7 (1903) 289 (dr.): ηρε κλιδ. W.Peek, *MDAI(A)* 67 (1942) 54, suggested reading two personal names: Ἡρέ[α]ς Λυδ[ὸ] (or Λυδ[ός]); alternatively Δια[ῖτο] or Δία[ιτος]. Based on a new squeeze, K.Hallof *apud* Schörner and Goette, *Pan-Grotte* 60-62 (dr., ph.), dismisses Peek's suggestions for the second name as inconsonant with the traces on the stone. Instead, he prefers to see the K of Dunham's drawing as an error by the mason; the latter tried to correct it by inscribing atop what appear to be an H. The correction would have been completed with the use of paint. Hallof accepts the reading of the first three letters as HPE, even though he does not make it clear whether he endorses Peek's restoration Ἡρέ[α]ς [to judge from the drawing on 61, the fourth letter is a possible dotted alpha, Papazarkadas]; he considers, however, the names Ἡλιάδης and Ἡλιάναξ as compatible with the last remaining traces on the stone [if we were to summarize the inconclusive discussion above we would hesitantly suggest Ἡρέα̣[ς] ⟦Ἡ̣⟧λιά̣[δης] (⟦Ἡ̣⟧λιά̣[δου]) vel ⟦Ἡ̣⟧λιά̣[ναξ] (⟦Ἡ̣⟧λιά̣[νακτος]), Papazarkadas].

322. Menidi (Acharnai). Dedication, Roman Imperial. Platonos-Yiota, *Αχαρναί* 265, no. 44, briefly mentions a fragmentary dedication found in 1987 in the courtyard of the church of Ayios Yannis at Liosion street (on 171 the author reports that the inscription was found in the foundation of the northern wall of the church). The marble inscription is supposed to mention Ἀθηνᾶ Ἱππία and Διόνυσος. According to Platonos-Yiota the dedication was made by a certain Πομπήιος probably for the optimal preparation of the 'κατ' ἀγροὺς Διονύσια'. No text, no ph., no other information.

323. Acharnai or Cholargos? Dedication to Herakles Epekoos, Roman? Discovered in 1959 by E.Mastrokostas along with our lemma no. 235 at Ano Limni Zophra. Briefly mentioned by E.Vanderpool, *AJA* 64 (1960), 269 and G.Daux, *BCH* 84 (1960) 658; also mentioned by M.Platonos-Yiota, *Αχαρναί* 37. No ph., no date, no further details [The diphthong EI in the dedicant's name, the absence of adscript iotas, and the possibility that this inscription is related to the list reported in our lemma no. 235 might suggest a Roman chronological context, Papazarkadas]

Θεῷ Ἡρακλεῖ Ἐπηκόῳ κατὰ κέλευσιν· Νεικητίων ἀνέθηκα

ἀνέθηκεν, Platonos-Yiota.

324. Eleusis. Dedication to Dionysos, 3rd cent. A.D.? *IG* II² 4787. M.Tiverios, *MDAI(A)* 119 (2004) 159 note 52, cites the inscription on this base for a bronze thymiaterion excavated in 1895 by the Archaeological Society at Athens in his discussion of the close association of Dionysos with the Eleusinian goddesses, and with Artemis.

325/326. Sounion. Two dedications to Apollo, date? *SEG* L 208. M.Salliora-Oikonomakou, *Sounion* 166 nos. 90/91, addresses the problematic confusion between these two inscriptions found in the fortress as outlined in *SEG* L 208. She clearly treats them as two separate monuments, which we provisionally follow here.

325: Unfluted marble column. *SEG* L 208. M.Salliora-Oikonomakou, *Sounion* 166 no. 90: Ἀπόλλωνι

326: Marble base. *SEG* L 208. M.Salliora-Oikonomakou, *Sounion* 166 no. 91: Ἀπόλλ[ωνος]

327. Sounion. Dedication to Poseidon, date? Rupestral inscription in front of a cave at the south end of the promontory. Ed.pr. F.Lenormant, *RhMus* 21 (1866) 380 no. 172. Republished by M.Salliora-Oikonomakou, *Sounion* 170 no. 133.

Πούσειδῶνι (sic?)
Σπεύσιππος
εὐξάμενος
ἀνέθηκεν

328. Laureion. Dedication, date? Fragment from the left side of a dedicatory relief depicting a standing man at left (head missing) and a helmeted Athena with gorgoneion at the right stretching out her hand to the man; inscription below; ed.pr. A.Milchhöfer, *MDAI(A)* 12 (1887) 295 no. 257; W.Peek, *MDAI(A)* 67 (1942) 344 no. 120, in the offices of the Ἑλληνικὴ Ἑταιρεία Μεταλλουργείων. Peek notes that the letters have apices and adduces Παφλαγωνίδης, a slave from Chios, Bechtel, *Hist. gr. Eigennamen* 547. Republished in M.Salliora-Oikonomakou, *Sounion* 165 no. 77. [----π]οιοι Παφλα[γών, ---]

329. Sounion. Dedication of Phaidros, date? Dedicatory relief with pilasters and horizontal geison framing a scene of a young girl approaching an altar carrying a pig; behind her come a man (head missing), a woman, a small girl, and a young woman carrying on her head with both hands a basket of offerings; inscription on the epistyle. Copied in 1935 at the apotheke in Sounion by K.Romaios. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 166 no. 97:

Φαῖδρος Ἀχαρ[νεύς]

We note that the name Φαῖδρος is attested for Acharnai in *IG* II^2 1527, L. 107, and *IG* II^2 5839 (our lemma no. 336), both dating to the 4th cent. B.C., Papazarkadas]

330. Brauron. Inscribed altar, ca. 400 B.C. *IG* I^3 1407bis. *SEG* LIII 211*. G.Despinis, *JDAI* 119 (2004) 41-65, revisits the sculptural composition of this intriguing altar by associating three new fragments. After a scrupulous description of all the extant fragments and accompanying inscriptions, Despinis reviews the chronological and interpretative theories hitherto formulated. In his view, the scene depicted the arrival of Dionysos as a guest-god to the sanctuary at Brauron (represented by the triad Artemis, Apollo, Leto). Hermes is thought to

be the leader of the procession, with the Horai, Charites, and Nymphs acting as Dionysos' attendees. A date ca. 400 B.C. is advocated on stylistic grounds. The lettering, examined via parallels and with the help of good photos, does not contradict this chronology. Despinis' attribution of a new small fragment of a head to a Silenus urges him to reject Peppa-Delmouzou's recent restoration [Σεμέ]λη and to suggest [Σι]λη[νός] instead. He accepts however [Ἠ]χώ (Peppa-Delmouzou: [Ἠχ]ώ) as the label of one of the Nymphs. Without dismissing Peppa-Delmouzou's Χά[ριτες], Despinis considers the singular Χά[ρις] equally possible. However, he identifies Εἰρήνη as one of the Horai, and he consequently considers it more likely that each one of the Charites would have been labelled with her own name. Thus, he is tempted to read the fragmentary label --]ΙΑ as either [Ἀγλα]ΐα or [Θάλε]ια.

On 62/63 Despinis cautiously cites the Brauronian inventories *IG* II^2 1514 (LL. 30-32), 1515 (LL. 22-24), and 1516 (LL. 10/11), which record a καινὸν ἐπίβλημα with a depiction (σημεῖον) of a libating Dionysos and a woman holding an oinochoe, as possible, albeit improbable, indication of Dionysiac cult in the Brauronion.

331. Attica. Anthemion grave stelai with loutrophoroi, Classical. In *AE* 142 (2003) [2005] 99-114 (ph.), I.E.Petrocheilos examines this decorative theme on Attic grave stelai with special reference to five unpublished examples in the Peiraieus Museum, two of which are inscribed and appear in our lemmata nos. 332 and 341. On 100/101 (ph.) he briefly discusses *IG* II^2 5352.

332. Halai Aixonides (Vari). Epitaph of Kallaischros, 350-325 B.C. *SEG* XXXV 166. I.E.Petrocheilos, *AE* 142 (2003) [2005] 112-114 no. 5, republishes this stele with excellent ph. and full description of the relief sculpture (see our lemma no. 331), citing *SEG* XXXV 195 for the same family; no change in the text.

333. Attica. Epitaph, Roman Imperial. *IG* II^2 5480. Large fragment of a marble grave stele with sculptured relief of three standing frontal figures, interpreted as three women by M.Kazanaki-Lappa, *AD* 54 B.2 (1999) [2006] 1035/1036, within a naiskos frame; faces and bodies very badly mutilated; broken at bottom and top left; inscription preserved only on right side of the epistyle as a label above the figure on the right. In the private collection of Alexandra Mylona; present location not stated; no information on place of finding. Kazanaki-Lappa prints ΣΓΗΡΙΟΣΙ ΣΤΕΦΑΝΟΥΙ Μ ΕΥΣ.

Papazarkadas has identified this stele as a mutilated survival of *IG* II^2 5480, once seen and drawn by Stuart and Revett at the church of Panagia Kristalliotissa at Hadrian Street 24/26. The two figures on the right are clearly male. [It is deeply regrettable that this known gravestone, published by Stuart and Revett and many others, has lain, unrecognized and badly broken, in a private collection for many years, Stroud and Papazarkadas].

334. Aigaleos. Epitaph of Pytheas, ca. 350 B.C. *SEG* XXXVII 159. *SEG* XLI 189.* Noting C.Habicht's identification of this man as the honorand of *IG* II² 338; *I.Oropos* 295 (see *SEG* XLI 189, and our lemma no. 150), S.D.Lambert, *ZPE* 150 (2004) 107/108 no. 15, suggests that Πυθέας and Νικόστρατος, sons of Archonides of Alopeke, *IG* II² 5573, were of the same family, and that our honorand is the councilor of ca. 330 B.C. in *Agora* XV 46 L. 53. For his possible daughter see also our lemma no. 338.

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335. Menidi (Acharnai). Epitaph of Aktine, 4th cent. B.C. and 2nd cent. B.C.? *IG* II² 7213? Funerary pedimental stele with rosettes in relief. It was delivered in 1989 to the Greek Archaeological Service by the priest of the church of Ayios Georgios, where the stone was previously built. Mentioned twice by M.Platonos-Yiota, *Ἀχαρναί* 216 (ph.), 276, who claims that the stele is unpublished, provides no measurements or date, and prints the following text:

φίλων μοι δῶρον
Ἀκτίνη Ἀθηναγένους
Ἀχαρνέως θυγάτηρ

[Despite Platonos-Yiota's claim, this stele is probably *IG* II² 7213, Papazarkadas].

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336. Metochi. Epitaph of Sostrate, 4th cent. B.C. *IG* II² 5839. M.Platonos-Yiota, *Ἀχαρναί* 244, 274, and 352, reports that in 1996 the stele was donated to the Museum of Acharnai by Μονὴ Πετράκη. It was previously built into the floor of the church of Ayios Nikolaos at Metochi, on the foothills of Mt. Parnes.

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337. Sounion. Agrileza. Epitaph of Pamphile, 4th cent. B.C. *SEG* XLIV 185; XLVI 282. In *Sounion* 163 no. 48, M.Salliora-Oikonomakou providing the above date, now reads and restores this stone as Παμφ[ίλη] | Θοραιέ[ως θυγάτηρ] | Τιμησ[ίου ---- γυνή]

[Since the first word in L. 2 is clearly the demotic, should we not restore L. 1 as Παμφ[ίλη --- father's name in the genitive]? Stroud.]

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338. Attica? (provenance not stated). Epitaph of Archedike and Nausikrates, ca. 330-320 B.C.? In *ZPE* 150 (2004) 108, S.D.Lambert publishes the ed.pr. of a funerary monument recorded in the manuscript of Fourmont, *Parasinus Supplément grec.* 854, no. 258.

Ἀρχεδίκη Πυθέ[ου]
Ἀλωπεκῆθε[ν]
θυγάτηρ
4 Ναυσικράτης
[Ν]αυσικράτου[ς]
[Θ]ορίκιος

Lambert suggests that the father of Archedike may have been the honorand of *IG* II² 338; *I.Oropos* 295 (see our lemmata nos. 150 and 334), or the Pytheas, son of Archonides, of *IG* II² 5573. Nausikrates may have been a relation (husband?) of Archedike. He may also be the son of the Nausikrates on *IG* II² 6234.

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339. Athens. Epitaph of [Kal]listo?, 400-350 B.C. Fragment of a pediment of a funerary naiskos, found in excavations of the Greek Archaeological Service at Theophilopoulou Street 6-8 (A΄ Cemetery area). Ed.pr. O.Alexandri, *AD* 25 (1970) B.1 [1972] 66 (ph.), who after dating the monument to the late Classical period gives a majuscule-letter transcription:

[Καλ]λιστὼ ⁝ Λεύκο ⁝ θυγάτηρ ⁝ Κικυννέως

[ΛΙΣΤΩ ed.pr; ΚΙΚΚΥΝΝΕΩΣ ed.pr., but there is only one K on the stone, as can be seen in the ph., Papazarkadas].

Briefly mentioned by J.-P.Michaud, *BCH* 96 (1972) 606 (ph.); M.J.Osborne, *AncSoc* 18 (1988) 38. See also Clairmont, *CAT* Suppl. 43, no. PE 68 (ph.). In *ΣΕΜΑ* 318, the name of the deceased is printed as [-$^{2+3}$--]λιστώ and alternate restorations of [Με]λιστώ or [Φι]λιστώ are suggested by G.Papadopoulos. *ΣΕΜΑ* proposes a date of 400-350 B.C. and notes that Λεῦκος appears here for the first time as the name of an Athenian citizen; see also our lemma no. 223.

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340. Athens. Epitaph of Phanostrate, midwife and doctor, ca. 400-350 B.C. *IG* II² 6873; *SEG* XXXIII 214; XLV 2270; LI 2511; LII 15; LIII 2267; *GVI* 342; E.Samama, *Les médecins* (cf. *SEG* LIII 2191) no. 2. E.Gradvohl, in G.Németh - I.Piso (edd.), *Epigraphica* II. *Mensa rotunda epigraphiae Dacicae Pannonicaeque* (Debrecen 2004) 19-31, reprints the text (translation) and observes that it disproves the claim of Hyginus (*Fabulae* 274.10) that no woman had studied medicine earlier than Herophilos. Phanostrate is still called ἰατρός, but the increasing number of female doctors explains the creation of a new term (ἰατρείνη; cf. *I.Byzantion* 128). The use of two different terms, μαῖα and ἰατρείνη, distinguishes between the two activities; G. suspects that unlike doctors, who could perform abortion only when the life of the pregnant woman was endangered, abortion was completely in the hand of midwives. On 21-25, lists of female doctors [see now the bibliography quoted in *SEG* LIII 2191 and 2267].

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341. Salamis. Epitaph of Nikippos and Epimenes, ca. 350 B.C. Large fragment of a white marble grave stele with relief anthemion at the top and a large loutrophoros in relief on the main body of the stele, below a horizontal moulding; broken at bottom. Inscription on the body of the loutrophoros. Now in the Peiraieus Museum, inv. 4232; 'brought from Salamis 4/10/1978;' no other details. Ed.pr. I.E.Petrocheilos, *AE* 142 (2003) [2005] 108-111 no. 4 (ph),

who offers the above date on the basis of the sculpted decoration (see our lemma no. 331) and concludes that these two men were brothers.

Νίκιππος Ξυπεταιών Ἐπιμένης Ξυπ[εταιών]

[For this family see *IG* II² 6929, 6934; Kirchner, *PA* 4814; Traill, *PAA* 391805, 713210, 713215, Stroud].

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342. Athens. Epitaph of Apollodoros, 1st cent. B.C.–1st cent. A.D. Funerary kioniskos found by the Greek Archaeological Service in excavations at Demophontos Str 121. Inv. no. M4719. Ed.pr. A.Kokkoliou, *AD* 51 B.1 (1996) [2001] 50, who provides a majuscule text, measurements, the date above, but no ph. See now *ΣΕΜΑ* no. 567a.

Ἀπολλόδωρος
Νικάνδρου
Περιθο<ί>δης

1. Ed.pr. cites *LGPN* II s.v. ‖ 3. ΠΕΡΙΘΟΔΗΣ, ed.pr.

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343. Menidi (Acharnai). Epitaph of Kallias and Kalippos. 4th cent. B.C. *IG* II² 7264. While citing the ed.pr. of A.Milchhöfer, *MDAI(A)* 13 (1888) 342, no. 542, M.Platonos-Yiota, *Ἀχαρναί* 219, reprints the text of *IG* (omitting all previous restorations) and considers it unpublished. She adds, however, the important information that the funerary stele was seen in 1967 built in the wall of a house [the same as that of the ed.pr.?] located in in the Central Square of Menidi, owned at the time by Papasotiriou, later by the General Bank, and in 2004 by Y.Karydakis. It is now kept in the storerooms of the Museum of Acharnai.

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344. Sounion. Epitaph of Athenagoras, date? Marble kioniskos found in the area of Sounion in 1859. *IG* III 3608. Koumanoudes, *AEE* no. 1132; A.Milchhöfer, *MDAI(A)* 12 (1887) 303; reprinted in M.Salliora-Oikonomakou, *Sounion* 159 no. 5: Ἀθηναγόρας Ἀθηναίου Σουνιεύς

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345. Sounion. Epitaph of [- - -]isis, late 4th cent. B.C. Small limestone grave stele broken at the top; text casually inscribed; found in a stonebuilt drain on the south side of the agora at Limani Pasa; now in the Laureion Museum, inv. no. 63. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 53, 164 no. 64 (ph.).

[——]ισις
[Κα]λυκλείο
[Σ]ουνιε[ί]ως : θυγ[άτηρ]

[1. Letter traces on the ph. seem to be incompatible with ed.pr.'s readings. ‖ 2. [Πο]λυκλείο, or rather [Πο]λυκλέιο, seems preferable, Papazarkadas.]

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346. Athens? (now in Barcelona). Epitaph of Diphilos, 4th cent. B.C. *SEG* L 1659. See our lemma no. 1788.

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347. Sounion. Epitaph of Antigonos, Hellenistic? Small fragment of a marble grave stele, found reused in a late Hellenistic context in excavations at Limani Pasa in 1977; now stored in the Brauron Museum; no inv.no. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 159/160 no. 9.

['Α]ντίγον[ος]
['Α]ντιόχου
[–]ενδαρε[–]

Repeated on 171 no. 145. [We do not recognize the ethnic in L. 3, but hope that others will. Papazarkadas suggests Asia Minor; cf. Ταρκονδαρεύς].

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348. Athens. Funerary epigram, late Hellenistic-early Roman Imperial Period. *SEG* XXXVII 198. *SEG* LII 1964. In *ZPE* 148 (2004) 186, note 6, S.D.Lambert, after autopsy of the stone in the University Museum, Oxford, MI (inv. no. UMG 77.3.670), reads the first letter in L. 1 as a certain H, thus confirming [σ]ῆμ' of the ed.pr. and ruling out [σ]ῶ̣μ'.

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349. Sounion. Epitaph of Apollonios of Azotos, date? Two fragments of a limestone grave stele found in the mining district of Kamariza; now stored in the Brauron Museum, no inv. no. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 160 no. 10.

Ἀπολλώνιος
Ἀπολλωνίου
Ἀζώτιος.

[Apparently this is the first person from Azotos attested in Athens, Stroud].

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350. Athens. Epitaph of Lollios Apollonios, Roman? Funerary kioniskos found in excavations of the Greek Archaeological Service at Theophilopoulou Street 6-8. Ed.pr. O.Alexandri, *op.cit.* (our lemma no. 339) 66 (ph.); see *ΣΕΜΑ* no. 2106.

Λόλλιος
Ἀπολ<λ>ώνιος

Undated by ed.pr.; the Roman name (L. 1) suggests a date in the Republican/Imperial period. ‖ 2. ΑΠΟΛΑΩΝΙΟΣ, ed.pr. [one lambda seen on the ph., Papazarkadas].

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351. Laureion. Epitaph of Chryse of Beroia, date? Marble pedimental stele with three akroteria preserved; inscription below the kymation; found built into a house in the village of Nychtochori in Laureiotike, now in the Laureion Museum, inv. no. 158. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 163/164 no. 61: Χρύσηι Ἀλεξάνδρου Βεροιάτι, χαῖρε [In Beroia, Alexandros is very common, Chryse unattested (but cf. Χρυσάριον and Χρυσεΐς; *LGPN* IV, s.vv.). The ethnic Βεροιᾶτις (instead of Βεροιαία) is unattested, Chaniotis].

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352. Acharnai. Epitaph of Sosibios of Karystos, Roman. Pedimental stele of gray marble, delivered to the Greek Archaeological Service by the Folklore Society (Λαογραφική Εταιρεία). The pediment is decorated with a frontal male figure, who wears a short chiton, stretches out his left hand onto a tree, and holds ■ semi-circular object (perhaps a phiale) with his right hand. Ed.pr. Platonos-Yiota, *Αχαρναί* 219, 272. Ph., no measurements.

Σωσίβιος | Ἰσιδώρου | Καρύστιος

[Note that ■ Ζήνων Σωσιβίου Καρύστιος, very likely a relative, is attested in two Athenian catalogues of the mid 1st cent. B.C. (*IG* II² 1961; *SEG* XXXIV 153), Papazarkadas].

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353. Sounion. Kamariza. Epitaph of Hegesarchos of Crete, date? Stele. Ed.pr. W.Peek, *MDAI(A)* 67 (1942) 108 no. 209; cf. Osborne/Bryne, *Foreign Residents* no. 3027 [where the name is incorrectly recorded as Ἡγήσανδρος; correct in *LGPN* I s.v.]; *ΣΕΜΑ* no. 1178. Republished by M.Salliora-Oikonomakou, *Sounion* 161 no. 25: Ἡγήσαρχος Κρής

[Certainly a mercenary (probably in the army of Antigonos Gonatas), as the ethnic Κρής (with no reference to the city) suggests, Chaniotis.]

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354. Laureotike, epitaph, ca. 350 B.C. *IG* II² 9273. *SEG* XLVII 252. Writing without reference to *IG* or *SEG*, M.Salliora-Oikonomakou, *Sounion* 162 no. 39, republishes this gravestone now in the Brauron Museum (no inv.no.) with the following text: [---]ΠΥ⟦---⟧ Μακεδὼν Ἅβρω[ν]

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355. Athens. Epitaph of Nike of Apameia, Hellenistic. Funerary kioniskos found in excavations of the Greek Archaeological Service at Theophilopoulou Street 6-8. Ed.pr. O.Alexandri, *op.cit.* (our lemma no. 339) 66 (ph.), who gives no date (date here given as per Traill, *PAA* no. 710445). Briefly mentioned by J.-P.Michaud, *BCH* 96 (1972) 606 (ph.); *BÉ* (1973) 114; M.J.Osborne, *AncSoc* 18 (1988) 111; *ΣΕΜΑ* 1028, where it is noted that this is Γ' Ephorate M 1014.

Νίκη Δημητρίου
Ἀπάμισσα
Ἑρμίου
4 Σελγέως
γυνή

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356. Laureion. Epitaph of Ada and Mikon of Sigeion, ca. 350 B.C. Upper part of an anthemion grave stele of 'Pentelic' marble copied in the Demarcheion by ed.pr. W.Peek, *MDAI(A)* 67 (1942) 117 no. 240, who noted that LL. 1-3 are to be associated with the marble lekythos *IG* II² 10575a, probably part of the same grave complex. L. 4 may be a later addition. See also Clairmont, *CAT* 2.349 note 2; Osborne/Byrne, *Foreign Residents* no. 6642; *ΣΕΜΑ* no. 1432; M.Salliora-Oikonomakou, *Sounion* 48, 159 no. 3 (ph.).

Ἅδα
[Μ]ίκων
[ἐξ Σ]ιγείου
two rosettes
4 ---- Μαν[ία]ς

---

357. Laureion. Epitaph of Azaratos, date? Fragment of a marble grave stele, found by chance in the area of Megala Peuka, now in the Laureion Museum, inv. no. 669. Ed.pr. M. Salliora-Oikonomakou, *Sounion* 159 no. 4: Ἀζάρατος χρηστός

[For this rare name (only one entry in *LGPN* II) see *IG* II² 4598 (= Salliora-Oikonomakou, *Sounion* 164 no. 74), ca. 350 B.C.; and for Lauffer's suggestion that he was a slave, *SEG* XXIX 187, Stroud].

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358. Sounion. Epitaph of Alkinoe, date? Marble kioniskos found in the region of Sounion, now stored in the Sounion Apotheke of the Brauron Museum, inv. no. 1469. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 159. no. 6 [Alkinoe does not appear in *LGPN* II, Stroud].

Ἀλκινόη | Εὐφήμου | θυγάτηρ.

359. Sounion. Epitaph of Aristokrat--, date? Fragment from the crowning member of a marble anthemion grave stele, found in the cemetery on the shore west of the promontory; now in the Museum of Laureion; inv. no. 307. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 160 no. 11. [-----] Ἀριστοκρά[τ-----]

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360. Sounion. Epitaph of Archest---, date? Fragment of a marble grave stele found in 1841 on the road from Sounion to Laureion (at Limani Pasa?). Ed.pr. E.Curtius, *Bull. dell' Inst. Corr. Arch.* (1841) 89; cf. A.Milchhöfer, *MDAI(A)* 12 (1887) 303. M.Salliora-Oikonomakou 160 no. 14, prints the text as Ἀρχέστ[ρατος]. In *ΣΕΜΑ* no. 1603, V.Bardani suggests that this inscription (now lost?) is to be identified as *IG* II² 10866 (EM 11027), Ἀρχεστράτη. M.Salliora-Oikonomakou 160 no. 15, considers them as two separate monuments and conjectures that 10866 comes from the cemetery on the shore west of the promontory.

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361. Laureion. Epitaph erected by Aphrodeisia, date? Marble pedimental stele with a rosette in relief in the tympanon; inscription on the geison; below, a relief depicting a reclining figure with a table in front, two small figures with upraised hands at the sides [cf. *SEG* XLIX 2425, Chaniotis]. Copied at the offices of the Ἑλληνικὴ Ἑταιρεία Μεταλλουργείων by A.Milchhöfer, *MDAI(A)* 12 (1887) 249 no. 270. Republished by M.Salliora-Oikonomakou, *Sounion* 165 no. 78.

Ἀφροδεισία Εὐ[---]
βην τὸν ἄν[---]
α ἀφηρώϊσεν

[Salliora-Oikonomakou describes the stele as a dedication, but parallels, most of them from Thera (*IG* XII.3.893-932), may suggest that this is an epitaph. Robert Parker (*per ep.*) wonders whether we have here either a wandering family or a wandering stone. LL. 1-3. Εὐ[σέ]|βην τὸν ἄν[δρ]|α? e.g., Stroud. The spelling EI in L. 1 may point to the Roman period, Papazarkadas].

362/363. Athens. Epitaphs, ca. 400-350 B.C. Two marble lekythoi offered for sale in *Gorny & Mosch. Giesseber Münzhandlung. Auktion 132. Kunst der Antike, Mittwoch, 16. Juni 2004* (Giessen 2004) 109 nos. 344/345 (ph.).

362: no. 344. **Epitaph of [---]omene.** Marble lekythos; a dexiosis scene between a seated and a standing woman in relief; above the scene an inscription: [---]ομένη

363: no. 345. **Epitaph.** Marble lekythos (neck missing); a dexiosis between a seated (right) and a standing woman (left) in relief; behind the seated woman a female servant; above the scene remains of an inscription: [Δ]αμοστράτη [---]οστράτη

[Text in majuscules; Δαμοστράτη is not attested in *LGPN* II, Δημοστράτη and Δαμόστρατος are; there are many possible restorations for the second name (Ἰοστράτη, Κλεοστράτη, Νεοστράτη, Πειθοστράτη, Φειδοστράτη, etc.), Chaniotis.]

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364. Sounion. Epitaph of Eirene, date? Two fragments from the upper part of a pedimental grave stele found in Limani Pasa; now in the Laureion Museum; inv. no. 8. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 161 no. 22: Εἰρήνη Νικάν[δρου]

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365. Laureion. Epitaph of Theokrates, Christian. *SEG* XLI 222. *ΣΕΜΑ* no. 2775. Reprinted by M.Salliora-Oikonomakou, *Sounion* 161 no. 26, who reads ὅστ| ις in LL. 2/3.

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366. Laureion. Epitaph of Theoxenos, 4th cent. B.C. Small pedimental stele with a relief of a child holding a bird. Ed.pr. A.Milchhöfer, *MDAI(A)* 12 (1887) 301 no. 287. Cf. W.Peek, *MDAI(A)* 67 (1942) 125 no. 268; Clairmont, *CAT* 1.317; *ΣΕΜΑ* no. 1942; M.Salliora-Oikonomakou, *Sounion* 161 no. 28: Θεόξην[ος]

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367. Laureion. Epitaph of Thymochares, 4th cent. B.C. Fragment of a 'Pentelic' marble lekythos with slight traces of a relief decoration of a man's head; inscription to the left of the head. Above the line a theta is preserved from a first attempt at inscribing the name. Copied by W.Peek, *MDAI(A)* 67 (1942) 125/126 no. 271, in the garden of the Director of the French Mining Company in Laureion. Peek suggests that there was another figure in relief to the right. Cf. Kakavoyiannis, *AAA* 11 (1978) 99; Clairmont, *CAT* 0.232; *ΣΕΜΑ* no. 1964; M.Salliora-Oikonomakou, *Sounion* 161 no. 30: Θυμοχάρης

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368. Laureion. Epitaph of Kallias, 400-350 B.C. Marble anthemion grave stele with rosettes below the inscription. Koumanoudes, *AEE* no. 3014στ. Republished by M.Salliora-Oikonomakou, *Sounion* 75, 161 no. 33, who suggests a possible identification with the Kallias of the poletai record, *IG* II² 1582, L. 220: Καλλίας

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369. Sounion. Epitaph of Ktesikles, 4th cent. B.C. Fragments from the upper part of a marble pedimental stele with kymation below the pediment bearing painted decoration; inscription below; found in the area of the cemetery on the shore west of the promontory; now in the Laureion Museum inv. nos. 602 α-β, 606. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 162 no. 36: Κτησ[ικ]λέης

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370. Laureion. Epitaph of Krateia and others, 4th cent. B.C. *IG* II² 11903. *SEG* XXVIII 333. Reprinted by M.Salliora-Oikonomakou, *Sounion* 163 no. 55; now in the Brauron Museum, inv.no. 1251.

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371. Sounion. Kamariza. Epitaph of [Me]mnon, date? Fragment of the upper left corner of a marble pedimental stele with relief decoration in the pediment (one head); inscription below the pediment. Cf. W.Peek, *MDAI(A)* 67 (1942) 128 no. 282, who read [Μέ]μνων Φρυν[---]. Reprinted by M.Salliora-Oikonomakou, *Sounion* 162 no. 41.

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372. Attica (now in Avignon, musée Calvet). Epitaph of Nym[...], Roman Imperial. Marble pedimental stele with a relief of a dexiosis between a seated bearded man on the left and a smaller standing female figure (identified as the deceased) on the right. Ed.pr. by O.Cavalier and S.Lambert, *Revue du Louvre* 54.2 (2004) 33-41 (ph.). Artistically the stele dates to the second half of the 4th cent. B.C., but the sculpture was re-worked in the Roman period. On the same occasion, the original inscription was erased and replaced by a new one:

Νυμ⟦..[..$^{c.3-6}$..]⟧
⟦..[.$^{c.1-2}$.]η⟧

After dismissing the restorations τίτθη, χρηστή, γυνή, or ζῆ in L. 2, Lambert—who has responsibility for the epigraphical section—argues that the surviving letter probably belongs to the ending of a feminine name. In L. 1, names deriving from the root Νύμφ- do not seem to match the extant letter traces. Lambert is attracted to the hypothesis that Νυμ- is the beginning of the Roman nomen of a woman, whose Greek cognomen occupied L. 2.

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373. Laureion? Epitaph of Philoumene, date? Fragment of a grave stele, probably from Laureion, 1886. Ed.pr. S.Koumanoudes *AEE* no. 3438β, 1308. *ΣΕΜΑ* no. 2526, with A.P.Matthaiou's cautionary note about possible confusion with *IG* II² 12985 from Eleusis; cf. M.Salliora-Oikonomakou, *Sounion* 163 no. 57: Φιλουμένη Θουχάρμου

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374. Laureion. Epitaph of Charion, date? Three fragments of a 'Pentelic' marble anthemion stele with painted decoration on the kymation. Ed.pr. W.Peek, *MDAI(A)* 67 (1942) 120 no. 252, who copied part of it in the garden of the Director of the French Mining Company in Laureion, 'Αρί[ω]ν. Reedited by M.Salliora-Oikonomakou, *Sounion* 163 no. 59, who reads Χαρί[ων] and notes that the fragments are now in the Brauron Museum nos. 803 and 804.

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375. Monomati Acharnon (Pergase?). Epitaph of a child, late Roman. Marble inscription found in a tomb of a late Roman-early Christian cemetery, at Ortansias and Paschalias Streets, during works for the extension of Kymis Avenue to Kato Kifisia. Ed.pr. M.Platonos-Yiota, *Ἀχαρναί* 429, who briefly mentions this inscription 'with the phrase παιδί ἡρώι' (sic), which 'proves the [practice of] heroization of the dead in that late period'. No dimensions, no inv. no. On the basis of the published ph. (where the monument is labelled 'αναθηματική επιγραφή') we transcribe: παιδὶ | ἥρωι

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376. Athens. Epitaph with three epigrams, 4th/5th cent. A.D. C.B.Kritzas, *Θωράκιον* 205-218 (ph.); *AD* 54 B.1 (1999) [2005] 32-34 (ph.), publishes two joining fragments from the bottom right corner of a stele of white marble brought into the Epigraphical Museum (EM 13503) from the church of the Agioi Pantes at Ampelokipi; partly preserved along the bottom and the right side with a moulded border. Surviving are the ends of the lines of three epigrams, each containing six lines, three elegiac distichs, with uninscibed space left between them. The first epigram (A) was cut in a different hand from the other two (B and C) and Kritzas judges that A probably belongs to the mid-4th cent. A.D. and B, C to the late 4th cent. or early 5th cent. A.D. He prints the text with metrical sigla.

A.
[------------------------]ν
[--------------------].
[------------------------].κεύθω
[--------------------].ης
[-------------------------]ν ὅμιλοι
[--------------------]κέλευθα

B.
[------------------------ ἐν]θάδε κεύθει
[--------------------------]εος
[--------------------------------] ὁσίοισιν
[---------------- ἀμφ?]ιπόλος
[--------------------------]ην ἀκοίτην
[------------------------]χάρη

C.
[--------------------]. α σεμνὰ μαθοῦσα
[-------------------------]φίλην
[-----------------].. λιπαρὸν ποτὶ γῆρας
[------------------] ἀπὲκ μελέων
[------------------]πολον ἤγαγον αὖτις
[-------------τύμβ]ος ὅδ' ἐντὸς ἔχει

Ed.pr. detects a Neoplatonic tone to some of these sentiments and nothing Christian. D.Feissel, *BE* (2004) 509. A.Chaniotis, *EBGR* (2004) [2007] 290 no. 156, cites parallels from Peek, *GV* for some of the formulas for the dualism of body and soul. On 32/33 note 8 Kritzas provides a very detailed and useful account of the several excavations at the church of the Ayioi Pantes at Ampelokipi and earlier attempts to find an identifiable ancient sanctuary beneath it; helpful bibliography. See also our lemmata nos. 257, 386.

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377. Kamariza. Epitaph, date? Ed.pr. M.Salliora-Oikonomakou, *Sounion* 164 no. 68. Fragment of a marble stele with traces of a painted tainia; found at Kamariza in the mining works of the Ἑλληνικὴ Ἑταιρεία Μεταλλουργείων; now in the Brauron Museum, inv. no. 48. [-------] | χαῖρε

---

378. Sounion. Epitaph of a woman, date? Ed.pr. M.Salliora-Oikonomakou, *Sounion* 164 no. 70. Fragment of a marble pedimental grave stele; chance find from Limani Pasa; now in the Laureion museum, inv. no. 352. [--- χ]ρηστή [---]

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379. Sounion. Epitaph, date? Ed.pr. M.Salliora-Oikonomakou, *Sounion* 164 no. 66. Fragment from the upper left of a marble grave stele with rosettes in relief; copied by K.Rhomaios in 1935 in the Apotheke at Sounion; now in the Laureion Museum, inv. no. 667. [----]NA[----]

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380. Laureion. Epitaph, date? Ed.pr. M.Salliora-Oikonomakou, *Sounion* 164 no. 67. Two fragments of a marble anthemion grave stele; once at the public apotheke in Laureion; now in the Brauron Museum, inv. no. 1489. [---]Π[---]ΠΟΑ | rosettes.

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381. Sounion. Epitaph of a man, date? M.Salliora-Oikonomakou, *Sounion* 164 no. 72. Two fragments of a marble pedimental grave stele with a funerary banquet between two pilasters in relief depicting the foot of a couch, two feet of a horse, and a naked young man holding a cup; inscription above on the epistyle; copied by A. Milchhöfer, *MDAI(A)* 12 (1887) 295 no. 253, in the collection of the Ἑλληνικὴ Ἑταιρεία Μεταλλουργείων: [---]ιος

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382. Sounion. Epitaph, date? M.Salliora-Oikonomakou, *Sounion* 164 no. 73. Marble funerary lekythos, broken at top and bottom, bearing a scene in relief of a seated woman at left and a standing bearded man at right, traces of an inscription above the head of the woman; found at Sounion before 1896, now in Leiden. Conze I. 52 no. 219. [---]Δ[---]

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383. Monomati Acharnon (Pergase?). Inscribed herm, 1st/2nd cent. A.D. Headless marble herm found in a central room of the Roman estate excavated by the Greek Archaeological Service in Monomati Acharnon, at Ortansias and Paschalias Streets, during works for the extension of Kymis Avenue to Kato Kifisia. Broken at top; inscription above and below phallus in relief. Reported by M.Platonos-Yiota, *Ἀχαρναί* 439/440, according to whom 'the inscription mentions the ancient deme of the Pergasidai and a certain demesman from Pergase in relation to the construction of some technical hydraulic work (περιάκτου)'. The excavator argues that the findspot of the stone allows identification of Monomati Acharnon with the deme of Περγασῆ ὑπένερθεν. Ph., no text, no other details [The topographical value of this inscription is indubitable. From the good ph. we are able to read the closing four lines of the text with fair confidence, and we think that their decipherment does not exactly match the excavator's description of their content. A.Makres kindly informs us that she will soon publish this monument. Papazarkadas]

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384. Sounion. Musical notation or mathematical symbols, *SEG* XXXVIII 258; LI 314;* LII 1942. M.Salliora-Oikonomakou, *Sounion* 55 (ph.), discusses the finding-place of this stele in the agora at Limani Pasa and its original position as fixed to the wall of a building.

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385. Oropos. Sundial, ca. 350-320 B.C. *I.Oropos* 359. For the possible connection of Theophilos of Athens with this device, see our lemma no. 508.

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386. Athens. Christian inscription, 5th cent. A.D. *SEG* LI 313. C.B.Kritzas, *Θωράκιον* 208, note 5 (ph.), republishes this inscription without reference to I.N.Kalliontzes, *Horos* 14-16 (2000-03) 165 no. 3 (*SEG* LI 313). In *AD* 54 (1999) B.1 [2005] 34 note 9, Kritzas republishes the text and refers to Kalliontzes' study as forthcoming. Also, on 32-34 note 8 Kritzas gives a very detailed and useful account of the several excavations at the church of the Ayioi Pantes at Ampelokipi and earlier attempts to find an identifiable ancient sanctuary beneath it; helpful bibliography. Cf. also our lemmata nos. 257 and 376 (*SEG* LI 263, 286).

ΚΔ[-------]		ΠΡΟΣ[----]
ΙΙΠΡΟ̣[-----]	4	ΠΡΗΖ[----]

2. Or ΙΙΠΡΩ̣, Kritzas

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387. Sounion (Agrileza). Name, date? Inscribed on the south jamb of the door of the Golden Pig Tower constructed in the later 4th cent. B.C. Ed.pr. J.E.Jones, *AR* 31 (1984/1985) 108; republished by M.Salliora-Oikonomakou, *Sounion* 170/171 no. 141, who restores Διόδ[ωρος] and suggests identification with Diodoros of Paiania, father of Simos, who owned the establishment Asklepiakon in Souriza, *SEG* XXII 233.

388. Sounion. Incertum, list of names (Devotees of Men?). 4th cent. B.C. Fragment from the right side of a marble stele, found near the Moutousi property in the area of the cemetery west of the promontory, now in the Brauron Museum, inv.no. 1508. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 166/167 no. 87; no ph.

[---]στου Φυλ
[[--------------]]
[[--------------]]
[[--------------]]
[[--------------]]
[[--------------]]
[[IE-XAPIA]]
[[------ΣΚΑΑ]]
----ικον [[Ν---]]
[----]φάνης Μνη
[---]στου Ἐπακρ
[ὑπ]ὲρ τοῦ Μηνός
[-----------------]

We print the text ■ given by Salliora-Oikonomakou, but do not understand the sequence in LL. 11/12.

389/390. Sounion. Incerta, date?. M.Salliora-Oikonomakou, *Sounion*, briefly presents the following two frustula:

389. 164 no. 65. Fragment of a marble pedimental stele; now in the Brauron Museum, inv. no. 1484. [---]ΔΑΣ[---]

390. 164 no. 71. Fragment of a marble pedimental stele bearing a kymation with painted decoration; inscription below; found at Limani Pasa, now in the Laureion Museum, inv. no. 330. [----]N:[---]

391. Athens, Library of Hadrian. Assorted inscriptions on stone. A.Spetsieri-Choremi, *AD* 51 B.1 (1996) [2001] 32, briefly mentions the following inscribed stone objects found in the Library of Hadrian by the Greek Archaeological Service:
i) Inv.no. BA 1088: 'Fragment of an inscription'.
ii) Inv.no. BA 1104: 'Fragment of an inscribed base(?)'.
iii) Inv.no. BA 1109: 'Fragment of an inscribed honorific base'.
Measurements, no text, no ph. See also our lemmata nos. 392-394.

392-394. Athens, Library of Hadrian. Assorted inscriptions on stone. Without suggesting any dates, A.Spetsieri-Choremi, *AD* 51 B.1 (1996) [2001] 32, reports the following fragmentary inscriptions:

392: Inv.no. BA 1103. Small inscribed fragment with one single letter: O

393: Inv.no. BA 1107. Small inscribed fragment with one single letter: X

394: Inv.no. BA 1112. Small inscribed fragment with the following letters: ΙΣ

395-399. Kerameikos. Lead curse tablets. In a lengthy and meticulously illustrated treatment, F.Costabile, *MEP* 7/8 (2004/2005) 136-192, publishes three new *defixiones* and re-edits two old ones, all found in Kerameikos. We present them below in chronological order.

395: Opisthographic curse tablet, late 5th cent. B.C. *SEG* XLIX 314; *SEG* L 278; *SEG* LI 327; *SEG* LII 254. Based on an old photograph of a now lost fragment, Costabile 182-192, no. V, offers a new text (Italian translation) of this well known *defixio* (inv. no. IB7) that supersedes the previous editions by himself and by D.Jordan. Plenty of enhanced photos and drawings accompany the new edition. IB7 was found in an archaeological context that suggests ca. 425 B.C. as the terminus post quem; in Costabile's view, palaeography supports a date near ca. 400 B.C. [We seriously doubt if letterforms of lead tablets can warrant such chronological precision, Stroud and Papazarkadas]. Below we reproduce Costabile's new text, retaining his reconstruction of the format and his line numbering (both differ considerably from those provided by Jordan):

Face A

I. Scriptura prior transversa.	II. Scriptura altera.	III. Scriptura tertia
Με[νεκλέο(υ)ς?]	Τελέστης	Πυθόδ̣ωρος
ἐπήλυ[θον?]	Μενεκλῆς	Μενεκλῆς
[τὴν?] γυναῖκα	Πυθ̣[ό]δ̣ω̣ρ[ος]	Τ̣ελέσ̣της

I.2: ἐπήλυ̣[θον?], 2nd aorist of ἐπέρχομαι as *verbum defixionis*, Costabile.

Face B

I. Scriptura prior
[- - -]O
[Τιμοκρ?]άτ̣ης
ἀν̣[θέμενος]
Εὐ̣[θυμ...?]

[Costabile prints this text using a strange combination of majuscule transcription and minuscule restorations. We have transcribed LL. 2-4 in minuscule letters. 1. This is the first time anyone has reported a letter trace on this line; consequently, the new text consists of 4, rather than 3 lines].

II. Scriptura altera
Εὐθυκ̣[λεί]δ̣[ης]

ἀνθέμε[νος]
Τιμοκράτη[ς--]Σ̣
Ἐπιπείθης
Εὔθυμ̣[...]
Λεπτ[ίνης?]

3. The dotted Σ probably belongs to a second name, Costabile. ‖ 5. Εὔθυμ̣[. . .], Costabile, but the accent is not certain.

Costabile raises various prosopographical issues, none of them conclusive for the contextualization of the defixio. *Contra* Jordan, the editor reiterates his conviction that ἀνθέμε[νος] in B II, L. 2 (also restored in B I, L.3) is a participial form of the verb ἀνατίθημι in the sense of 'I consecrate (to the chthonic gods)', i.e. 'I accurse' [Neither this nor Jordan's putative reconstruction of a personal name (Ἀνθέμε[-]) can find indisputable support and the issue has to remain open, although we think that the layout of the text makes the restoration of a name more plausible. We also note the feminine name Ἀνθέμε, attested in 5th cent. B.C. Athens, though there are no discernible pre-Euclidean spellings elsewhere in the text. In general, Costabile's latest edition marks a considerable improvement in relation to his own *editio princeps*, no doubt as a result of the justified criticism levelled on it by Jordan (criticism hardly, if ever, explicitly acknowledged). We may not have heard the last word on this text yet, Papazarkadas].

396: Defixio against crewmen of two ships, early 4th cent. B.C. (ca. 399-392 B.C.). Costabile 136-169, no. I offers the ed.pr. of an opisthographic *defixio* found in 1966 in Kerameikos (Inv. no. IB 44). Plenty of illuminating drawings and high-quality photos, detailed discussion of the archaeological context and the tablet's state of preservation, Italian translation. The lead tablet, in the shape of the hull of a merchantship, is incised on both sides, but in reverse order. After a detailed treatment of the script and readings of individual letters and words, and after advancing various hypothetical reconstructions, Costabile opts for the following composite text:

Face A
Ἕνης τὸ ἐργ-
αστήριον τὸ
Ἑρμε͂εν

Face B
[κ]α[ὶ]? Εὐπ̣ορία-
ς ὠμῶν νο̣ῦ̣ς τρύχω.
[Ἀ]ν̣δοκ<ί>δης ἑρμοκο[πίδης].

The editor construes the ἐργαστήριον as a specific segment of the crew of a ship called Hene. The ἐργαστήριον in question was collectively nicknamed Hermes. The *defigens* aimed at destroying the crew of Hene and the minds of the cruel sailors of another vessel, called Euporia. Both ships would have belonged to the famous orator Andokides, who is attributed the derogatory designation *hermokopides*. This characterisation allows the chronological

placement of the inscription after Andokides' second trial (399 B.C.) and before his final exile from Athens (392 B.C.)

397: Defixio, ca. 400-375 B.C. Costabile 172-175, no. III (ph.). Opisthographic lead tablet found in 1963 in the Ἱερὰ ὁδός (Inv. no. IB 45). All personal names in the *pars interior* have been incised retrograde. Costabile discusses various prosopographical and onomastical issues.

Pars exterior:
τὰς γλώτ<τ>ας τού-
των καταδῶ

Pars interior:
←Νατυρίνος
←Κηφισοφῶν
←Θεόπομπος
καὶ ὅσοι μὲ ←Νατυρίνος
εἰσι κατα<α>δῶ
←Καλλίας
←Ἱέρων
←Δωρόθεος ←Πέρσις
←Σώστρατος Κικυννεύς

1. γλώτας, ed.pr. ‖ 5. 'M *supra* O *scriptum*', ed. pr. ‖ 6. '*sic pro* μὲ Νατυρίνου', ed.pr., who interprets it as μετὰ Νατυρίνου, finding parallels in papyri and in modern Greek for this syncopated form of the preposition. ‖ 10. In his text the ed.pr. prints Περσίς, but in his commentary he expresses his preference for the masculine Πέρσις, and we have corrected accordingly.

398: Defixio against Macedonians and their supporters, ca. 317-307 B.C. *SEG* XXX 325, no.2. *SEG* XLIX 109. Constabile 176-182, no. IV (numerous photos and drawings) re-edits the important anti-Macedonian defixio from Kerameikos (Inv. no. IB 2), providing new readings. He notes a paragraphos to the far right of L. 1, but most importantly he proposes to read Εὔνομ̣ο[ν] Πειρ<α>ιέα (otherwise unknown, but probably a pro-Macedonian oligarch) in L. 6, and argues that the whole line is a later addition, probably by a different hand. Costabile recognizes the cogency of Jordan's arguments regarding the dating of this defixio (312-307 B.C.), but does not categorically reject an earlier date *post* 317 B.C.

Inscription I
Πλεί̣[σ]τ̣ορ<α>

Inscription II
Πλείσ̣ταρχον *paragraphos*
Εὐπόλεμον
Κάσσα[νδ]ρ̣ον
Δημήτ̣[ρι]ο̣[ν]

Φ[αλ]η[ρέα]
Εὔνομο[ν] Πειρ<α>ιέα

Inscr. I, L. 1: Πλεί[σ]τορ<α> or Πλεί[σ]τωρ, Costabile, who prints both alternatives in majuscule letters; ΠΛΕΙ[Σ]ΤΕΑ[..], Jordan. ‖ Inscr. II, L. 6: Εὔνομον, Costabile; [.[1-2].]ΚΝΗ[.[1-3].], Jordan.

399: Defixio, 2nd/1st cent. B.C. Costabile 169-172 no. II (ph.). Lead tablet found in 2002 in Kerameikos (inv. no. IB 66), in a Roman context, but dated to the late Hellenistic period on palaeographical grounds. The left part of the text is not preserved.

[- - -]Ρ στόλιον
[- - - κ]αταδηννύω
[- - -] πρὸς πάντας
4 [- - -] ἀνθρώπους
[- - -] ἀτιμίαν

1. στόλιον: a type of garment, ed.pr. ‖ 2. κ]αταδηννύω: cf. *SEG* II 51. ‖ 4 in. [θεοὺς -] vel [χθονίους -], ed.pr. ‖ 5. [- πρὸς τὴν?] ἀτιμίαν, ed.pr.

400. Athens. Private letter on a lead tablet, early 4th cent. B.C. *SEG* L 276. After reprinting the text and providing a slightly altered version of the ed.pr.'s translation, E.M.Harris, *HSCP* 102 (2004) 157-170, examines the exact meaning of the word δεσπότας in L. 2. Lexical analysis of Attic speeches, and Aristophanes and Menander—presented in two appendices on 164-170—leads Harris to the conclusion that the term was used almost exclusively for masters of slaves. Accordingly there can be no doubt that Λῆσις, the sender of the letter, was a slave and not an apprentice (thus D.R.Jordan in the ed.pr); contemporary evidence does show that several slaves were not illiterate. After rejecting the identification of the foundry's owner with Lesis' masters, Harris concludes that 'the letter serves to remind us once again about the brutal reality of slavery in the world's first so-called "democracy" ' (164).

401. Athens. Lead weight, Hellenistic. Lead weight (hexemorion). Offered for sale in *Gorny & Mosch. Giessener Münzhandlung. Auktion 132. Kunst der Antike, Mittwoch, 16. Juni 2004* (Giessen 2004) 160 no. 646: δη(μόσιον) [in the middle, retrograde] ἑξημ(όριον) [on the side].

402. Elliniko. Bronze dikastic pinakion, 4th cent. B.C. As the frontispiece of M.Salliora-Oikonomakou, *Sounion* 13, in color, is printed a ph. of this object, broken at right, labelled 'από το Ελληνικό Αττικής.' On 153, it is identified as an unpublished find from the excavations of K.Kaza in 2003 in the classical cemetery at the old Elliniko airport. The text is given as 'Λυσίας Σουνιεύς'. From the ph. we read a circle in top left corner and Λυσίας | Σουνι vacat

[Not in J.H.Kroll, *Athenian Bronze Allotment Plates* (Cambridge MA 1972). There is no Lysias from Sounion listed in *LGPN* II, Stroud].

403. Menidi (Acharnai). Dikastic pinakion, date? *SEG* XLI 106. Without reference to her own ed.pr., M.Platonos-Yiota, *Αχαρναί* 172 and 287, returns to this orthogonal bronze dikastic pinakion. This time she adds the further information that it bears a stamp in a square frame, namely a crescent facing right, with the letters ΜΑ, and below them the letter Χ. It was discovered in the cemetery of Themistokleous Street 6, in Ayios Petros Γ΄ of Acharnai. Once more no ph. and no measurements. After reaffirming her earlier dating to the 3rd cent. A.D., Platonos-Yiota prints the following text in majuscules: Κηφισόδωρος | Ἀχαρνεύς

[For lack of parallels we do not accept the editor's suggested dating. Traill, *PAA* no. 568445, dates this Kephisodoros to the 4th cent. B.C. In her description of the late Roman sarcophagus (Σ3) containing the pinakion, Platonos-Yiota reports that the skeleton of an earlier burial had been pushed to the south of the tomb. We wonder whether the pinakion might be associated with that earlier burial, Papazarkadas].

404. Charavgi Α΄ (Acharnai). Inscribed water pipe, 4th cent B.C.? A 110 m. long stretch of clay waterpipe, discovered during the construction of a bridge over the Attiki Odos. M.Platonos-Yiota, *Αχαρναί* 427, briefly reports that the pipe consisted of semi-circular tiles. In their joints some of the tiles had carved characters such as 'Η, ΟΙΙΙ ή γράμματα' [sic].

405. Parnes, Pan cave. Inscribed oinochoe, ca. 400 B.C. Three fragments of the rim of a clay oinochoe bearing a dedicatory inscription. Ed.pr. K.Rhomaios, *AE* (1906) 107/108 (dr.), who, after arguing that the dedicant had unsuccesfully tried to compose a verse, printed the following text:

Ἐργασί[ων Πανὶ ἀνέ]θηκεν ἱερὸν [κ]αὶ Νύμφαις.

Building upon this suggestion W.Peek, *AM* 67 (1942) [1951] 68, provided a slightly altered text, i.e. a rather clumsy, on his own admission, hexameter:

Ἐργασί[ων Πανὶ μ' ἀνέ]θηκ' ἱερὸν [κ]αὶ Νύμφαις

The inscription is also reprinted [with a misspelling] by M.Platonos-Yiota, *Αχαρναί* 399.

406. Parnes, Pan cave. Dedicatory inscription on a krater, ca. 400-350 B.C. Foot of a clay krater consisting of two fragments bearing a dedicatory inscription. Ed.pr. K.Romaios, *AE* (1906) 101-103 (dr.); also reported by W.Peek, *AM* 67 (1942) [1951] 67/68, and now reprinted by M.Platonos-Yiota, *Αχαρναί* 399: [Καλ]λίστρατο[ς ἀ]νέθηκεν.

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407. Vacat.

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408. Athens. Signatures of Athenian lampmakers, Hellenistic. See our lemma 1853.

409/410. Athens, Library of Hadrian. Dipinti on vases. A.Spetsieri-Choremi, *AD* 51 B.1 (1996) [2001] 31, briefly mentions the discovery of the following two fragments of inscribed vases, without providing inv. nos., measurements or ph.:

409: **Neck of an amphora, date?** It bears 'a dipinto of a number': ΦΛΜ

410: **Potsherd, 2nd cent. A.D.** It bears 'a dipinto of a number': Ω

PELOPONNESOS

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411. Peloponnesos. Roman personal names in the Peloponnesos. *SEG* LI 330. A.D.Rizakis, S.Zoumbaki, and C.Lepenioti have now published the second volume of their *Roman Peloponnese: II. Roman Personal Names in their Social Context (Laconia and Messenia) Meletemata* 36 (Athens 2004). For the principles of selection, etc., see *SEG* LI 330. In this volume they have drawn upon unpublished studies by G.Steinhauer (Lakonia) and A.Makres (Messenia).

AIGINA

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412. Aigina or Athens? Decree in honor of a gymnasiarchos, Augustan or early Julio-Claudian? *IG* IV.4. In *'Αττικαὶ 'Επιγραφαὶ Wilhelm* 213-224 (ph.), S.Follet presents the following new edition of this inscription after autopsy in the Epigraphical Museum (EM 8942), with full discussion of previous editions and the several provenances to which it has been attributed: Aigina (*CIG* II.2140; *IG* IV.4); Athens, near the gymnasium of Ptolemy (K.S.Pittakis, *EA* 1839); Athens, 'conservé (sic) au temple de Thésée' (A.R.Rangabé, *Ant. Hell.*

II.721 no. 1004); Siphnos (*CIG* II.2423b). She suggests the above date on the basis of the lettering, diction, and spelling. It resembles, but is not by the same hand as the unpublished EM 13497 (*SEG* XLVII 144; L 154) to be published by A.P.Matthaiou.

[--]ΕΠΙ[---]
[--] ε̣κ τοῦ γυμνα-
[σίου---------------------------------σ]π̣ουδὴν ἕνεκεν
[----------------------------κ]αὶ τοῖς ἀλειφομένοι(ς)
[------------------τὴν ἀ]π̣αρχὴν ἐθυσίασεν τῷ τε 'Ερ-
[μῇ καὶ τῷ 'Ηρακλεῖ καὶ ἐσ]π̣λάνχευσεν· ποήσας δὲ
[-----------------ἐ]θοίνησε τοὺς ἀλειφομένους καὶ
[παρέσχε τὰ ἀναγκαῖα] π̣άντα τοῖς ἀλειφομένοις παρ' ὅλ-
[ον τὸν ἐνιαυτὸν καὶ π]ροεισφέρων τὰ προσενλείποντα
[τὴν ἑαυτοῦ φιλοτειμία]ν̣ φ̣α̣ν̣ερὰν ποεῖ· βουλόμενος δ'
[ἐπιδείκνυσθαι τὴν ἑαυτο]ῦ εὔνοιάν τε καὶ ἐκτένει̣-
[αν διὰ πλειόνων εὐερ]γ̣εσιῶν καὶ μὴ εὑρισκομέ-
[νου μηδενὸς μέλλοντος γ]υ̣μνασιαρχήσειν τὸν ἐπι-
[όντα ἐνιαυτὸν ἐπιμελήσεσθ]αι τῆς τε τοῦ γυμνα-
[σίου κατασκευῆς καὶ τῆς θ]ε̣ραπήας τῶν ἀλει-
[φομένων ἐν αὐτῷ ὑπέσ]τ̣η, v παρασχὼν τό τε
[ἀναγκαῖον εἰς τὴν θυσίαν καὶ] τ̣ὰ τῆς ἑορτῆς τῶι
[πανηγυριάρχῃ ? ἐν ἐκείνῃ τῇ ἡμέρᾳ ᾗ] ἐγενήθη ἡ 'Α-
[θηνᾶ ? δραχμῶν μυριάδας ἀνηλω]κ̣ὼς δεκαέ[ξ]. ?

L. 1. ---]Ι̣Ο̣ΙΕ̣Ι̣Ι̣ *IG*; on the ph. there are clear letter traces before the epsilon, Papazarkadas and Stroud.

Follet notes that this kind of decree could have emanated from the state or from an association connected with the gymnasium. As a parallel she cites *IG* II² 1227, decree of the people of Salamis, 131/0 B.C. On 217-221 she speculates on possible restorations, followed by discussion of the Diogeneion and the Ptolemaion (222-224). She concludes that neither the internal evidence of the text nor the publication history of the stone permit confident attribution to either Aigina or Athens.

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413. Aigina. Inscription on an amphora from Caere, Archaic. For an incised inscription in the Aiginetan epichoric alphabet on a Corinthian amphora from Caere, see our lemma no. 871.

CORINTHIA

414. Corinth. Fragmentary decrees, Classical/Hellenistic. Bookidis and Stroud (see our lemma no. 416) 410, briefly allude to the discovery in H.S.Robinson's excavations in the northeast corner of Temple Hill in 1976 of 'fragments of at least 11 decrees of the Greek city . . . the largest concentration of official documents from any one place in the pre-Roman city. These fragments, which still remain unpublished, are potential sources of information on the poorly documented constitution of the Greek city.'

415. Corinth. Sacrificial calendar on a lead tablet, Archaic. *SEG* XXXII 359. Bookidis and Stroud (see our lemma no. 416) 409/410, after examining this object in the Corinth Museum, inv. no. MF-75-86, observe: 'On this tiny piece, nail holes are preserved for mounting it on a wood or stone backer. All that survives, in letters ca. 0.01 m. in height, is the probable mention of an offering of an ox, possibly to Athena Polias . . . This inscription . . . is 'a public one' and may have been kept inside as part of a temple archive. It helps to establish the sanctuary on Temple Hill as possibly the main repository for state religious documents.' Briefly noted by E.Lupu, *Greek Sacred Law* (Leiden 2005) 66 note 331. Still unpublished.

416. Corinth. Inscribed pinax; dedication to Apollo, Archaic. N.Bookidis, R.S.Stroud, *Hesperia* 73 (2004) 404-426 (ph., dr.), in the context of collecting the literary, archaeological, and epigraphic evidence in support of the identification of the Archaic Temple on Temple Hill at Corinth as dedicated to Apollo, present the ed.pr. of a fragmentary terracotta pinax with a painted inscription. It was found in 1902 in the excavations of the American School in the Lechaion Road West Shops in fill that the authors conjecture came down from the Archaic sanctuary on Temple Hill. The pinax was taken to the National Museum in Athens in 1902, catalogued as NM 13758, but its present location is apparently unknown. Edd.pr. suggest a tentative date ca. 560-480 B.C. on the basis of the letterforms.

Inscribed along one edge (top?) longitudinally, orthograde, [---]'Ạπέλ[λονι---]

Inscribed along the other edge (bottom?) in the same manner, [---]ọν μ' ἀν̣[έθεκε---]

On 409-411, Bookidis and Stroud briefly comment on the following Corinthian inscriptions: sacrifical calendars: *IG* IV 1597; *Corinth* 8.1.1; and *SEG* XXXII 359 (see our lemma no. 415); unpublished decrees (see our lemma no. 414); dedication: *Corinth* 8.1.27; inscribed architrave (Latin): *CIL* III.534; *Corinth* 8.2.120.

417. Corinth. Honorary Inscription for the pantomine Tib. Iulius Apolaustos, 180-192 A.D. *Corinth* 8.3.370 + 693. *SEG* XLV 237;* 2291. J.-Y.Strasser, *Tyche* 19 (2004) 182-184, rejects Slater's restoration of LL. 12-14 (*SEG* XLV 237) as a later addition (see *I.Eph.* 2070/2071, our lemma no. 1184), and suggests printing these lines as follows:

12 [- - - - - - - - - - - - -]HN δὲ καὶ τει-
[μ - - - - - - - - - - - - -] ἐν Χαλκίδι τει-
[μηθέντα - - - - - -] ἐν̣ Σικυῶν[ι]

L. 14. [----------]οισι Σικυών, Slater.

In L. 2 Strasser does not exclude [--Καδυα]νδέων. For the sequence of *I.Eph.* 2070/2071 and the honorary text for Apolaustos (*F.Delphes* III.1.551) see our lemma no. 1184. In the Corinthian text and in *I.Eph.* 2070 the 'Ακτιακὸς στέφανος ἀργύρεος, which he received in Nikopolis in the Aktia, is mentioned but in the Delphian text it is lacking. In Nikopolis Apolaustos was not allowed to participate in the official agon; he performed during an ἐπίδειξις or ἀκρόασις. The crown he received was an object of value (to be compared to money-prizes in ἀγῶνες θεματικοί), not the official stephanos of the winners in the ἱερὸς ἀγών. Once he had won in the ἱερός ἀγών of the Olympia in Pergamon (see the Delphian inscription in our lemma no. 1184, LL. 5-8), there was no need to mention the second-rate crown from Nikopolis anymore. For pantomimes see VPan01.

418. Corinth. Inscriptions on amphoras from Sicily, Archaic. For incised inscriptions in the Corinthian epichoric alphabet on Corinthian amphoras from Kamarina, see our lemma SGen05.

419. Corinth. Mosaic inscription in the sanctuary of Demeter and Kore, ca. 200 A.D. *SEG* XL 303; XLVI 335. J.Okland, *Women in their Place: Paul and the Corinthian Discourse of Gender and Sanctuary Space* (London 2004) 82/83, endorses the view that Νεοτέρα in this inscription denotes Proserpina in the Roman period, not Nephtys or Isis.

420. Isthmia. Dedication of Publius Licinnius Priscus, date? *IG* IV 202; XIV 2543. See our lemma no. 1008.

421. Isthmia. Lead curse tablet, 4th cent. A.D. *SEG* XLIV 308. In *MedArch* 7 (2004) 609 (dr.), D.R.Jordan illustrates the complex diagram on this tablet against 4 athletes at the Isthmian Games, drawing attention to the very similar device found on a tablet from Hadrumentum in Tunisia (A.Héron de Villefosse, *Bulletin de la Societè Nationale d'Antiquaries*

de France (1905) 291-294 (dr.)), echoed also in *PGM* VII.217, all of which he suggests could have been copied from magical books of instruction. See also J.Tremel, *Magica Agonistica* (our lemma no. 1883) no. 8.

422. Lechaion. Inscribed offering table, Christian. In *EAH* 2004 [2005] 59, it is briefly noted that in his systematic study of the architectural members of the great early Christian basilica excavated here by D.Pallas, P.Velissarios has recorded a fragment of a marble offering table bearing the inscription † Πολυνίκου (no ph.; no date; no further details).

KLEONAIA

423. Nemea. Assorted Inscriptions. In *Nemea: A Guide to the Site and Museum* (Athens 2004), Stephen G. Miller *et al.* briefly refer to the following inscriptions from the Nemea Excavations, sometimes providing a text, translation, ph., and notes on the circumstances of discovery.

Reference	*Nemea* p. no.
IG IV 484. *SEG* XXXVI 329. Ἐφόδια I 8	84
SEG XI 290. Aristis Dedication	44/45
SEG XXIII 180; XXIX 342. Arbitration of L. Mummius	65
SEG XXVI 419. Dedication of Kleandros A 353	185
SEG XXVI 420. Ῥοδίων I 105	83-86
SEG XXVI 420. Ἐπιδαυρίων I 31	83, 115
SEG XXVIII 391. Bronze hydria BR 379	48/49
SEG XXIX 147. Decree I 73	62/63
SEG XXIX 349; L 363-397. Stadium graffiti	75-79, 197/198
SEG XXIX 350. Lead plate IL 279	53
SEG XXIX 352. Lead plate IL 242	55
SEG XXX 351. Altar of Zeus I 9	84
SEG XXX 353. Lead curse tablet IL 327	36/37
SEG XXXIV 282. Treaty of Argos with Aspendos	63/64
SEG XXXIV 285. Boundary stone I 107	42, 188
SEG XXXIV 286. Dedication to Zeus BR 1098	46
SEG XXXVI 331. Catalogue of Thearodokoi	62/63
SEG XXXVI 352. Bronze weight BR 1194	65/66
SEG XLV 249/250. Stamped tiles Σωκλῆς	77/78, 190, 195
SEG XLV 251. Stamped tiles TC 66 and 174	56
SEG XLIX 364. Halter I 118	46
SEG LI 360. Epigram I 15	78-80

For an unpublished archaic inscription from Kleonai, now in the Nemea Museum, see our lemma no. 425.

424. Argive annexation of Kleonai. C.B.Kritzas, *CRAI* (2006) 427-429, cites the evidence of the extension of Argive citizenship to the people of Kleonai and their frequent appearance in positions of authority in the new archive of Argive bronze tablets (see our lemma no. 427) to show that the annexation took place much earlier than many had previously thought. It was complete at least by the date of the archive, early 4th cent. B.C. The mention of sums of money resulting from confiscations at Kleonai and their consecration to Hera indicate that the annexation 'ne se soit pas faite sans trouble.' Κατέθεν τοὶ ἰαρομνάμονες ἀργύριο[ν] τὸ Κλεονάθεν τῶν δαμευσθέντων ἐνς τὸν πέτρον, 4 payments of 1,000 drachmas each.

425. Kleonai. Archaic inscription. In the southwest corner of the courtyard of the Nemea Museum (uncatalogued?) is an unpublished octagonal poros column bearing a two-line boustrophedon inscription of the 6th cent. B.C. It was excavated by A.Moutzali of the Greek Archaeological Service in a Late Roman complex northeast of Kleonai; briefly mentioned by Stephen G. Miller, *Nemea. A Guide to the Site and Museum* (Athens 2004) 88. See our lemma no. 423 [This important text in an epichoric alphabet, found several years ago, deserves proper publication, Stroud].

ARGEIA

426. Argos and Epidauros. The mythical and historical links between the two adjacent poleis are examined by M.Piérart in P.A.Bernardini (ed.), *La città di Argo. Mitto, storia, tradizioni poetiche* (Roma 2004) 19-34. The author draws heavily on epigraphical sources, citing extracts from the following inscriptions: *IG* IV 558, *IG* IV^2.1.96, *IG* IV^2.1.121, *F.Delphes* III 2.70, *SEG* XXVI 445, *SEG* XXX 359. The relations between the two cities are assessed as confrontational, usually mediated by wider alliances. Beyond border disputes, a conflictual constant was the administration of the sanctuaries of Asklepios and Zeus Nemeios. Epidaurian influences on Argive administration were ultimately more permanent. See also our lemma no. 439.

427. Argos. Archive of bronze tablets (τελαμῶνες), early 4th cent B.C. *SEG* LI 410. For a thorough account of the archaeological context at Odos Korinthou 48 in which the tablets were excavated by the Greek Archaeological Service in 2000, see A.Papademetriou, *Αργειακή Γη* 2 (2004) 37-51.

C.B.Kritzas has presented much information about the inscriptions on these tablets in a number of preliminary publications which we cover here, attempting to avoid too much repetition. First, he presents a short report on these discoveries, with ∎ ph. of one of the bronze tablets; *AR* 50 (2003/2004) 19/20 (ph.).

In *Αργειακή Γη* 3 (2005) 13-26 (ph.), he gives a preliminary descriptive account of the archive, which consists of ca. 150 bronze tablets, 100 of which had been cleaned at the time of publication. They are inscribed in repoussé technique (to avoid falsification) with individual letters punched into the reverse side of the tablet from right to left in order to produce a text on the obverse in relief, reading from left to right. Kritzas has distinguished several different hands. The tablets are in the Doric dialect of the early 4th cent. B.C. using the epichoric Argive alphabet (e.g. □ = Λ, □ = aspirate, F = digamma, and three-dot punctuation. There are many hapax legomena. The acrophonic system is used for numerals and sums of money (chart on p. 17). Almost all the tablets record financial transactions of political or religious organizations concerning sacred funds of Athena and Hera. Some reflect contemporary events such as the Corinthian War, 394-386 B.C. (στρατεία τᾶι ἐν Κορίνθῳ). Many sums are large, 217,373 silver drachmas, unworked gold of a weight of 7 mnai and 7 Euboic staters. Included is also Περσικὸς χρυσός, possibly even gold dust. Among the organizations attested are the ἐπιγνώμα, 8 members of the συνεπιγνώμονες, the ὀγδοήκοντα, with subdivision of συνδεκαδέες and a δεκάδαρχος, 4 ἱαρομνάμονες, haFεθλοθέται, κριθοχύται, ἀρτύνα τᾶς ἱππαφέσιος, ἀρτύνα τῶν ποτηρίων, which on one occasion received 13,626 drachmas from the treasury, ἀρτύνα τοῦ ἀγεμαστικοῦ, ἀρτύνα ἐν τᾶι ἀγορᾶι, οἱ ποὶ τὰνς δαπάνας, ὀδοτῆρες possibly like the Athenian πωληταί (ὀδάω = πωλῶ), ἀνελατῆρες, στραταγοί, πολέμαρχοι, Fεξακάτιοι (ἑξακόσιοι), πεντακάτιοι, σπονδοδίκαι, ἄκοι (μάρτυρες). Other bodies concerned with the Heraion (δωματοποιοὶ ἐνς Ἥραν, οἱ θυρόματοι, οἱ ἐδοποιοὶ ἐνς Ἥραν, ἀρτύνα τō εὐξοϊδείο) indicate that work was still underway in the early 4th cent. B.C. under the supervision of Polykleitos the Younger. Hundreds of new personal names of Argive citizens appear on the tablets. New names of phratries: Δαρμεῖς, Ἐρβασίδαι, Μαλωνίδαι, Νοστιμίδαι, Παλινστροφοί, Ἐλαεῖς, Fαριάδαι, Σωφυλίδαι. About 30 new names of Argive κῶμαι; new information about the Argive calendar, intercalation, new month names, etc.

For a shorter general account covering many of the same topics, see C.B.Kritzas, *Kodai, Journal of Ancient History* 13/14 (2003/2004) 53-60. Here Kritzas adds the following information. Some of the tablets are palimpsests and many bear small perforations that were used to tie them together in bunches with bronze wire for storage. The usual expressions for deposits or withdrawals in or from the treasury of the goddesses are, κάθεν ἐνς τὸν πέτρον πὰρ Παλλάδι and hέλοντο ἐκ τοῦ πέτρου πὰρ Παλλάδος. Most of the magistrates served a term of only six months. On 59, list of known Argive months in alphabetic sequence: Ἀγριάνιος, Ἀγύιηος, Ἀμυκλαῖος, Ἀπελλαῖος, Ἀρνεῖος, Ἀρταμίτιος, Γάμος, Ἐριθαιεος, Ἑρμαῖος, Καρνεῖος, Πάναμος, Τέλεος. Also an example of Argive intercalation in which two months, Hermaios and Gamos, are combined: hαμᾶι ἄγομες τῶ μένε.

In C.B.Kritzas, *CRAI* (2006) 397-434 (ph.), plans, drawings, and ph. of the place of finding, 7 tablets held together by ∎ bronze pin, and the sample tablet published in our lemma no. 429. He now estimates the total number of tablets as ca. 134. Some texts have clearly been erased. Two tablets are lead. The tablets refer to themselves as τελαμῶνες (ἐνς χαλκέονς τελαμῶνας) and

in one case the cost of inscribing one telamon is 2 obols. Kritzas compares *IG* IV 517 and *SEG* XXXIV 282, LL. 16/17. The terracotta vase in which some were stored is called τὸ λέκος, the stone receptacles are called πέτροι and these are numbered. On 408, table of the numerical system. Kritzas regards Athena's treasury as the state treasury of Argos probably from an early period and refers to the unpublished inscription in our lemma no. 432 for this sanctuary, which he thinks was probably located near the finding-place of the tablets. As sources of the funds recorded in the tablets (410/411), Kritzas specifies rents and leases of the ἱερὰ καὶ δαμοσία χώρα of the Argive plain, a δεκάτη consecrated to Hera, proceeds from sales of confiscated property, interest on money loaned, spoils of war, fines and penalties of many sorts, proceeds from the sale of hides of public sacrificial victims, bribes from the Persians (cf. Xenophon, *Hellenika* 3.5.1, 396/5 B.C.). Expenditures (411/412) fall into two different categories: (1) for the sanctuary: for festivals and games of Hera, manufacture of cult objects, construction on the temple and the hippodrome, general expenses of the cult, salaries for workmen, costs of inscribing the telamones, (2) for the polis; for war and general expenses. On 412-424, list of magistrates with detailed commentary on their composition, functions, prerogatives, hierarchy, terms of office, and parallels at other sites. Magistrates concerned with the construction of the new temple and chryselephantine statue at the Heraion (418-421). On 416, he revises his earlier views on hοδοτῆρες, preferring now the etymology from the verb ὀδόω, possibly military concerned with the construction or maintenance of roads. On 425-430, names of phratries (48; each tribe with 12); add to the names listed above, Εὐρυσθίδαι, Σευτέραι (see our lemma no. 734 bis), Σαλαμίδαι, Ἀρκεσίδαι. About 40 names of κῶμαι now known, some new ones; for Λαγαρία/Λαπάρσα see our lemma no. 436. Κλεωναί is a surprise, for she is integrated into the Argive state, with many citizens occupying important offices in the tablets, much earlier than previously thought and clearly through the efforts of Argive democrats, see our lemma no. 424. Similar case with the cities of Thyrea such as Εὔα and Νῆρις; see our lemma no. 430. New evidence on the Argive calendar 430-433, see above; some new names of days, Fικάς (20th), hεβδέμαι τελευταίαι (27th), τριακάς. Twelve month names now known but the exact sequence is still obscure. For a sample tablet see our lemma no. 429.

C.B.Kritzas, 'Ετυμολογικές παρατηρήσεις σε νέα επιγραφικά κείμενα του Άργους', in M.B.Hatzopoulos and V.Psilkakou (edd.), *Φωνῆς Χαρακτὴρ Ἐθνικός· Actes du Vé Congres internationale de Dialectologie grecque (Athènes 28-30 septembre 2006)* (Athens 2007) 135-160, comments in detail upon the etymology and meaning of the following terms found in the tablets, many of them hapax legomena; magistrates and officials (137-147) δοματοποιFοὶ ἐνς Hέραν, hεδοποιFοὶ ἐνς Hέραν, εὐξοϊδεῖον, ἀνελατῆρες, hοδοτῆρες, σπονδοδίκαι, κριθοχύται; nouns (148-151) ἐπεχφορά, hαιρεhία, ζαμιαῖον, hαFέθλιμον; personal names Ἄνικις, ἘFόρτιχος, Εὐρύγυος, Fιταλεύς, Λάσυτος, Μοιτύλος, Σαῦϙος; place-names (155-159) Λαγάρια/Λαπάρσα (see our lemma no. 436), ΛεσFα, ΦλειFον [not related to Φλ(ε)ιούς], Σευτέρας (see our lemma no. 734 bis).

Kritzas announces another paper, 'Sur quelques noms argiens rares ou nouveaux,' in the acta of a colloquium *Nommer les hommes* (Athens, December 2002), ed. J.Ouhlen, forthcoming.

[Kritzas is warmly to be congratulated and (we hope) emulated for sharing so much information about this large and important body of material prior to final publication, Stroud and Papazarkadas].

428. Argos. Musical competitions. G.Vandensteendam, *Gaia* 4 (2000) 105-114, collects the evidence for musical competitions in Argos (7th cent. B.C.-3rd cent. A.D.) during the festivals of the Ἑκατόμβαια, Ἡραῖα, Ἀσπίς, and Νέμεια; she also compiles a list of musicians from Argos, known from literary sources and inscriptions (108), a list of the agones, in which Argive musicians are know to have participated (111), a list of musicians, who participated in Argive contests (112), and a list of disciplines attested in the Argive agones (114). See also our lemma no. 535.

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429. Argos. Financial document on a bronze tablet (τελαμών) concerning the doors of the temple of Argive Hera, early 4th cent. B.C. Merely to give an example of the new texts from the archive of bronze tablets, and not a definitive publication, C.B.Kritzas, *CRAI* (2006) 434 (ph.), prints the following:

Θυρομάτον ⁝ ἀρτύναι ⁝ hαιρέθε ⁝ ἐκ τõ πέτρο ⁝ Ἀπελλαίο ⁝ XX
A ⁝ ἰαρομναμόνον ⁝ Hαγὲν ⁝ Hυρνάθιος ⁝ ἀρτύνας ⁝ Φιλόδαμος ⁝ Hυλλεύς
Λύρκειο (sic) ⁝ Εὐαγέτας ⁝ Hυρνάθιος ⁝ Μυκãναι ⁝ Μικάνας ⁝ Δυμὰς ⁝ Πολεμεία
4 Ἔπαγις ⁝ Παμφύλας ⁝ Hυὰς ⁝ Ὀγδοέκοντα ⁝ Χαίρες ⁝ Κλεωναὶ ⁝ πολεμάρχον
Αὐτέας ⁝ Κυνιὰς ⁝ δαμιοργõν ⁝ Μάλεκος ⁝ Πολεμεία

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430. Argos. Document defining boundaries, ca. 369/8 or 338 B.C.? *SEG* XXXVI 336. *SEG* LI 414.* C.B.Kritzas, *CRAI* (2006) 429/430, without reference to all the discussions cited in *SEG* XXXVI 336, adduces this inscription in his analysis of the appearance of towns like Eua and Neris in the archive of bronze tablets from Argos, early 4th cent. B.C. (see our lemma no. 427), showing that at the time of the deposit of the archive these towns had already been annexed by Argos, i.e. much earlier than the traditionally assumed date of 338 B.C. To solve the problem he risks a conjecture that perhaps after the battle of Leuktra, 371 B.C., there may have been a temporary annexation. He briefly mentions a study of this inscription by Y.Pikoulas forthcoming in the proceedings of a conference at the French School in September of 2003, 'Sur les pas de W. Vollgraff.'

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431. Kimolos? Argive decree of arbitration between Kimolos and Melos, ca. 336 B.C.? *IG* XII.3.1259. See our lemma no. 734 bis.

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432. Argos. Decrees. Opisthographic. Unpublished, ca. 350-325 B.C. Argos Museum inv. no. E 67. *SEG* XXXIII 286; XLIX 349, 350. C.B. Kritzas, *CRAI* (2006) 409 note 30, adduces this still unpublished inscription, found in 1966 in square SU 80, in the property of A.Paparaskevas on Anapafseos street, 110 m. northwest of the Π-shaped stoa in the agora of Argos, as providing information about the treasury of Pallas Athena, which produced the

bronze tablets in our lemma no. 427. The two texts concern a legal proceeding that Kallidamos, priest of Pallas, brought before the Eighty against an entrepreneur Nikostratos and a lex sacra relative to the sanctuary and holdings of Pallas. To the bibliography in *SEG* XLIX 349, 350, Kritzas adds M.Piérart in P.Flensted-Jensen, T.H.Nielsen, L.Rubinstein (edd.), *Polis and Politics. Studies in Ancient Greek History presented to M.H.Hansen* (Copenhagen 2000) 297-314, esp. 304/305.

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433. Argos. List of deserters, ca. 315-305 B.C. *SEG* XXXVIII 280; XLI 99. M.Piérart-G.Touchais, *Argos. Une ville grecque de 6000 ans* (Paris 1996) 64, provide some additional information on this ineditum, which contains lists of αὐτόμολοι (from the Macedonian garrison?). The names of the deserters are accompanied by ethnics. Among them there is a slave and a man from Argos (Θιόδαμος Κολουρίς), which shows that these men were not refugees. P.-T. attribute the mention of πολέμαρχοι and not στρατηγοί to the establishment of an oligarchic regime by Kassandros [C.Kritzas informs us that πολέμαρχοι are already attested in the early 4th cent. B.C., in the newly found tablets from Argos, along with στραταγοί; see e.g. C.Kritzas, *Kodai* 13/14 (2003/2004) 58, and *CRAI* (2006) 416: our lemma no. 427, Chaniotis].

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434. Argos. Oracle of Apollo Pythaeus for the Messenians, 92/1 or 91/0 B.C.? *Syll.*^{3} 735. *SEG* XXVIII 393; XXXVIII 189; XL 332; XLIX 352. On the basis of her new restoration in *SEG* XLIII 163, N.Deshours, *op.cit.* (our lemma no. 466) 125 note 78, urges that Καρνείοις in LL. 24/25 (Μεγάλοις Θεοῖς Καρνείοις) be understood as a cultic epithet and not as the name of a festival, as traditionally assumed.

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435. Nauplion. Epigram, Roman Imperial. Fragment of a base of white marble with a long orthogonal cutting on the top. The left part is missing. Ed.pr. C.Piteros, *AD* 51 B.1 (1996) [2001] 93 (ph.), who interprets the text as a funerary epigram [but see app.cr.].

[- - - -]ς πάρελθε π̣λησσόμενος
[- - - -]ε̣ κ̣αταργεῖ τοὺς φθονοῦντας
[- - ἄν]θρωπε, ὁ μὲν φθόνος ἀεὶ
4 [- - - ἔ]χ̣ει δέ τι καλὸν ἐν αὐτῷ ἄξιον
[- - - -]ι̣ τῆ̣κει ὄμματα καὶ τὴν καρδίαν

We present a different text (LL. 2-6), based on parallels and the ph.; we also close the brackets on the left. The lettering may suggest a date in ca. 3rd cent. A.D., Papazarkadas. ‖ 1. The meaning may be: 'go by (this monument), filling your heart with --'], Chaniotis. ‖ 2. The reading κ̣αταργεῖ is suspect; τοὺς [π]o<oo>νοῦντας, ed.pr. ‖ 3-5. [- - -]θρωπε ὁ μὲν [π]ό<oo>νος ἀεὶ | [- - -]χ̣ει δέ τι καλὸν αὐτῷ ἄξιον | [- - -]ι̣τι κ̣εῖ ὄμματα καὶ τὴν καρδίαν, ed.pr. [for the general sense and the expressions cf. e.g. *IG* XIV 2533: ὁ φθόνος ὡς κακόν ἐστι· | ἔχει

δέ τι καλὸν ἐν αὐτῷ· τήκι γὰρ φθονερῶν | ὄμματα καὶ κραδίην, Papazarkadas; on this theme (envy causes the eyes of the envious to waste away), see *SEG* XLIV 919 and LIII 1689, Chaniotis]. ‖ 3/4. e.g., ὁ μὲν φθόνος ἀεὶ [ὡς κακόν ἐστι] etc.; ἐν (L. 4) is discernible on the ph., albeit with some difficulty. ‖ 5. initio [ἐπεὶ φθονερῶ]ν?, Chaniotis; τήκει, Papazarkadas. The text, identified as a funerary epigram in the ed.pr., may in fact be a building inscription, a donation vel sim., with the donor trying to preempt any possible manifestation of envy on behalf of the general public. Re-examination is needed, Chaniotis.

KYNOURIA

436. Xeropigadi. Dedication to the Anakes (Dioskouroi), ca. 475-425 B.C. *SEG* LI 424. C.B.Kritzas, *CRAI* (2006) 427, in commenting on the Argive κώμη named Λαγάρια/Λαπάρσα in the newly discovered tablets (see our lemma no. 427), endorses P.Charneux' view that the latter is the correct form and that it is related to the Lakonian epithet of the Dioskouroi (Λαπέρσαι). The κώμη might reasonably then have been in the borderland of Kynouria where in fact there are two known sanctuaries of the Dioskouroi, one about 8 stades south of the Erasinos River (Pausanias 2.36.6) and the one at Xeropigadi where Piérart found this inscription, which would locate Λαπάρσα about 8 km to the north of Astros. Kritzas favors a date ca. 400 B.C. for the lettering and especially the use of eta. In his paper *Ετυμολογικές Παρατήρησεις* 155 (see our lemma no. 427), Kritzas repeats this argument.

HERMIONIA

437. Hermione. Dedication to Demeter Chthonia by Alexias, ca. 440-430 B.C.? *IG* IV 683. *SEG* XLVIII 422;* 2190; L 1712. *LSAG*² 182 no. 8. C.Keesling, *op.cit.* (our lemma no. 72) 85-88, reprints the text of this statue base signed by the sculptor Kresilas (dr. on 91), and studiously examines all the chronological theories hitherto advanced. In view of her radical downdatings of the Akropolis statue bases signed by Kresilas, Keesling is keen to lower the traditional date (ca. 460-450 B.C.) of this dedication as well.

TROIZENIA

437 bis. Troizen. Relations with Halikarnassos. M.H.Jameson, in *The Salmakis Inscription* (cf. our lemma no. 1070) 93-107, collects the literary and epigraphic evidence for the relations between Troizen and Halikarnassos, presenting in an appendix the relevant texts (103-107). He adduces inscriptions in the discussion of the following subjects: the alleged foundation of Halikarnassos by Troizen (cf. the honorary epigram for a descendant of the Ἀνθε-

άδαι: *SEG* XVI 666; *SGO* I 01/12/13; cf. the list of the priests of Poseidon Isthmios in Halikarnassos: *Syll.*³ 1020; Ὑπέρης Τελαμῶνος in A L. 3 may be related to Ὑπέρεια, one of the settlements which later formed Troizen); the alleged foundation of a temple of Aphrodite by the Halikarnassians in Troizen and the dedication of a statue of Isis (Paus. 2.32.6; cf. dedications to the Egyptian gods, Arsinoe II, and Aphrodite Akraia Arsinoe: *GIBM* 907/ 908; *SEG* VIII 361); the relations of Troizen with Halikarnassos (cf. honorary decree of Troizen for two Troizenians and a man from the Halikarnassos area: *IG* IV 750; honorary decree of Troizen and Halikarnassos for Zenodotos: Wilhelm, *Neue Beiträge* 19-26 no. 4; honorary epigram of Troizen for Diomedes, a Troizenian or Halikarnassian descendant of Ἄνθας: *I.Oropos* 389); the relations of Theangela with Troizen (honorary decrees of Troizen for a man from Theangela and for the city of Theangela: A.Wilhelm, *JÖAI* 11 [1908] 70-75 nos. 7/8).

438. Troizen. The Themistokles decree, date? *SEG* XVIII 153; LII 333*. After grammatical analysis of Thucydides 1.18.2, M.Johansson, *MH* 60 (2003) 1-5, claims that the Athenian historian did not actually place Athens' evacuation of 480 B.C. earlier than Herodotus, as usually assumed, nor did he have access to the decree of Themistokles [an ancient forgery according to Johansson; see *SEG* LII 333 and below]. In *RhM* 147 (2004) 343-354, the same author attempts a comparison between the decree and the tradition of the evacuation of Attica found in the writings of Plutarch and Aelius Aristides. He concludes that all three probably hark back to an original literary text to be dated not earlier than ca. 300 B.C. Johansson accepts a date ca. 275 B.C. for the Troizenian inscription, and reiterates some of his earlier arguments against its authenticity [we note that one of the arguments of those dismissing the authenticity of the decree, namely that Athena's epithet Μεδέουσα appears only in literature and not in inscriptions, is patently wrong: see *IG* I³ 37, 1454 (our lemma no. 86), 1491, 1492, 1493, 1493 bis, 1494, 1495, Papazarkadas]. In *CQ* 54 (2004) 283-285, M.Johansson returns yet again to the decree, this time to examine the perfect participle μεθεστηκότας (L. 45), that designated the ostracized. Contra Lewis (*SEG* XIX 319) and pro Kennely (*SEG* XL 341), Johansson notes the absence of the verb μεθίστημι in pre-Euclidean Attic inscriptions; any 4th cent. B.C. editor of a genuine early 5th cent. B.C. document would have had no reason to substitute μεθεστηκότας for μεθεστῶτας, the earlier form that did not go out of fashion before the Roman period.

EPIDAURIA

439. Epidauros, Asklepieion. Proxeny for Menekles of Phleious, 4th cent. B.C. *IG* IV².1.69 + *SEG* XI 400. *SEG* XL 335. M.Piérart, *op.cit.* (our lemma no. 426) 32-34, has offered a new edition of this honorary decree, which consists of two joining fragments (one now lost). Full bibliography, commentary and discussion of previous restorations and historical interpretations, no ph. On 32 Piérart prints a conservative text containing only 'restitutions absolument assurées' [Despite Piérart's stated intention, the text of the lost fragment has not been underlined;

nor have any dashes indicating missing letters been printed. We suspect a serious editorial error, Papazarkadas]. After refutation of earlier supplements, he proposes to restore LL. 5-8 as follows:

Φλειάσιον πρό[ξ]ενον [καὶ εὐεργέ]-
ταν εἶμεν τοῦ [δάμου Ἀργείων ἐν Ἐ]-
πιδαύρωι κα[τοικούντων· ἔλεξε]
Πειθίλα[ς - - - - - - - - - - - - - - - -]

Piérart postulates that an Argive colony or cleruchy was established in Epidauros at some point in the 4th cent. B.C. On 30, he considers the period during which Argos enjoyed the support of Macedon as the most likely historical background for such a development, without totally dismissing an earlier date within the 4th cent. B.C. Having reaffirmed the Argive origin of the political community bestowing this proxeny, Piérart (33) argues that any of the names Δαμάρετος, Δαμόφαντος, Δαμόχαρτος, Δέρκετος, Διόδοτος—all attested in Argos—could be restored as that of the 'président' (LL. 2-3: ἀρή(τευε) : Δ[---]ἱτος Κερκάδας). For similar reasons, Λυσικράτης could be restored as the name of the 'secrétaire' (L. 3: γρο(φεὺς) : Λυσικ[-)

440. Epidauros, Asklepieion. Constitution of the Hellenic League, 302/1 B.C. *IG* IV².1.68. *SEG* LIII 362*. In a discussion of the Hellenic League founded by Antigonos Monophthalmos and Demetrios Poliorketes, K.Harter-Uibopuu, *Symposion* 1999 (Cologne 2003) 315-337, relies heavily on this document: citation of extensive passages, German translation, succinct analysis, comparison with the Prospectus of the Second Athenian League (*IG* II² 43), and the Corinthian League founded by Philip II (*IG* II² 236A).

441. Epidauros. Dedication by five men, 3rd cent. B.C. Orthogonal inscribed altar found by the Greek Archaeological Service on the hill Nisi, 100 m. east of the track leading to the ancient theater. Ed.pr. C.Piteros, *AD* 51 B.1 (1996) [2001] 95-96 (ph.), who also provides measurements and the date above.

Ἀρίσταρχος
Ὀνύμαντος
Παμφυλίδας
Τίμων
Φιλοσθένης
ἀνέθηκαν

After noting the absence of the name of the deity to whom the altar had been dedicated, the ed.pr. observes that the name Ἀρίσταρχος is borne by a priest and by a hieromnemon in other Epidaurian inscriptions. The names Ὀνύμαντος and Παμφυλίδας are attested for the first time, Τίμων and Φιλοσθένης were already known.

442. Epidauros. Honorary epigrams for Gorgos, date? *IG* IV².1.616. See our lemma no. 1818.

LAKONIA

443. Sparta. Epitaphs of women who died in birth or of ἱεραί? *SEG* LII 351.* This topic is revisited by P.Brulé and L.Piolot in T.J.Figueira (ed.), *Spartan Society* (Swansea 2004) 151-178, in what is in fact an English version of their French article, in *REG* 115 (2002) 485-515 [already summarized in *SEG* LII 351].

444. Parori. Inscribed slab, 1st/2nd cent. A.D. E.Bakourou, D.Charalambous and E.Pantou, *AD* 51 B.1 (1996) [2001] 153, briefly report that an inscribed slab is built in the ornate Ottoman spring of the central square of Parori village. They provide the date above, without giving any other information.

MESSENIA

445. Messenia. Aristomenes. Contending that the legendary Messenian hero is 'virtually unknown even among professional classicists', D.Ogden, *Aristomenes of Messene. Legends of Sparta's Nemesis* (Swansea 2004) scrutinizes the relevant—predominantly literary—traditions. Endemic in this topic is the scarcity of epigraphical sources. In fact it is only in the early Imperial period that we find inscriptions directly pertaining to Aristomenes, two from Messene (*SEG* XXIII 207 and *SEG* XLVIII 504), and a fragmentary text from Rhodes (*IG* XII.1.8). These texts 'are the oldest extant artefacts relating to Aristomenes' (191). In his discussion of the 'speaking names' of Aristomenes' family (54-57), Ogden cites the dedication of the priestess Ἀρισταγόρα Νικαγόρω (*IG* V.1.1444) and the epitaph of Νικήρατος and of Εἰσοκράτεια Ἀριστομένους (*SEG* XLVII 411) in order to highlight a striking similarity between these names and onomastics running through the Messenian hero's family: influences might have worked either way. Citing, in addition, *SEG* XLVII 399 [see also the similar *SEG* LII 404, Papazarkadas] and *IG* V.1.1469, Ogden argues that 'other inscriptions testify to the popularity of *Aristomenes* as a personal name amongst the better Messenian families . . . *Aristomenes* had been raised to the status of a Roman-style cognomen', something that 'demonstrates the powerful currency of the hero's name' (192).

446. Messenia. History and coinage from 370/69 B.C. to the 1st cent A.D. *SEG* LII 376. C.Grandjean now publishes the full version of her researches on these topics in *Les Messéniens de 370/369 au 1er siècle de notre ère. Monnayages et histoire. BCH* Suppl. 44 (Paris 2003). In addition to a numismatic catalogue, discussion of denominations, tabular analysis of weights, 38 plates, circulation of coins at Messene (based only upon the finds from excavations of A.K.Orlandos), monetary history of Messene, chronology and hoards, types and legends, silver coinage of Korone, bronze coinage of Thouria, she also, on 49-105, 225-266, includes a historical essay on the development of the polis and its territory, in which inscriptions play a significant role. On 93-99 analysis of the ethnics on coins and in inscriptions: Μεσσήνη, Μεσσηνία, ἁ πόλις τῶν Μεσσηνίων/Μεσσανίων, Ἰθώμη, Ἰθωμαῖος (?). Did Messene establish a federal state? (99-105) Demeter, Zeus, Artemis, the goddess Messene, Asklepios and other deities as types on Messenian coins. Population (254). Messene as a coining member of the Achaian League (225-247). Messene under the Roman republic and empire (248-262). Copious indices (including 'sources épigraphiques').

For Grandjean's discussion of specific documents see our lemmata nos. 447, 448, 455, 456. Also briefly mentioned are *IG* V.2.419 (75), *SEG* XII 371 (75), XLI 320 (95/96), XLI 322 (72/73), XLI 326 (229), XLI 330/331 (229), XLIII 135 (71/72, 95/96), *F.Delphes* III.4.5-8 (95/96, 100). Throughout, Grandjean frequently cites the works of N.Deshours, especially on religious matters. We cover some of these studies in our lemmata nos. 447, 449, 456, 466, 468, and will include her *Les mystères d'Andania* (Pessac 2006) in a later volume of *SEG*.

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447. Andania. Regulations concerning the mysteries of the Great Gods, 92/1 B.C. or 91/0 B.C. or 24 A.D. *IG* V.1.1390. *Syll.*[3] 735/6. *SEG* L 419; LII 377,* 810. In an article on the cults of Demeter, Artemis Ortheia, and the Imperial cult in 1st cent. B.C.–1st cent. A.D. Messene, N.Deshours, *ZPE* 146 (2004) 115-127, discusses various aspects of this inscription, especially the role and the identity of Mnasistratos as a hierophant, and stresses the significance of the Mysteries of Andania for Messenian ethnic identity. In *ZPE* 150 (2004) 134-146 (see our lemma no. 449), Deshours focuses on the diagramma of the Andanian regulations, with specific reference to the triptych synedroi-archontes-damos. We note that unfortunate timing means that Deshours is unaware of Themelis' radical redating of the Andania regulations (see *SEG* LII 377).

C.Grandjean, *Mésseniens* 59-65, brings this and other inscriptions from Messene and environs into her discussion of why the Messenians chose Demeter as the obverse type for the first coins struck after the foundation of the polis in 370/69 B.C. Brief notes on 252-254 regarding economic inferences that can be drawn from the amounts of the fines. She also writes without reference to *SEG* LII 377 and Themelis' redating of this inscription (see also our lemma no. 456).

For brief speculation on the contents of the βιβλία in L. 11 and their possible connection to the Eleusinian Mysteries, see D.R.Jordan in S.des Bouvrie (ed.) *Myth and Symbol II. Symbolic Phenomena in Ancient Greek Culture. Papers from the Norwegian Institute at Athens* 7 (Bergen 2004) 258-261.

The inscription of the Mysteries of Andania is also treated by D.Ogden, *op.cit.* (our lemma no. 445) 97-99. Brief discussion of the κάμπτρα (the container mentioned in L. 11), and in particular of the various gods recorded throughout the text.

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448. Messene. Inscriptions concerning Zeus Ithomatas. *IG* V.1.1467-1469. *SEG* XL 366;* XLI 340; XLV 326; XLVI 425; L 420 and *IG* V.2.419. *SEG* XI 1142; XLVII 427. C.Grandjean, *Messéniens* 61-65, adduces these inscriptions as evidence of the importance of Ζεὺς Ἰθωμάτας to the newly-founded polis and why he was chosen as the reverse type in the first coins struck there after 370/69 B.C.

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449. Messene. Civic institutions in the late Hellenistic period. Making extensive use of literary and epigraphic material (*IG* V.1.1379; V.1.1425; V.1.1433; V.2.266. *SEG* XI 972; XLIII 145; our lemma no. 447), N.Deshours, *ZPE* 150 (2004) 134-146, offers an overview of civic officialdom in Messenia and, occasionally, the Peloponnese after the Roman conquest (146 B.C.). Institutions reviewed include: the σύνεδροι, the (separate) ἄρχοντες, the δᾶμος and its φυλαί, the γερουσία, the δαμιοργοί, the ἔφοροι. The author assesses the Messenian constitution as essentially oligarchical. Influences came very likely from the Achaian koinon. See also our lemma no. 447.

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450. Messene. The stoas in the agora. In *PAAH* (2004) [2007] 47, P.G.Themelis notes that thanks to the inscription listing repairs at Messene after the earthquake at the end of the reign of Augustus, *SEG* XXIII 205, 207, XXXV 343, the names of the following three stoas in the agora are known: (1) ἡ παντόπολις στοά, (2) ἡ στοὰ τοῦ Νικαίου, (3) ἡ στοὰ ἡ παρὰ τὸ κρεωπώλιον.

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451. Messene. Document concerning the distribution of land, 4th cent. B.C. Among the at least 7 limestone stelai excavated by the Archaeological Society at Athens on the north side of the Doric temple in the agora, i.e. the temple of Messene (cf. *SEG* LIII 389/390), P.G.Themelis, *PAAH* (2004) [2007] 41, briefly comments on the bottom part of one stele containing 41 lines, dated on the basis of the letterforms, and belonging to a type of document not previously represented among the epigraphic finds from Messene. It is concerned with the distribution of parcels of land among citizens of Messene who are listed with patronymics under their tribal names. Themelis notes that the tribal names are followed by arithmetical labels, i.e. Ὑλλὶς πράτα, Κλεολαίας δευτέρας, Δαιφοντὶς τετάρτα, Ἀριστομαχίδος ἕκτας, Δαιφοντὶς ἑβδέμα, Ὑλλὶς ἑνδεκάτα, etc.

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452. Messene. Decree of Oiantheia in honor of the sculptor Damophon, ca. 200-190 B.C. *SEG* XXXIX 380; LI 466, 467;* LII 376. P.Themelis in *Το Γαλαξείδι από την Αρχαιότητα έως σήμερα· Πρακτικά Πρώτου Επιστημονικού Συνεδρίου, 29-30 Σεπτ. 2000* (Athens 2003) 27-33 (ph. see below), [wrongly citing this inscription as *SEG* XLI 33], gives a short summary of Damophon's career (27-29), before printing the ed.pr. of the following text, with commentary and discussion of the topography and location of Oiantheia. The exact grounds for the honors bestowed on Damophon are not stated; Themelis conjectures that they might have had something to do with the statue of Apollo Phaistinos, LL. 25/26. He finds this epithet of Apollo in manumission documents found at Ἐρατεινή (*IG* IV².1.95 L. 5; IX².I.333, 31A.II. L. 28; 34-38, 40/41; *SEG* III 431-432) and concludes that this shrine was in the territory of Oiantheia. Therefore the latter must be placed to the west of Galaxidi at Kisseli; the ancient name of Galaxidi was Χάλειον.

D.Rousset, *BÉ* (2005) 225, points out that Themelis prints in Pl. 13 not a ph. of the decree of Oiantheia for Damophon, but that of Lykosoura (*SEG* XLI 332); hence 'l'on ne peut donc verifier l' établissement du texte, qui fait par endroits difficulté.' The stele is to be set up εἰ[ς τὸ ἱε]ρὸν τοῦ 'Απόλλω[νος] τοῦ Φα[ιστ]ίνου. Themelis restores the epithet on the basis of 7 manumissions found at Erateini in Lokris, which L.Lerat, *Les Locriens de l' Ouest* 1.47/8, 114-128, 209, identified as Phaistinos, a separate polis from Oiantheia. Themelis places this sanctuary of Apollo in the territory of Oiantheia 'les confondant l'une avec l'autre.' Rousset maintains that there could have been a sanctuary of Apollo Phaistinos in the territory of Oiantheia different from the shrine located in the territory of the city of Phaistinos. He hopes that it will be possible to verify the text of the inscription found at Messene, which is the first known decree of Oiantheia and contains valuable information on the institutions, cults, and possibly the exact location of this polis.

Οἰανθέων
Ἔδοξε τᾶι βουλᾶι καὶ μεγά-
λοις καὶ τοῖς πολλοῖς ἐπαι-
νέσα[ι Δαμοφ]ῶντα Φιλίπ-
που Μεσσάνιον ἐπί τε τᾶι
ποτὶ τὰν πόλιν ἁμῶν ἐ-
[κ]τενε[ία]ι καὶ ἐπὶ τᾶι ποτὶ
τὸ θεῖ[ον] εὐ[σ]ε[βε]ία[ι]· καὶ εἶ-
μεν Δαμοφῶντα πρόξε-
νον καὶ εὐεργέταν τᾶς
πόλεος τῶν Οἰανθέων
καὶ αὐτὸν καὶ ἐκγόνους
εἰς τὸν ἅπαντα χρόνον·
ὑπάρχ[ει]ν τε αὐτοῖς τᾶς
τε γᾶς ἔγκτησιν καὶ
ἀτέλειαν καὶ ἀσυλίαν
[κ]αὶ εἰράνας καὶ πολέμου
[καὶ τὰ] λοιπ[ὰ τίμια ὅσα] καὶ Οἰ-

ανθέων τ[οῖς οἰκοῦντι]
[ὑπάρχει- - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - -]
[- - - - - - - - - -] δὲ καὶ Α
[- - - - - - - - - -]τα εἰς στά-
[λαν καὶ] ἀναθέμεν εἰ-
[ς τὸ ἱε]ρὸν τοῦ Ἀπόλλω-
[νος] τοῦ Φα[ιστ]ίνου

LL. 2/3 Themelis equates οἱ πολλοί with the δῆμος and the μεγάλοι with the δυνατοί, ὀλίγοι, εὔποροι, disputed by Rousset on the grounds that at this point we expect the title of a magistrate. He objects that the restoration in L. 18 is longer than its neighbors. Is the reading Οἰ[ανθέων secure? [We print the text of this line as given by ed.pr. (no ph.), Stroud]. The unusual syntax in [καὶ τὰ] λοιπ[ὰ τίμια ὅσα] requires a defence. [We are grateful to V. Bardani for sending us a copy of this obscure local publication, Stroud].

453. Messene. Documents concerning border disputes and arbitration, 185/4 B.C. *SEG* LIII 291. More information is now emerging about the inscriptions on the orthostates of the large 'base of the hippeis' in the agora, northeast of the temple of Messene, inv. nos. 13910, 13196. Without publishing a text, P.G.Themelis, *PAAH* (2004) [2007] 42-47 (ph.), gives an extended account of the contents of these inscriptions, which are of major historical importance. We attempt a summary.

On the side of the orthostate facing south in very small letters is inscribed a text of 184 lines (not 206 as previously reported) arranged in 4 columns recording the results of a boundary dispute between Messene and Megalopolis over the grove of Karnasion and the sanctuary at Andania. The trial took place at Καρνάσιον. The Megalopolitans were supported in the dispute by the people of the Arkadian polis of Καλιαία. Themelis gives the names of the disputed territory as Ἐνδανίκα (region of Ἀνδανία, cf. the mss. reading in Polybios 5.92.6), Πυλανίκα (region of Πυλάνα), and Ἀκρειᾶτις-Βιπειᾶτις, with topographic notes on the location of these places. The strategos of the Achaian League, Ἀπολλωνίδας Ἐτεάρχου Σικυώνιος, organized the trial with 147 dikastai and the following colleagues listed in the inscription and given by Themelis as Σικυώνιοι, Κλέανδρος Κλεάνδρου (*LGPN* IIIA s.v. no. 29), Ἀλέξανδρος Ἀλεξάνδρου (*LGPN* IIIA s.v. no. 147); Αἰγιρᾶται, Ἄρχων Φιλοκλέους (*IG* IV².1.625) and Ἐξαίνετος Ἐξαινέτου; Αἰγιεῖς, Φάλακρος Φαινολάου, Λαφείδης Ξενοκλέος, Στιάπυρος Στιαπύρου, Δαμόξενος Κλεοξένου (Polybios 18.42.6) and Ἄντανδρος Δαμοξένου; Δυμαῖος, Ἄντανδρος Ὑπερβίου (*IG* IX.1².34, L. 19; *SEG* XIII 278); Φαραιεῖς, Ἐπικράτης Καμψία (*SGDI* 2683.3.6), Γοργίδας Νικίδα, 'Αρκαδίων Λέοντος; Λεοντήσιος, Καλλικράτης Θεοξένου (*RE Suppl.* 4.7g; *IvO* 300; Polybios 29.10.8-15; Pausanias 7.9.6); Ἠλεῖοι, Νικόδρομος Φιλιστίδα (*IG* V.2.368 L.57) and Φίλων Σατύρου. The Messenians won the verdict with 140 votes against only 7 for Megalopolis and Kaliaia.

In another dispute over the crops with the Megalopolitans, the Messenians were awarded the verdict by six dikastai from Miletos, whose names are given in the inscription without patronymics, as Βίων, Βάβων, Αἶσχρος, Ἡραγόρας, Φιλίσκος, and Ἀρτέμων. In 182/1 B.C., in

another dispute with Megalopolis, Messene lost Andania (*IvO* 46; *IG* V.2 p. xxxvii; Polybios 23.17.1-50) and only recovered it after 146 B.C.

At the end of the inscription on the statue base in Messene, instructions are given to inscribe the text εἰς τὸ ἱερὸν τᾶς Μεσσάνας εἰς τὸ βάθρον τὸ παρὰ τὸ Βουλεῖον ᾗ οἱ ἱππεῖς ἐντί, which Themelis interprets as identifying the adjacent temple of Messene and referring to the two bronze statues of the Dioskouroi on the base.

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454. Messene. Lease of land, 1st cent. A.D. *SEG* LIII 392. In *PAAH* (2004) [2007] 38-40 (ph.), P.G.Themelis returns to this inscription (inv. 13192), noting again its possible connection with the ὀκτώβολος εἰσφορά inscriptions (*IG* V.1.1432, 1433, 1433a, and 1434; see our lemma no. 455), and with several fragments found in the east wing of the Asklepieion (inv. nos. 125, 145, 3541 + 6635) where the archive of the Secretary of the Synedrion was probably located. He catalogues the 32 placenames of demes and topographic sites in this inscription sometimes with parallels from Stephanos Byzantios and comparisons with modern placenames of the region surrounding ancient Messene.

[.] Λυσι[---ca. 5---]αρπο[-------------]
[Ἀ]γιππὶς Ν[ικ]οδάμο[υ-------------]
ἀπὸ Ασκλαπιάδ[α-----------------]
[..] Ἀσκλαπιάδα [-----------------]
ἀπὸ Δαμοσίας καὶ ἀπὸ Συλικῶν καὶ
ἀπὸ Συλικοῖς καὶ Εὐ[---------------]
Αὐτομείαν Μέσαν vacat
Τιραντα vacat
ΜΕΙΣΘΑ[------------------------------]
Ἀντιγόνα Ὀνησίμου
Σέλλαντα σὺν ἐρήμῳ ἀπὸ Τρίτωνος
Σέλλαντα Ἀμνοδότου·
Ἀπολλώνιος ἀπὸ Λύκου Ἀμαζώνιον σὺν χωρίοις
ἀπὸ Ἰσχυρίωνος καὶ Ἀπίας·
Βαροίτας Δαϊφόβου
ἀγρὸν ἐντὸς τίχους Λιμνᾶτι σὺν χωρίοις·
Διονυσόδωρος) Ἀρτεμιταῖον, Σέλλαντα, Ἀρτε-
μιταῖον, Πυθαεῖον, Ὑακίνθιον, Πυθαεῖον σὺν τῷ
ἀπὸ ΚΩΝΙΔΙΩΝΟΣ καὶ Ἀδέαι Φ καὶ Ἀρτεμιταίῳ
καὶ Θερμύδρα[ι]·

In L. 5 Chaniotis suggests ἀπὸ δαμοσίας (γᾶς or χώρας). We have added punctuation at the ends of LL. 12, 14, 16, and (tentatively) 20 to mark the end of what appear to be separate units whose first line projects into the left margin. Each consists of a personal name in the nominative (the lessee), followed by a patronymic, the name of the property in the accusative, with appendages, and finally a personal name following ἀπό (the lessor). In L. 13,

which seems otherwise to lack a patronymic, Ἀπολύκου might appear tempting, but the name is unattested, Chaniotis. ‖ L. 14. Ἰσχυρίως, ed.pr; Ἰσχυρίωνος on the ph. In LL. 1-9 and 17-20 the structure appears to be more complex. Stroud].

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455. Messene. Dossier on the ὀκτώβολος εἰσφορά, ca. 70-30 B.C. *IG* V.1.1432/1433. *SEG* XLIX 415, 424;* L 1685, 1692; LII 376; LIII 392. C.Grandjean, *Messéniens* 207, 252, 254, briefly comments on the denominations of the coins in this inscription, supporting the view that the Messenian obol consisted of 12 chalkoi, and re-affirming the above date as established by L.Migeotte (*SEG* XLVII 383).

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456. Messene. List of contributions, ca. 100 B.C. *IG* V.1.1532 + *SEG* XI 979. *SEG* XLIX 352, 417;* LII 1910. Arguing against the association of this list with the well-known inscription of the ὀκτώβολος εἰσφορά (*IG* V.1.1432/1433; our lemma no. 455), N.Deshours, *op.cit.* (our lemma no. 466) 117, tentatively identifies Μνασίστρατος (L. 11), with the homonymous hierophant of the Andania regulations (*IG* V.1.1390; our lemma no. 447).

Similarly, in *Messéniens* 208-212, C.Grandjean is attracted to the date of ca. 90 B.C. for this inscription based on its connection with the Mysteries of Andania, through the hierophant Mnasistratos; cf. *Syll.*³ 735 (Argos; our lemma no. 434) and *SEG* XXIII 208 (our lemma no. 466), but she writes (as does N.Deshours) apparently without knowledge of P.G.Themelis' radical redating of *IG* V.1.1390 to 24 A.D. (*SEG* LII 377). Grandjean closely examines the denominations of the coins in this list, accepting the interpretation that T stands for the τριόβολος and that the ὀβολός was divided into 12 χαλκοί. She rejects the view that K stands for κόλλυβος; it is probably a division of a χαλκός, possibly κέρμα/κερμάτιον.

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457. Messene. Dedication to Hermes, 3rd cent. B.C. Built into a later wall in the stadium is a headless hermaic stele of limestone, lacking the false arms and the phallus, found in excavations of the Archaeological Society at Athens. Ed.pr. P.G.Themelis, *PAAH* (2004) [2007] 50 (ph.), who joins to this stele at the top the head of a bearded Hermes; inscription above and below the socket for the phallus; inv. no. 12778. This stele fits exactly into the smaller, right socket of the three on the top surface of the base dedicated by Philliadas (inv. no. 4209) *PAAH* (1992) 65/66, *SEG* XLI 362; XLII 152; LII 399, in the west stoa of the gymnasium (ed.pr.). Ἄντος | Ἑρμῆι.

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458. Messene. Dedication to the Great Mother, 3rd/2nd cent. B.C. Rectangular, limestone statue base, broken at the top, found about 15 m. from the northwest exterior staircase of the theater; inv. no. 14342. Ed.pr. P.G.Themelis, *PAAH* (2004) [2007] 28/29 (ph.), who notes that this is the first epigraphic attestation to the worship of the Mother of the Gods at Messene, known from Pausanias 4.31.6-7.

Κλέων, Ἀριστόι, Εὐρυδ[---]
Μεγάλαι Ματρί *vacat*

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459. Messene. Dedication to Zeus, 3rd/2nd cent. B.C. Fragment of a rectangular limestone pedestal with representation of an open right hand in relief; inscription on a tainia above the relief; found in excavations of the Archaeological Society at Athens in the north stoa of the agora; inv. no. 13782. Ed.pr. P.G.Themelis, *PAAH* (2004) [2007] 35, who mentions the similar inscription in our lemma no. 460: Ζωΐλος Διί

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460. Messene. Dedication to Artemis, 3rd/2nd cent. B.C. Rectangular limestone pedestal with representation of an open right hand in relief; found in excavations of the Archaeological Society at Athens; inv. no. 13698. Briefly noted by P.G.Themelis, *PAAH* (2004) [2007] 35; see our lemma no. 459: Ζωΐλος Ἀρτέμιδι

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461. Messene. Signature of Kallikrates and Zeuxippos, 3rd/2nd cent. B.C. Limestone orthostate of a statue base found built into a later wall about the middle of the north stoa of the agora; inv.no. 13919. Ed.pr. P.G.Themelis, *PAAH* (2004) [2007] 34, who cites other works by these sculptors in Argos, Megalopolis, Hermione, and Epidauros.

Καλλικράτης, Ζεύξιππος
ἐποίησαν

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462. Messene. Sculptor's signature, 2nd/1st cent. B.C. Very large (5.08 m. long) monolithic limestone statue base with cuttings on top for three bronze statues, a colossal figure in the center and two lifesize figures flanking it; found in excavations of the Archaeological Society at Athens in the agora between the Doric temple of Messene and the north stoa; inv. no. 13993. Ed.pr. P.G.Themelis, *PAAH* (2004) [2007] 35/36 (ph.; dr.), who identifies the sculptor [redacted] the son of the Messenian artist Ἀγίας, known as the sculptor of athletes at Olympia (*IvO* 397-399.5, 400.4), Messene (*SEG* LI 478), and from Pausanias (6.3.13; 6.15.1; 6.16.5). Ed.pr. reports a second difficult to read inscription to the right of the signature on the same base. Ἀριστομένης ἐποίησε

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463. Messene. Honors for Sulla, Murena, and Cn. Manlius Agrippa, 83-81 B.C. *IG* V.1.1454; *SEG* XLVIII 494-496. M.Dohnicht and M.Heil, *ZPE* 147 (2004) 235-242, revisit this important monument that consisted of three inscribed bases for three bronze statues (first published in toto by Themelis: *SEG* XLVIII 494-496). Text reprinted; concise discussion of the careers of Sulla and Murena, with specific reference to their actions in Greece. Since both men

are designated as ἰμπεράτορες, but Sulla is called neither Φῆλιξ (Felix) nor Ἐπαφρόδιτος (an epithet he officially assumed in 81 B.C.), the monument can only belong to the years 83-81 B.C., certainly not after 81 B.C. (*pace* Themelis). The authors are particularly interested in establishing the identity of the πρεσβευτάς (legatus) Γναῖος Μάνλιος Ἀγρίππας, whose identification as a Messenian, first suggested by Themelis, they reject. After detailed discussion of onomastics and Roman prosopography, they hesitantly suggest that the honorand may be the praetor Cn. Manlius who was defeated by Spartacus in 72 B.C. As for the historical circumstances behind the honors to the three men, Dohnicht and Heil speculate that they may be ultimately connected with the importance of Messenia for the control of the sea routes leading to Italy.

In *PAAH* (2004) [2007] 48, P.G.Themelis briefly reports the discovery of a second early Christian basilica in the agora, probably earlier than the basilica at the theater, rebuilt into which are several fragments of the earlier monument for Sulla, Murena, and Cn. Manlius Agrippa, including some that are inscribed; no further details.

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464. Messene. Statue base of an Olympic victor, 2nd/1st cent. B.C. P.G.Themelis, *PAAH* (2004) [2007] 48, publishes the ed.pr. of the upper part of a fragmentary limestone base, broken at left and right, found in excavations of the Archaeological Society at Athens in the theater basilica, inv.no. 14071.

[---------]πείθη Δα[---------]
[--- ἀνέθ]ηκεν νικά[σαντα]
[----------]ν Ὀλύ[μπια]

---

465. Messene. Statue base of an athlete, 1st cent. B.C. Limestone statue base broken at left and back, cuttings from reuse on left side of inscribed face; found in excavations of the Archaeological Society at Athens north of the fountain of Arsinoe; inv. no. 13753. Ed.pr. P.G.Themelis, *PAAH* (2004) [2007] 35, who suggests that perhaps a victory at Olympia may have been recorded in the third line.

[-------ca. 13------]εος ἁ πόλις ἀνέθηκε
[--- νικάσαντα ἄνδρα]ς παγκράτιον vvv
[----ca. 8---Ἐλευ]σίνια, Λύκαια, Ἀλεαῖα

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466. Messene. Honors for Mnasistratos, son of Philoxenidas. 42 A.D. *SEG* XXIII 208; XXIV 285; XXXVIII 337; LII 377.* N.Deshours, *ZPE* 146 (2004), 119-121 reprints the ed.pr. of the honorific decree of the γερουσία of Oupesia, with the following changes: L. 9: [πολε]ιτικαῖς; L. 12. [εὐ]ν[οίας]; L. 29: ψάφων ΟΣ΄. [Deshours attributes the readings of LL. 9 and 12 to Matthaiou and Themelis, that of L. 29 to Daux, *BCH* 91 (1967) 477/478 (erroneously citing pp. 577/578); unbeknownst to Deshours, Daux's reading has already been reported in *SEG* XXIV 285, Papazarkadas]. French

translation, discussion of the identity of Μνασίστρατος, who features both as honorand and as secretary of the synderion (L. 2), classification of the gerousia of Oupesia—οἱ (γέροντες) τῆς Οὐπησίας—as a '*Kultverein* civique'.

467. Messene. Altar of the Great Gods, 1st cent. A.D. *SEG* XLIII 163; XLIV 376; XLIX 431. N.Deshours, *op.cit.* (our lemma no. 466) 124/125, proposes to read LL. 1/2 as [Θεῶ]ν Μεγάλων | [Καρ]νείων Ἐπιφανῶν, arguing that the epithet Κάρνειοι derives from the Καρνειάσειον, the cultic center of the Mysteries of Andania. Brief discussion of the epithet Πατρῷος (L. 3), which Deshours considers synonymous with Πάτριος (i.e. 'ancestral, traditionnel'), and of the association of the deified emperor with the Great Gods of Andania.

468. Messene (Stenyklaros). Honors for Asklepiades, 1st/2nd cent. A.D. *SEG* XI 982. Discarding previous suggestions by Valmin, N.Deshours, *op.cit.* (our lemma no. 466) 119/120, identifies Μνασίστρατος, the father of the honorand of this statue base, as the Mnasistratos honored by the γερουσία of Οὐπησία in the decree *SEG* XXIII 208 (our lemma no. 466). Likewise, the ἱερὰ β(ουλή) in L.6 of the dedication is arguably the gerousia of the honorific decree.

469. Messene. Statue base of the philosopher T. Flavius [---]krates, 2nd cent. A.D. *SEG* LII 406; LIII 404. In *An.Ép.* (2004) [2007] 1349, M.Séve and B.Puech reject Themelis' interpretation of this man as a Neoplatonic philosopher on the grounds that the lettering (2nd cent. A.D.) is too early; νέος Πλάτων is simply a complimentary epithet; cf. *IG* II^2 3816.

470. Messene. Statue base of the Roman Emperor Claudius Gothicus, 268-270 A.D. Rectangular limestone statue base found in excavations of the Archaeological Society at Athens on the south side of the temple of Messene; inv.no. 13926. Ed.pr. P.G.Themelis, *PAAH* (2004) [2007] 41, who gives the above date and compares *SEG* XI 769.

Αὐτοκρά[τορα]
Καίσαρα Μ[ᾶρκον]
Αὐρήλιο[ν]
Κλαύδιο[ν]
Εὐσεβῆ, Εὐτ[υχῆ],
Σεβαστό[ν],
ἡ πόλι[ς]
ἡ Μεσσην[ίων]

471. Messene. Dedicatory epigram, date? Limestone base with a two-line inscription on its front face, found in excavations of the Archaeological Society at Athens; inv. no. 14078; ed.pr. P.G.Themelis, *PAAH* (2004) [2007] 52 (ph.).

Δάμαρχος παῖς εἰμι Φιλή[μονος –⏑⏑ –×]
ΕΡΓΩΝ ΜΕΣΣΑΝΑ ΜΩΔΑΝ[⏑ –⏑⏑ ×]

[On Themelis' excellent ph. there appears to be the bottom of a vertical stroke after the last letter he records in L. 2. ΜΩΔΑΝ.[—]? Stroud; ἔργων Μεσσάνα μ' ὧδ' ἀνέ[θηκεν]. Chaniotis].

ARKADIA

472. Arkadia. Arkadians abroad. Observing the importance of attestations of Arkadians abroad for a study of the evolution of Arkadian identity, H.Taeuber, in *Ad Fontes – Gerhard Dobesch* 157-161, exploits the relevant evidence (190 attestations); on 158 a table with the origins of these 190 Arkadians attested abroad and the chronological distribution of this evidence; on 160 a list of the places, where Arkadians are attested. In the 4th cent. B.C., Arkadians mostly identified themselves with the ethnic of their polis (36 cases) without the addition of Ἀρκάς (11 cases); sometimes they were simply designated as Ἀρκάς (8 cases). Interestingly, Arkadians in one and the same text can be designated in different ways (*IG* XI.2.113, *CID* II.1, *F.Delphes* III.1.477). The simple designation Ἀρκάς seems to be connected with mercenary service and does not depend on the existence of the Arkadian Koinon. For the epitaph of an Arkadian buried in Egypt see our lemma no. 1767.

473. Mantineia. Record of a judicial decision, ca. 450 B.C. *IG* V.2.262. *IPArk* 8. *SEG* LIII 412.* A.Chaniotis, *EBGR* (2004) no. 275 (*Kernos* 20 [2007] 319), responds to the position taken by G.Thür (*SEG* LIII 412), arguing that had Mantineia wanted to exclude the convicts from 'Sakralgemeinschaft' it would have denied them access to *every* sanctuary in Mantineia. 'This is why I suspect that the verdict, confirmed through an oracle, aimed at terminating the asylia of the murderers.' [See now A.Chaniotis, 'Die Entwicklung der griechischen Asylie: Ritualdynamik und die Grenzen des Rechtsvergleichs', in L.Burckhardt et al. (edd.), *Gesetzgebung in antiken Gesellschaften. Israel, Griechenland, Rom* (Berlin 2007) 233-246].

474. Mantineia. Sympoliteia with Helisson, early 4th cent. B.C. *SEG* XXXVII 340; LI 506.* *I.PArk.* 9. Rhodes–Osborne, *GHI* 14. In a brief discussion of 'Zusammenschlüsse' of poleis, A.Eich, *op.cit.* (our lemma no. 1874) 99, cites and discusses LL. 6-8, and 21/22 of this agreement, emphasizing the cultic autonomy of Helisson qua *kome* and speculating about the mechanisms regulating the denunciation of potentially non-genuine Helissaioi.

475. Megalopolis. Honorific base for Tiberius Claudius Polyxenos, 2nd/3rd cent. A.D. *IG* V.2.464. A.B.Karapanayiotou, *AD* 51 B.1 (1996) [2001] 147, reports that the inscription, broken in two fragments, has now been re-discovered built into the façade of a private house at the junction of Papaioannou and Papantoni Streets in the modern town of Megalopoli.

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476. Megalopolis. Inscribed slab (list of names?), date? Large slab of limestone with two fragmentary inscriptions, found near the small church of Ai-Yiannis, which marks the northernmost limit of the archaeological site of Megalopolis. Ed.pr. A.-V.Karapanayiotou, *AD* 51 B.1 (1996) [2001] 147, who reports that both texts are inscribed *kionedon*. The first, on the top left, consists of 3 lines: ΚΛΕΛ [- - -] | ΚΛΗΝΩ[- - -] | [---]ΤΕ. Measurements, no ph., no date, but the letters are said to have serifs [Hellenistic?]. A second text has been inscribed on the top right of the slab: ΓΡΗ | ΙΑΕΑΓΩ | ΘΗΟΔΩΡΙ | ΑΓΡΕΑ | ΚΑΛΛΕΛ | ΣΩ ΤΙΛΤΕ. Measurements, no ph., no date [It is difficult to make sense of the texts, as printed by the author. One is tempted to read some personal names. 1st inscription: L. 1. Κλεα̣[---]. ‖ L. 2. Κληνώ or Κλήνω[ν]. ‖ 2nd inscription: L. 3. Some form of the name Θεοδωρίδας ? ‖ L. 4. Perhaps Ἀγρέα[ς]; cf. *IG* V.2.32. ‖ L. 5. Perhaps Καλλέα[ς] ? ‖ L. 6. Σωτία̣, followed by another name? Papazarkadas].

477/478. Megalopolis. Stamped tiles, Hellenistic and Imperial. Two fragments of red clay tiles found during cleanings in a drain. Ed.pr. A.B.Karapanayiotou, *AD* 51 B.1 (1996) [2001] 91 (no. ph.).

477: Inv.no. ΑΣΜ 545. **Tile, late 4th/early 3rd cent. B.C.** Ed.pr. wonders whether the inscription is the same as *IG* V.2.469.29 or a second sample of a similar type [cf. *SEG* LII 450]: [- - -]δας δ[αμόσιοι]

478: Inv.no. ΑΣΜ 548. **Tile, Imperial period:** δαμ[όσιοι]

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479. Nestane. Manumission record, ca. 130 A.D. *IG* V.2.277. A.-B.Karapanayiotou, *AD* 51 B.1 (1996) [2001] 149, briefly mentions the rediscovery of this inscription. It is built into a step of the sanctum of the church of Gorgoepikoos, in the homonymous monastery.

480-483. Peribolia (near Bassai and Phigaleia). Stamped tiles, late Classical/early Hellenistic. Four fragments of stamped roof tiles, found in the remains of the unidentified late Classical/early Hellenistic temple near Peribolia on the road between Phigaleia and the temple of Apollo Epikourios. Ed.pr. X.Arapoyianni, *AE* 143 (2004) [2007] 48/49 (ph.) [text in majuscules and suggestions for the restoration, which we present according to the epigraphic conventions; for stamped tiles from the temple of Athena and Zeus Soter in Phigaleia, see, e.g., *SEG* XLVII 443-445; LII 457, 459, Stroud].

480: Π11129α. [δαμό]σιο[ν]

481: Π11129β. [Φιγ]αλέ[ων]

482: Π1129δ. δα[μόσιον]

483: Π11129ε. [Φιγαλέ]ω̣ν δα[μ]όσ[ιον]

[We read from the ph.; ....ΝΔΑ.....Ε.... (ΦΙΓΑΛΕΩΝ ΔΑΜΟΣΕΙΟ?), ed.pr. Stroud].

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484. Peribolia (near Bassai and Phigaleia). Bronze plate, Classical? Small fragment of a bronze plate found in the same place as our lemmata nos. 480-483. Ed.pr X.Arapoyianni *op. cit.* (ph.; dr.), who reports the text as ΔΑΜΑΡΕΤ[

[Both ph. and dr. show clearly Δαμαρετο[-], which we interpret as the name Δαμάρετος, represented by 15 examples from the Peloponnesos in *LGPN* IIIA, of which 2 are from Phigaleia, Stroud].

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485. Delphi. Diagramma of Alexander the Great concerning Tegean exiles, 324 B.C. *Syll.*³ 306. Tod, *GHI* II.202. Rhodes-Osborne, *GHI* 101. *IG* V.2 pp. xxxvi/xxxvii. *SEG* LIII 417.* See our lemma 1818.

TRIPHYLIA

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486. Lepreon. Incertum (dedication?), date? Fragment of an inscribed stone, found by a local resident at Skoupa and subsequently delivered to the Greek Archaeological Service. Ed.pr. O.Vikatou, *AD* 51 B.1 (1996) [2001] 193. Measurements, no ph. The ed.pr. prints the following text: ΔΑΜΑΤΡ [If this is a dedication, then Δάματρ[ι] or Δάματρ[ος] are the obvious supplements, but one cannot exclude a personal name, Papazarkadas. For the temple of Demeter at Lepreon, mentioned by Pausanias 5.5.5-6, see Ruggeri (our lemma no. 489) 114/115 note 321, with bibliography, Stroud].

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487. Pyrgos? Prasidaki. Bronze dedication to Athena, ca. 600 B.C. *SEG* XLIX 489; LII 485. We note that X.Arapoyianni, *AD* 51 B.1 (1996) [2001] 185, had briefly reported the discovery of this inscribed vessel, without providing a text.

488. Kato Samiko. Epitaph of Petale or Petalos, Classical? Two joining fragments of of a sandstone stele. Found in a stone pile in the farmland of F.Zogoyiannis, at the site called Drivala or Marmaritsa. Ed.pr. X.Arapoyianni, *AD* 51 B.1 (1996) [2001] 184 (ph.); no measurements, no date: ΠΕΤΑΛΕΣ | ΧΑΙΡΕ

[To judge from the legible ph., what seems like a slightly smaller four-bar sigma with slanting strokes, may be in fact an angular retrograde beta: perhaps the remnant of some earlier inscription? If so, we would hesitantly transcribe: Πέταλε{Β←} | χαῖρε. The name Πέταλος is well-attested throughout the Greek world; the alternative vocative Πέταλες would have belonged to an otherwise unattested Πετάλης. The script seems to be of the Classical period, Papazarkadas and Stroud. It may be worth considering Πετάλες· | χαῖρε (epitaph of a woman), Chaniotis].

ELIS

489. Elis and the Eleian poleis. Building on her earlier studies of this region, summarized in *SEG* LI 518, LII 465, LIII 420 bis, C.Ruggeri has published a monograph on the history, institutions, cults, topography, and archaeology of Elis, from the Spartan defeat of Elis (400 B.C.) that marked the entrance of the latter into the Peloponnesian alliance and the liberation from Eleian hegemony of her perioikic communities (thereafter politically independent states allied to Sparta) to the peace between Elis and the Arkadians (363/2 B.C.): *Gli stati intorno a Olimpia. Storia e costituzione dell' Elide e degli stati formati dai perieci elei (400-362 a.C.)* (Stuttgart 2004). In three sections she discusses: (1) history and constitution of Elis during this same period (21-63); (2) history and constitution of the former perioikic states in Triphylia, Akroreia, Lasion, Letrinoi, Anphidoloi, Marganeis, and of the Pisatai (64-207); (3) Conclusioni (208-220). Inscriptions play a role in both parts; index of inscriptions on 238.

Within a general narrative framework she examines questions of Eleian magistrates (δαμιουργοί, προστάται, Ἑλλανοδίκαι), especially the Eleian territorial tribes, which fluctuated in numbers according to the rise and fall of Eleian political power and prestige, reflected in the number of Hellanodikai, and the struggle between the democratic and oligarchic factions in Elis in 365/4 B.C., with special reference to the accounts of Xenophon (*Hellenika* 7.4.12-14) and Diodoros 15.77.1-4.

In part two the arrangement is more geographical with particular discussion of the Triphylian dialect, the sanctuary of Poseidon at Samiko, poleis and borders of Triphylia, Xenophon at Skillous, Triphylian magistrates and the final adhesion of Triphylia to the Arkadians. She deals with each of the perioikic states in a separate section devoted to sources and history. The longest section is that on Pisa (178-207), especially its several alliances with the Arkadians, Akroreia, Messene, and Sikyon; and the Pisatan constitution.

Ruggeri generously prints the full text of many inscriptions with helpful bibliography. Among the documents treated in extenso we note the following, grouping them under the geographical units discussed by Ruggeri. Self-evidently, some inscriptions appear in more than one category.

To trace individual inscriptions we refer the reader to Ruggeri's index of inscriptions (238) or to our Concordance.

Elis.

A. Olympia. Eleian proxeny decree, ca. 400 B.C. *SEG* XV 241; XXXI 363. Discussion of προστάται and δαμιουργοί, with many epigraphic parallels (29-34).

B. Olympia. Unpublished, on bronze (?) Eleian proxeny decree for Alkisthenes, without any indication of his polis, ca. 550-500 B.C. Olympia inv. no. B 10406; information from P.Siewert (30 note 38). On 31 note 41 Ruggeri states that in L. 3 the guarantor of the proxeny is referred to as ἴνγυος Ξεννίας.

C. Olympia. Verdict of the Eleians in a dispute, ca. 500-450 B.C. *SEG* XXVI 475. Identity and functions of the two magistrates Μένανδρος and Ἀριστόλοχος (51 note 98). Olympia. Eleian citizenship decree, ca. 450 B.C. *SEG* L 460; LIII 425. Athens. Athenian alliance with Elis, Arkadia, Phlious, and Achaia, 362/1 B.C. *IG* II² 112 (see our lemma no. 111). Olympia. Eleian dedication regarding ὁμόνοια, date? *IvO* 260. Olympia. Decree of an unidentified polis awarding proxenia to five foreigners, date? *IvO* 31 (178-207).

Triphylia.

D. Skillountia. Mazi. Temple of Athena. Decree of the Triphylioi bestowing citizenship in Makistos, 400-369 B.C. *SEG* XXX 422; XXXV 389. Krestena (now in Paris). Citizenship decree of the Triphylioi on a bronze disc, 400-369 B.C. *SEG* XL 392. Other unpublished fragments of inscribed bronze tablets in the Olympia Museum from the excavations at the temple of Athena briefly noted in *SEG* XXXV 389 and personally reported to Ruggeri by P.Siewert (73/74 note 163). Athens. Epitaph of Μαρσύας Ἀνδροκλέους Τριφύλιος, after 350 B.C.? *IG* II² 10461. Olympia. Eleian decree concerning Skillous, ca. 450-425 B.C. *IvO* 16. Olympia. Dedication by a citizen of Lepreon, ca. 475-450 B.C.? *SEG* XV 253. Sanctuary of Artemis Limnatis, Kombothekra. Dedications to Artemis, ca. 500 B.C. and 400 B.C. *SEG* XXXI 356. Prasidaki. Dedication to Athena, ca. 500 B.C. *SEG* XLIX 489. Olympia. Dedication to Zeus, ca. 550-500 B.C. *SEG* XXV 462, 1164. Olympia. Citizenship decree of the Chaladrioi, ca. 500-475 B.C. *IvO* 11. Detailed discussion of the name of Triphylia, the ethnic, and the dialect and alphabet (73/74, 77-80, 87-94). Cf. *SEG* LI 518. The constitution of the Triphylioi (133-140), cf. Ruggeri in *SEG* LII 465.

E. Delphi. *F.Delphes* III.1.3. Victory dedication of the Arkadians over the Spartans, 370/69 B.C. Discussion of Triphylos, the eponymous hero of the Triphylians, and the incorporation of Triphylia into Arkadia (94-96).

Makistos.

F. Skillountia. Mazi. Temple of Athena. Decree of the Triphylians bestowing citizenship in Makistos, 400-369 B.C. *SEG* XXX 422; XXXV 389; LII 465.* Krestena (now in Paris). Citizenship decree of the Triphylioi on a bronze disc, 400-369 B.C. *SEG* XL 392; LII 466.* Messene. Casualty list of those who fell at Makistos, 3rd cent. B.C. *SEG* XLVII 406. The polis of Makistos; history, location (Skillountia), and control of the amphiktyony of Poseidon at Samikon (96-109).

Akroreia.
G. Olympia. Alliance of the Akroreians with Pisa and Arkadia, 365/4 B.C. *SEG* XXII 339; XLIX 466A. Kalydon, Territorial dispute, ca. 400-390 B.C. *IG* IX^2.1.138 + Add. p. 84 (see our lemma no. 540). Delphi. Catalogue of thearodokoi, *SEG* XXVI 624. The Akroreia, topography, history, institutions, foreign relations, inscriptions: cf. Ruggeri in *SEG* LIII 420 bis (144-161).

Lasion.
H. Lasion. Delphi. Catalogue of thearodokoi, *SEG* XXVI 624. Lasion. Epitaphs, 4th cent B.C. *SEG* I 95; XI 1172/3; XXXII 410 [incorrectly dated to the 6th cent. B.C.]. Topography, history, institutions, foreign relations of Lasion (162-167).

Letrinoi.
I. Letrinoi, Anphidoloi, and Marganeis. Olympia. Dedications. *IvO* 257 and *SEG* XXV 462; 1164. Topography, history, cults. (168-177).

Pisa.
J. The 8 settlements (χωρῖται of the Pisatai (Xenophon, *Hellenika* 3.2.31; Strabo 8.3.31-32). Olympia. Alliance of the Pisatai with the Arkadians and Akroreia, 365/4 B.C. *SEG* XXII 339; XLIX 466A. Olympia. Alliance of the Pisatai with the Arkadians, Messene, and Sikyon. *SEG* XXII 339; XLIX 466B. Olympia. Proxeny decree of the Pisatai for two Sikyonians, 365-363 B.C. *IvO* 36. Olympia. Contract concerning land ἐν Σαλαμόναι, ca. 425 B.C. *IvO* 18. Olympia. Eleian citizenship decree, ca. 450 B.C. *SEG* L 460; LIII 425. Athens. Athenian alliance with Elis, Arkadia, Phlious, and Achaia, 362/1 B.C. *IG* II^2 112 (see our lemma no. 111). Olympia. Eleian dedication regarding ὁμόνοια, date? *IvO* 260. Olympia. Decree of an unidentified polis awarding proxenia to five foreigners, date? *IvO* 31 (178-207).

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490. Olympia. Proxenoi 'santuariali'. *IvO* 10, 11, 13, inv. no. B 6901. Based on information primarily derived from these inscriptions, J.Taita, *MEP* 7/8 (2004/2005) 86-114, argues that these πρόξενοι at Olympia should not be confused with the better-known proxenoi of the civic type. They were officials originating from the local communities which constituted an Olympian amphiktyony that was dissolved in approximately 450 B.C. (on this amphiktyony see Taita's earlier work, as reported in *SEG* L 458). They were primarily sacred officials ('santuariali'), offering assistance to xenoi (see our lemma XXX) who wished to participate in cultic activity, but they also had punitive authority. Thus, in *IvO* 10, LL. 4-7 (Greek text), the proxenoi along with the diviners (μάντιερ) are instructed to remove from the altar of Zeus whoever broke the treaty between the Ἀναῖτοι and the Μετάπιοι (identified by Taita as local autonomous communities; cf. *SEG* XXXVIII 364). Similarly, in *IvO* 13, LL. 6/7 (Greek text, Italian translation) the proxenoi are instructed, along with the ιαρόμαος, to remove from the altar the sacriligeous Timokrates, son of Malex. Taita also mentions the unpublished bronze tablet inv. no. ■ 6901, where proxenoi are mentioned (L. 2), along with other sacred officials, namely the διαιτατέρ (L. 1) and the θεοκόλος (LL. 3/4; cf. *SEG* LI 529). She observes that this is the earliest ('secondo terzo del VI secolo' on the basis of the lettering) attestation of proxenoi at Olympia (no text is given, but the inscription is described as fragmentary and difficult to understand because it lacks verbs). In *IvO* 11, a 5th cent. B.C. decree of the Chaladrioi in honor of Deukalion (for which see *SEG* LIII 424*), the honorand is bestowed with the titles of Ϝισοπρόξενος (a hapax) and of Ϝισοδαμιοργός. But the latter clearly corresponds to the well-known Peloponnesian magistracy of δαμιοργία, and the same must be true about the title of Ϝισοπρόξενος. Taita also notes the absence of any literary references to proxenoi at Olympia, and cites as a parallel to her interpretation of the proxenoi at Olympia the functions of the homonymous officials at Delphi.

We note that similar conclusions are independently reached by Zelnick-Abramovitz, *op.cit.* (our lemma no. 1877) 103, in a paper of much wider geographical scope.

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491. Olympia. Lex sacra, ca. 500 B.C. *IvO* 5. *SEG* XLIII 1235. In her discussion of the ritual obligations of ξένοι at Olympia, J.Taita, *art.cit.* (our lemma no. 490) 99-102, offers a detailed line-by-line analysis of this very fragmentary lex sacra (citations of Greek text, Italian translation). Dissociating LL. 1/2 from each other, Taita rejects the traditional interpretation according to which the xenos was obliged to offer a sacrifice in order to stay in the sanctuary of Zeus. However, once the xenos had resolved to perform ritual activity he had to comply with certain norms (LL. 2/3), or else he was subject to a sacred fine (LL. 3/4). On the basis of the similarly phrased *IvO* 7, L. 1, Taita tentatively interprets the difficult L. 5 of *IvO* 5 as stipulating the obligatory sacrifice of an ox by xenoi who had committed sacrilege.

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492. Olympia. Dedication of a Boiotian shield, late 6th cent B.C.? *SEG* XI 1211; XLVIII 546; XLIX 473. *LSAG*^{2} p. 286 no. 2. H.Philipp, *Olympische Forschungen* 30 (Berlin 2004) 394-397 no. 101, provides a detailed description and analysis of this votive object and its inscription (inv. no. B999), with an excellent ph. and drawing; discussion of the historical circumstances under which it was dedicated to Zeus at Olympia, with earlier bibliography. Unrestored text.

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492 bis. Olympia. Dedication of a helmet by Miltiades, 500-490 B.C. *SEG* XIV 351. *IG* I^3 1472. For speculation about the occasion of this dedication, see our lemma no. 526.

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493. Olympia. Statue base, late 6th/early 5th cent. B.C. In *AR* 50 (2003/2004) 31/32 (ph.), W.Niemeier reports the discovery in excavations of the German Archaeological Institute south of the Temple of Zeus of a stone base that holds the bronze plinth of a two-third's lifesize bronze statue, of which only the right foot and the heel of the left foot are preserved. 'The bronze base carries a two line inscription specifying that the statue was a votive from the loot of the Byzantines and that it was made by the formerly unknown artist Πελανίδας from Aigina.

According to the character of the letters, this is a LAr votive to be dated to the end of the 6th or the beginning of the 5th cent. B.C. As the statue must have been buried at the latest in the 4th cent. during the construction of the altis wall, it cannot have been mentioned by Pausanias. Probably this was one of the statues that had to be moved when the temple of Zeus was built.'

494. Olympia. Dedicatory epigram of Hippotion, late 5th cent. B.C.–ca. 350 B.C. *CEG* II 833. L.Todisco, *Ostraca* 13 (2004) 95-99, reprints this epigram traditionally associated with a dedication made by Hippotion of Taras, as reported by Pausanias 5.25.7. Detailed measurements, photos, copious bibliography, discussion of the life span of the sculptor Νικόδαμος (L. 3), no change in the text. Todisco is primarily preoccupied with the bronze composition that would have originally stood on the base.

495. Olympia. Honorary inscription for Glaukon of Athens, ca. 270 B.C. (or ca. 245 B.C.). *IvO* 296; *Syll.*³ 462; *SEG* XXXII 415. L.Criscuolo, *art.cit.* (cf. our lemma no. 1852) 321/322 (dr.), presents a new edition, identifying the Ptolemaic king, who set up the statue of Γλαύκων Ἐτεοκλέους as Ptolemy II (Ptolemy III, K.Buraselis; see *SEG* XXXII 415) and dating the dedication to the years immediately before or during the Chremonidean War. Glaukon won an Olympic victory in 272 B.C. (*IvO* 178).

[Βασιλεὺς Πτολεμ]αῖος βασ[ιλέως]
[Πτολεμαίου καὶ βα]σιλίσσης
[Βερενίκης Γλαύκω]να Ἐτεοκλέους
[Ἀθηναῖον, ἀρετῆ]ς ἕνεκα
[καὶ εὐνοίας τῆς] πρὸς τὸν πατέρα
[καὶ Ἀρσινόην τὴν] ἀδελφὴν
[καὶ τῶν Ἠλείων or Ἀθηναίων] τὸν δῆμον

3. [Ἀρσινόης], B. || 6. [Βερενίκην], B. || 7. [τῶν Ἀθηναίων], B.

495 bis. Olympia. Sculptor's signature, 49-54 A.D. *IvO* 646. *SEG* XLII 391. In *JOAI* 73 (2004) 88-90 (ph.), M.Donderer reprints the text and briefly discusses the location and legibility of the artist's signature on the right side of the plinth of this statue of Agrippina the Younger (?), with parallels. See also our lemma no. 1906.

ACHAIA

496. Ano Mazaraki. Dedication to Artemis Aontia, ca. 500-475 B.C. *SEG* XLVIII 560; LI 566; LII 489; LIII 442*. We note that a preliminary report of this inscription, including a majuscule text and a ph., had already been given by M.Petropoulos, *AD* 51 B.1 (1996) [2001] 238.

497. Keryneia. Funerary epigram, 3rd cent. A.D. Poros stele found in 1977 in roadwork near Mamousia. Soon after its discovery the stone disappeared and was rediscovered in 1988 at its original finding-place. The area in question is that briefly described by I.Dekoulakou, *AD* 30 B' (1975) 120. Ed.pr. M.Petropoulos, *AD* 56 (2001) [2006] A' 329-340 (ph.), who suggests the above date on the basis of the letterforms. The cutter made many mistakes in inscribing this text but was assiduous in attempting to correct them, either by erasing incorrect letters or adding omitted letters above the line. Ed.pr. provides a very detailed commentary on all this and valiantly attempts to represent it in the sigla of the following printed text. Metrical analysis 337-338; modern Greek translation 337.

Πρέσ<β>υς{ς} Χαρικλῆς τῶ{ạ}δε
{υ}ὑπέστη σάματι,
Πατρὸς Πυρραλέους
ξ<ε>ῖνε, ⟦π⟧οιητọ̀ς γεγώς·
⟦ọ̣⟧Ν. Χαῖρε λ[έ]ξας, χαῖρε
καὶ σὺ καὶ εὐτ<ύ>χει·
σώι{ωι}ζου δ' ἔφην σοι· νοῦς
ἱκάνεται χθό{ν}να.

The epigram consists of 4 elegiac couplets, ed.pr. || 1. ΠΡΕRΥΣ, lapis; the scribe added the E above the line; in fine, the A was written below the line. || 2. the first letter was inscribed at the beginning of the line, but then the scribe decided to indent, ed.pr. || 3. initio, the scribe originally wrote ΛΑΤΡΟΣ but corrected it later; in fine, the genitive of the unattested Πυρραλῆς (cf. Πυρραλεύς) || 4. ΞΞΙΝΕ, lapis; the Ionic form was used for metrical reasons; the scribe first wrote ΜΟΙΗΤΟΣ and corrected it later; Charikles was the adopted son (ποιητός) of Pyrrhales, ed.pr. || 5. initio, for the two letters, the ed.pr. considers the following possibilities, without accepting any of them: ποιητός γ' ἐγὼ (ἐ)ών; ποιητός γ' ἐγὼ σῶν; ποιητός γ' ἐγὼ (ζ)ῶν; ποιητὸς γεγώς, Ν (i.e. ἐτῶν ν'); ποιητὸς γεγώς· (ἓν) χαῖρε ποιητὸς γεγώς, (ζῶ)ν or ποιητὸς γεγώς· (οὖ)ν/(νῦ)ν (suggested by Y.Tzifopoulos); ποιητὸς γεγώς· (ἐν) χαῖρε (suggested by C.Kritzas) || 6. ΕΥΤΤΧΕΙ, lapis || 7. initio, ΩΙ written above the line || 7-8. νοῦς ἱκάνεται χθό{ν}να: 'for your soul too will reach the underworld', ed.pr.; A.P.Matthaiou (apud ed.pr.) suggests that this phrase refers to the fact that the thought of the passer-by reached the deceased person.

498. Vacat.

499. Patrai. Mosaic inscription, early Christian (5th/6th cent. A.D.?). *SEG* XXIX 425; XXXIX 1846. In his article on the relation of the Apostle Andreas to early Christian Patras, T.Gritsopoulos, *Peloponnesiaka* 27 (2003/2004) 54-57 (ph.), reprints the text of this intact dedicatory inscription, focusing in particular on the female dedicant, the deacon (διάκονος) Ἀγριππιανή, and the possible significance of her description as θεοφιλεστάτη. Gritsopoulos makes extensive use of relevant work by E.Mastrokostas, in *Πρακτικὰ Α΄ Διεθνοῦς Συμποσίου Πελοποννησιακῶν Σπουδῶν* (Athens 1976-1978) 370/371, and P.Velissarios, in *Πρακτικὰ Β΄ Τοπικοῦ Συνεδρίου Ἀχαϊκῶν Σπουδῶν* (Athens 1986) 123-126, none of which has been previously reported in *SEG*. Velissarios, in particular, dates the inscription to the first decades of the 6th cent. A.D. on the evidence of the adjective θεοφιλεστάτη.

MEGARIS

500. Megara (now in Berlin). Lead curse tablet, 1st/2nd cent. A.D. *IG* III.3 Appendix p. xiii; Audollent, *DT* 41.A, LL. 16-21. *SEG* LI 570.* G.A.Smith, *GRBS* 44 (2004) 213, prints the text with translation and argues that the context, the lacuna in L. 18, and the presence of a verb in L. 19 all raise difficulties for the view that the word ψυχή here lies in the middle of a catalogue of body parts and hence can mean the genitals. See also our lemma no. 423.

BOIOTIA

501. Boiotia. Epigraphic research. The archaeological and epigraphic research of P.Decharme in Boiotia, especially in the area of Thespiai (in 1865/1866), is discussed by M.Breuilot in H.Duchêne (ed.), *Voyageurs en Antiquitè classique* (Dijon 2003) 167-178.

H.von Steuben has edited A.Michaelis, *Archäologische Reisen in Griechenland 1860 und 1886* (Bielefeld 2004); non vidimus. The volume contains a letter sent by Michaelis to E.Conze (8 June 1860), in which the German scholar mentions three inscriptions (62-64). D.Knoepfler, *BE* (2006) no. 193, identifies these texts as *IG* VII 1883, 3225, and 3422.

502. Boiotia. Jews. *IJO* I 177-181 nos. Ach45/46 (translation) collects the evidence for Jews in Boiotia: a manumission record dedicated by Moschos, a Jew, in the sanctuary of Amphiaraos (*I.Oropos* 329 = *CIJ* I² 711b; Ach45) and an epitaph from Plataiai (*CIJ* I² 711a; Ach46).

503. Akraphia. List of prices for fish, early 2nd cent. B.C. *SEG* XXXII 450; XXXVIII 377. J.D.Sosin, *ZPE* 148 (2004) 193-195, argues that the numeral Π stands for πέτταρες (= τέσσαρες χαλκοί). In A.i L. 9 he suggests reading ḤXX (not Π̣XX), in B L. 8 ḤΠ̣X (not ḤΠ̣XX).

504. Akraiphia. Epitaph of Panphilos, 1st cent. A.D. *SEG* LI 577. D.Knoepfler, *BE* (2006) no. 196, suggests reading, in fine, ἥρωε̣[ι] (ἥρω[ι], *SEG*). This text is also mentioned in *BCH* 127 (2003) [2006] 874 (ph.).

504 bis. Oropos. History. For Athenian inscriptions relevant to the history of Oropos see our lemmata nos. 108, 154, 155, 158, and 204.

505. Oropos. Decree of the Athenian Boule and list of donors, 328/7 B.C. *I.Oropos* 299; *Agora* XV 49; *SEG* XXVIII 462; XXXV 239; XLII 229; XLVII 487. D.M.Lewis, *ABSA* 50 (1955) 34-36; Tracy, *ADT* 92/93; Veligianni-Terzi, *Wertbegriffe* B 17. S.D.Lambert, *ZPE* 150 (2004) 89 and 99-101, briefly discusses the unusual physical form of this monument and examines the prosopography, emphasizing the prominence of the first three non-bouleutic donors, Φανόδημος Θυμαιτάδης, Δημάδης Παιανιεύς, and Πολύευκτος Σφήττιος, and observing that a high proportion of the bouleutai are not only members of the liturgical class but also from northeastern demes such as Aphidna, Acharnai, and Rhamnous. He notes but does not wholeheartedly endorse the reading Χαρ⟨μύλ⟩ου as the patronymic of the proposer of

the decree in L. 41. In LL. 33-35 he suggests that both men listed below were secretaries, hence γραμματε(ῖ)ς in L. 33.

506. Oropos. Proxeny decree for Antias of Athens, late 3rd cent. B.C. *I.Oropos* 207; *SEG* XV 278. N.Papazarkadas, *art.cit.* (cf. our lemma no. 86 bis) 70, suggests restoring the patronymic of Antias as Ἡ(γη)σιστράτου (L. 4).

507. Oropos. Dedication of a statue of Hygieia, shortly after 336 B.C. *I.Oropos* 347; *SEG* XV 291. The text is included among the testimonia for the representations of Hygieia in Classical art, by I.Leventi, *op.cit.* (cf. our lemma no. 23) 37 T 10 (translation).

508. Oropos. Sundial, ca. 350-320 B.C. *I.Oropos* 359. After a close study of six joining fragments of a marble plate with a sundial and an inscription, K.Schaldach, *Journal for the History of Astronomy* 35 (2004) 435-445 (ph.; English translation), reconstructs the mode of the sundial's operation. The marble plate belongs 'to an equatorial dial, inclined to the horizon at an angle equal to the complement of the latitude but with gnomons parallel to the horizon.' Its constructor applied the mathematical methods of spherics; this is not only the earliest surviving Greek sundial, but also is the earliest evidence for the application of gnomonics. The view that the spherical dial marks the beginning of the development of Greek sundials has to be revised. Based on this reconstruction, S. presents a restoration of the text. For some criticism see D.Rousset, *BE* (2005) no. 230.

[ὅταν μὲν ἐπὶ τοῦ κ]ύκλου τοῦ ἐνγὺς τοῦ γνώμονος ἡ σκιὰ πορε[ύηται, ἐν τούτῳ τῷ μέρει τοῦ ὁρολογίου τὰς τροπὰς τὰς τοῦ ἡλίου]
[σημαίνει χειμεριν]άς· ὅταν δὲ τοὺς μεγίστους κύκλους αἱ σκι[αὶ πορεύωνται, τὰς ἰσημερίας σημαίνουσιν· τοῦτο τὸ μέρος]
[vacat σημαίνει τὴ]ν σκιὰν τοῦ γνώμονος· ὅταν μὲν φθινοπωρι[νὴ] παρῇ ἰσημερία, ὅταν δὲ ἐαρινή, ἡ σκιὰ ἀφανίζεται]·
4 Θεόφιλος Θ[-----]
⟦-----------⟧
Ἀθηναῖος Γ[-----]

'When the shadow runs on the circle near the gnomon, then he shows on this side of the sundial the solstice of the winter. When along the largest circles the shadows run, then they show the equinoxes. On this side the shadow of the gnomon appears when the autumnal equinox happens; when the vernal equinox happens, it leaves', S. ‖ 4. the sundial may have been commissioned by Theophilos, Athenian archon in 348/7 B.C., S. ‖ 6. if Athenaios is not the ethnic but the personal name Ἀθήναιος, it may be the name of the mathematician Athenaios of Kyzikos, a contemporary of Plato, S. [rather Θεόφιλος Θ[-----] Ἀθηναῖος γ[εωμέτρης], Chaniotis].

509. Tanagra. Inscriptions. The catalogue of an exhibition in the Louvre and the Musée des Beaux Arts in Montreal, *Tanagra: Mythe et archéologie* (Paris 2003), contains several inscriptions. These texts are identified and briefly discussed by D.Knoepfler, *BE* (2006) no. 201: *IG* VII 530/531 (26 fig. 7; ph.); Migeotte, *Souscriptions* no. 28 A = *LSCG* 72 (cf. *SEG* XXVII 68; XLVII 512*; 231 no. 176 A); *SEG* XLIII 212 (*SEG* XLVII 511*; 231 no. 176 B); small fragment with the letter O (M.Hamiaux, *Catalogue des sculptures* -- [cf. our lemma no. 1844] 240 no. 253; 230/231 no. 174); and our lemma no. 512. The catalogue (189 no. 128) also contains a statue of the poetess Korinna (a Roman copy of the original work by Silanion) with the legend Κορίννα (now in the Museum of Compiègne; C.Picard, *Manuel d'archéologie grecque. La sculpture* III.1 [Paris 1948] 807-814).

510. Tanagra. List of victors at the Sarapieia, ca. 90 B.C. *IG* VII 540; *SEG* XIX 335; XXII 373; XXIII 270; XXV 501 [now *RICIS* 105/0201]. J.-Y.Strasser, *Klio* 86 (2004) 152/153, notes that Ἀσκληπιάδης Ἱκεσίου is registered as Θηβαῖος (L. 12) and Ἀθηναῖος (L. 18), and argues that Asklepiades has deliberately chosen to be proclaimed as a Theban citizen in order to honor the neighboring city of Tanagra (cf. our lemma no. 522). Previous scholars suggested that Asklepiades may have enjoyed double citizenship or that the mason had made an error. In L. 30, Μητρόδωρος Διονυσίου, who won second prize in the contest of the κιθαρισταί, is registered as Σμυρναῖος, whereas in *IG* VII 419 (*I.Oropos* 526) L. 22 he is Νικομηδεύς. Originally, Metrodoros was citizen of Smyrna; in the case of a second-place victory an artist is not likely to have himself proclaimed as a citizen of another city.

511. Tanagra. Boundary stone of the land of a cult association of worshippers of the Muses, late 3rd cent. B.C. *IG* VII 1785. In a study of the heroization of Hesiod, M.C.Beaulieu, *Kernos* 17 (2004) 112/113, adduces this text, pointing out that it refers to sacrifices offered to the Muses (τῶν συνθυτάων τᾶμ Μωσάων τῶν Εἰσιοδείων) [the Muses mentioned by Hesiod, i.e., the Muses who appeared to Hesiod, Chaniotis]. It is evidence neither for a cult of Hesiod nor for an association of rhapsodes.

512-514. Tanagra. Epitaphs, ca. 225-125 B.C. Three limestone pedimental stelai of the Boiotian type found in Tanagra and bought in Thebes for the Louvre. Mentioned by A.Héron de Villefosse - E.Michon, *Bulletin de la Société Nationale des Antiquaires de France* (1900) 354 nos. 11-13. Ed.pr. M.Hamiaux, *Catalogue des sculptures* -- (cf. our lemma no. 1844) 120-122 nos. 126-128 (ph.).

512: 120 no. 126. **Epitaph of Bathyklea.** Upper part of a stele. Under the pediment a Doric frieze; the metopes are decorated with hydrias, phialai, and flowers; under the frieze an inscription on a tainia; beneath, another tainia with floral motifs. Cf. *Tanagra* -- (cf. our lemma no. 509) 230/231 no. 175 (ph.): Βαθυκλέα

anthologies or because they accompanied miniature statues. G. also detects a relationship between the poem's theme and and the roughly contemporary *Amatorius* by Plutarch (404-410).

The text is now included in *I.Thespiai* 271. We present the epigram, which has never been included in *SEG*.

οὗτος Ἔρως ἐδίδαξε πόθους· αὐτὴ φάτο Κύπρις·
ποῦ σ' ἄρα δὴ σὺν ἐμοὶ δέρξατο Πραξιτέλη[ς;]
Ἑρεννίας Πρόκλας

523 bis. Thisbe. Edict of the proconsul M.Ulpius concerning the distribution of public and sacred land, late 2nd/early 3rd cent. A.D. *IG* VII 2226/2227 + add. (p. 747); *Syll.*[3] 884; *RDGE* 2; *SEG* LII 512*. In a survey of measures taken to support the cultivation of wasteland, A.D.Rizakis, *art.cit.* (cf. our lemma no. 1830) 68-74, discusses this document in detail, favoring a date under Severus Alexander or his successor. R. rejects the view that the edict urged the citizens of Thisbe to replace the cultivation of cereals with that of trees (*Syll.*[3]), and argues instead that the proconsul offered the city uncultivated land. In LL. 2/3 he restores: ὁ βουλόμενος Θισβαίων χωρίον δη[μόσιον τῆς πόλεως λαβεῖν καὶ φυτεῦσαι | ἐκτὸς or χωρὶς] τῶν ἐπ' ἐμοῦ γεωργουμένων [παραδότω τοῖς στρατηγοῖς τῆς πόλεως]. R. discusses the conditions of leasing, the reclaiming of land by the city, and the limitations imposed on the lease: foreigners were not allowed to receive land through sale, mortgage, or bequest. Despite the hereditary character of the lease, the city remained the land's owner.

524. Unknown provenance. Curse tablet, undated. Audollent, *DefixTab* 86A; R.Wünsch, *RhM* 55 (1900) 71; E.Ziebarth, *Neue Verfluchungstaffeln aus Attika, Boiotia und Euboia* (Berlin 1934) 21 no. 22A. L.Prauscello, *CQ* 54 (2004) 333-339, reprints this text (following Ziebarth's edition). Because the words κιθάρισμα and πάροδος appear in a clearly erotic context (συνουσίη, ἡδονή; on 335, examples of ἡδονή in magical texts), P. suspects that these words are used with sexual connotations: 'the act itself of playing the kithara, by means of tightening and loosening alternately the strings (ἐπίτασις and ἄνεσις), is substantially perceived as the same as the alternating muscular contraction and relaxation displayed by organs involved in sexual activity' (for the assimilation of erotic performance and the playing of the kithara, cf. *AP* 5.99); πάροδος may be used as a metaphor for sexual penetration.

παρατίθομαι Ζο-
ίδα τὴν Ἐρετρικήν,
τὴν Καβείρα γυναῖκα,
[τ]ῇ Γῇ καὶ τῷ Ἑρμῇ, τὰ βρώ-
ματα αὐτῆς, τὸν ποτᾶ, τὸν ὕ-
πνον αὐτῆς, τὸν γέλωτα,
τὴν συνουσίην, τὸ κιθ{ΦΕ}άρισ[μα]
αὐτῆς κὴ τὴν πάροδον αὐ-
[τῆς], τὴν ἡδον(ήν), τὸ πυγίον,
[τὸ] (φρό)νημα, {Ν} ὀφθα[λμοὺς]
--ΑΑΠΗΡΗ τῇ Γῇ

Dated to the 4th cent. B.C. by C.A.Faraone in id. - D.Obbink (edd.), *Magika Hiera* (New York-Oxford 1991) 14; cf. E.G.Kagarow, *Griechische Fluchtafeln* (Leopoli 1929), left undated by Audollent || [3. or Καβειρᾶ, Chaniotis] || 4. [τ]ῆ Γῆ καὶ τῶ Ἑρμῆ, Z. || 7. κιθ{ΦΕ}άρισ[μα], F.Hiller (apud Z.) || 8. τὴν πάροδον, Wünsch || 11. τῆ Γῆ, Z.

DELPHI

525. Delphi. Amphiktyony. H.Bowden, *SCI* 22 (2003) 67-83, gives an overview of the functions of the Delphic amphiktyony until 346 B.C. (membership, officials, sacred land). He refers to the following texts: *IG* I[3] 9; *IG* II[2] 204; *CID* I 10 = *CID* IV 1; *CID* II 31. He concludes that before 346 B.C. the amphiktyony did not have any major political role. [This view is now rejected by S.Hornblower, *MHR* 22 (2007) 39-56, who argues that despite the primarily religious function of the amphiktyony there is evidence for its use for political purposes, especially 373-356 B.C. He discusses in detail the condemnation of the Spartans by the amphiktyones (Diodoros 16.23.2-3), for which he favors a date in either 366 or 361 B.C., the condemnation of Astykrates (*IG* II[2] 109; 363 B.C.), for which H. suspects political motives, and the outbreak of the Third Sacred War, Chaniotis.]

525 bis. Delphi. Honorary statues. A.Jacquemin, in Y.Perrin - T.Petit (edd.), *op.cit.* (cf. our lemma no. 11) 97-108, discusses the dedication of honorary statues of statesmen, members of Hellenistic royal houses, Roman generals, and emperors, focusing on the iconography (standing figures, equestrian images, chariots) and the dedicants (the city of Delphi, the Amphiktyony, the Aitolian Koinon, private dedications). She adduces several inscriptions, especially those referring to statues of Philomelos and Onymarchos (*CID* II 34 II LL. 56-62), Philip II (*IG* IX[2].1.775; our lemma no. 532), Idrieus and Ada (*F.Delphes* III.4.176), Agesipolis (*F.Delphes* III.1.509), Alexandros, son of Polyperchon, and Kratesipolis (*F.Delphes* III.4.464), Ptolemy III (*F.Delphes* III.3.234) and his family (*F.Delphes* III.4.233; *IG* IX[2].1.202; cf. *SEG* LII 524), Nereis (*F.Delphes* III.4.235), Antiochos III (*CID* IV 99 and 107; *F.Delphes* III.4.162), Eumenes II (*F.Delphes* III.3.260), Attalos II (*F.Delphes* III.3.121 and 261), Nikomedes III (*F.Delphes* III.4.77), Prusias II (*F.Delphes* III.4.76), Isagoras of Larisa (*F.Delphes* III.4.49), and Kallistos and Theopompos of Chios (*CID* IV 130/131).

526. Delphi. Dedication of the Athenians for the battle of Marathon (the Athenian treasury), after 490 B.C. *IG* I[3] 1463; *Syll.*[3] 23a; Meiggs-Lewis, *GHI*[2] 19. In a detailed study of the architecture, material, and iconographical program of the Athenian treasury, R.Neer, *ClAnt* 23 (2004) 63-93 (on 66 the text of the dedicatory inscription), attempts to show that 'the treasure-house of the Athenians epitomizes the efforts of a new democratic government to extend control over the religious activities of its elite citizens'. N. assumes that the construction started after 488 B.C. and was completed in the period of the fall of the Alkmeonids (74); on

85/86, brief discussion of *IG* I³ 1469 (translation), as an example of the spirit of aristocratic dedications (omission of an ethnic, self-representation in a larger interstate community). [It is not possible to offer here a detailed summary of an article with limited epigraphic relevance. There is no doubt that this dedication reveals a different spirit than that of dedications by individual aristocrats; also the ideological purpose of the building program is evident. But some of the associations made by N. are quite bold, e.g., that the use of Parian marble reminded the viewers of Miltiades' failure in Paros (80: 'the use of Parian stone neatly disengages the victory at Marathon from the glory of Miltiades and his clan') and that the indirect connection between the Athenian treasury and the Alkmeonid temple of Apollo aimed at making the temple 'if not quite an Athenian dedication, then at least a *dedication by Athenians*' (86). I single out a purely epigraphic matter. N. compares the dedicatory inscription of the treasury, which names the Athenians, and the monument of Kallimachos (*IG* I³ 784), in which Kallimachos subordinates himself to the polis, with the helmet dedicated by Miltiades in Olympia (*SEG* XIV 351; *IG* I³ 1472), claiming that 'its inscription – "To Zeus, from Miltiades" – personalized the victory at Marathon by omitting all mention of the Athenian hoplites who did the fighting.' N. fails to observe that this inscription does not only omit the Athenians but also the battle; how can it personalize a victory that it does not even mention?, Chaniotis.]

527. Delphi. Economy. J.-M.Luce, in C.Chandezon - C.Hamdoume (edd.), *Les hommes et la terre dans la Méditerranée gréco-romaine* (*Pallas* 64; Toulouse 2004) 129-143, summarizes the results of recent research on the economic exploitation of the territory of Delphi stressing the antagonism between pastoral activities and agricultural cultivation. He briefly refers to *Syll.*³ 636.

528. Delphi. Jews. Three manumission records mentioning Jews are republished in *IJO* I 167-176 nos. Ach42-44 (translation): *F.Delphes* III.2.247 = *CIJ* I² 711 (Ach44); *SGDI* 1722 = *CIJ* I² 709 (Ach43); *SGDI* 2029 = *CIJ* I² 710 (Ach42).

529. Delphi. Roman Delphi and the Pythia. R.Weir, *Roman Delphi and its Pythian Games* (Oxford 2004), studies the history of the sanctuary of Delphi and its panhellenic games from the early 1st to the mid-3rd cent. A.D. W. discusses the following subjects: the Πύθια in the Archaic period and the provenance of the victors (10-48); the administration of the sanctuary (δαμιουργοί, ἐπιμεληταί, ἀγωνοθέται) and the composition of the Amphiktyonic council (49-76); the visitor's experience of Delphi (accommodation of visitors, architectural setting, Imperial statues; 77-107); audiences and athletes, remuneration of performers, cultural events, training (108-129); the social background of athletes, their careers and itineraries (130-139); Imperial interventions and benefactions, with emphasis on Domitian, Hadrian, and Antoninus Pius (140-175); the epigraphic and numismatic evidence for Πύθια established in the Roman Empire in the late 2nd and 3rd cent. A.D. (176-211).

W. presents the text of numerous inscriptions, of which we mention only those that are discussed in some detail: *SEG* XXXVI 524 = LI 616 (103, 120) [W. regards this text as unpublished (no reference to *SEG*) and assumes that the expression Λαδικέως πυθικοῦ σταδιοδρόμου is a reference to a

victory of the athlete at the Pythia of his native Laodikeia; when this text is studied not in isolation, but together with the rest of the group to which it belongs (*SEG* LI 613-631), it becomes clear that it is the commemoration of a victory in Delphi; W. also misunderstands the word δίς after the athlete's name (indication of homonymy with his father, not of a second Pythian victory), Chaniotis]; *F.Delphes* III.1.534 (138/139) [on this text see *SEG* LI 604]; III.1.544 (63); III.3.128 (108/109); III.3.249 (43); III.4.286 (87/88). We also single out his reconstruction of the development of the Amphiktyonic council (60/61) [cf. *SEG* LIII 482]; a list of the 14 known agonothetai of the Πύθια (66-70); a list of philosophers and sophists in Delphi (115/116) [cf. now *SEG* LII 1991]; a list of athletes (124-129); a list of inscriptions attesting Πύθια in Rome, Carthage, and in 28 cities in Greece, Asia Minor, and the Near East (179/180).

Cf. the critical remarks of D.Rousset, *BE* (2005) no. 239, and J.Mylonopoulos, *EBGR* 2004 [2007] 325/326 no. 301. [We remark without any further comment that, although the bibliography contains publications of 2002, W. has used neither F.Lefèvre, *L'amphictionie pyléo-delphique. Histoire et institutions* (Paris 1998) nor *CID* IV (published in 2002), Chaniotis.]

P.Stadter, in L.de Blois et al. (edd.), *The Statesman in Plutarch's Works. Proceedings of the 6th International Conference of the International Plutarch Society, Nijmegen/Castle Hernen, May 1-5, 2002* (Leiden 2004) I 19-31, argues that the close relation of Delphi with the Flavian emperors was the result of Plutarch's diplomatic activity. S.'s argument rests primarily on Plutarch's references to his acquaintance with Roman emperors and members of the Imperial administration.

S. comments on the following inscriptions: *F.Delphes* III.4.34/35 (Titus' archonship in Delphi); *Syll.*³ 821 (Domitian's contribution to rebuilding the temple of Apollo); *F.Delphes* III.2.65 and *CID* IV 142 (reestablishment of the Dodekais); *CID* IV 141 and 146-148 (construction works under Domitian); *F.Delphes* III.4.287 (grant of freedom under Trajan); *F.Delphes* III.4.288 (Trajan's letter); *F.Delphes* III.4.280, 290-299 = D.Rousset, *Territoire* (cf. *SEG* LII 519) nos. 6-15 (resolution of territorial disputes).

530. Delphi. Theoriai to Delphi. After summarizing the content of the accounts of the naopoioi, I.Rutherford, *ZPE* 147 (2004) 107-114, observes that in addition to the ὀβολοί and ἐπαρχαί brought by delegates, the accounts also record the ἐπαρχαί of 'incidental contributors'. Their purpose cannot be easily determined, but in some cases the data suggest that large number of θεωρίαι visited Delphi, e.g., from Messene (*CID* II.4), Megalopolis (*CID* II.5/6), Kyrene and Euesperides (*CID* II.26). Keos presents the largest number of such delegations (*CID* II.6, 12/13, 15, 17/18; ca. 358-340 B.C.); from this R. infers that Keos sent theoriai to Delphi on a more or less regular basis. This assumption is supported by the large numbers of grants of privileges to Keans in Delphi. The groups of people from a single polis recorded in the accounts probably represent state delegations, some of them from states that had a long tradition of pilgrimage to panhellenic sanctuaries (Keos), and some from recently founded poleis that wanted to assert their presence on the panhellenic stage (Messene, Megalopolis).

In a more general discussion of song-dance performed during theoriai, id., in P.Murray - P.Wilson (edd.), *Music and the Muses: The Culture of Mousike in the Classical Athenian City* (Oxford 2004) 76-81, discusses the evidence for the Πυθαΐς and Πυθαϊσταί and the participation of τεχνῖται (cf. *SEG* XIX 379; *CID* II.4; *CID* III.1/2; *F.Delphes* II.18-21; III.1.351; III.2.47-49, 78, 137/138; *LSCG* 17 C L. 11; 18 B LL. 50/51, Γ L. 36, E LL. 36/37).

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531. Delphi. Regulations of the Labyadai, ca. 350 B.C. *CID* I.9; *SEG* LIII 485. A.Eich, *art.cit.* (cf. our lemma no. 1874) 93/94, points to the similarities between the regulations of the Labyadai and the decrees of the Demotionidai in Athens (*IG* II^2 1237; our lemma no. 210) and argues that this group corresponds to an Athenian φρατρία. See also our lemma no. 1886.

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532. Delphi. Honorary inscription for King Philip II, ca. 346 B.C. or ca. 339 B.C. *IG* IX^2.1.775. E.Arena, *MEP* 7/8 (2004/05) 211-226 (ph.; dr.), republishes this text accepting its traditional restoration ([Ἀμ]φισσεῖς Φ[ίλιππον Ἀμύντα] | βασ[ιλέα]) and G.Daux's (*BCH* 73 [1949] 258-260) assumption that the second line was inscribed somewhat later. After a detailed review of earlier scholarship he argues that the base with this inscription supported a column with a statue of Philip and that this statue is the one mentioned by Alketas (*FGrHist* 405 F 1 = Athen. XIII 59, 591 b-c) [this is possible, but there is no evidence in support of this assumption, Chaniotis]. A. also examines the possible context of the dedication, either shortly after the Third Sacred War (346 B.C.) or preferably after Philip's victory over Amphissa and the return to Amphissa of a group of exiles (339 B.C.). The designation βασιλεύς was probably added after Philip's victory at Chaironeia; since this designation is used by a Greek community and not by Philip or the Macedonian court, this text cannot be used as evidence for the official use of this title by the Macedonian king (cf. the designation of Ἀμύντας as Μακεδόνων βασιλεύς in *IG* VII 3055 L. 8) [cf. *SEG* LIII 582].

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532 bis. Delphi. List of theorodokoi, ca. 230-210 B.C. *SEG* XXVI 624; L. 505; LI 600; LII 520. See our lemmata nos. 489 G/H and 566.

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533. Delphi. Decree concerning an endowment of Attalos II, 159/158 B.C. *Syll.*^{3} 672; *LSCG* 80; Laum, *Stiftungen* no. 28; Ameling et al., *Schenkungen* -- (cf. *SEG* XLVIII 2299). J.D.Sosin, *CP* 99 (2004) 191-196 and 203/204, reprints LL. 21-26 (translation) and discusses the clauses concerning eligibility to borrow from the king's endowment. The provisions that borrowers had to borrow at least 5 minas and had to secure the debt with real estate (cf. *Syll.*^{3} 993 LL. 14-18; *IG* XII.7.515 LL. 11-14) show that the decree aimed at allowing a few and wealthy landowners to borrow money at very low rate of interest (1/15 per year; the lowest rate of interest attested for any known Hellenistic endowment). Although the default at Delphi in this period was the συμμαχικὸν ἀργύριον, the endowment consisted of drachmas of Alexander type (δραχμὰς Ἀλεξανδρείας), i.e., struck on the Attic standard. This offered rich landowners

who had a need of foreign capital the opportunity to borrow 'Alexanders' without agio. Similar rules may have also applied to the contemporary endowment of Eumenes II (*F.Delphes* III.3.238; *Syll.*^{3} 671 A). S. suspects that the initiative for these endowments and the modalities for the administration of the funds came from the Delphic elite. For more evidence for rational monetary policy in this period see our lemma no. 533 bis.

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533 bis. Delphi. Amphiktyonic decree concerning the acceptance of the Athenian tetradrachm, late 2nd cent. B.C. *F.Delphes* III.2.139; *CID* IV.127. J.D.Sosin, *art.cit.* (cf. our lemma no. 533) 196-208, discusses the historical context and possible aims of this document, which enforced the use of the 'New Style tetradrachms' (stephanephoroi) at a value of 4 drachmas. He argues that the success of the new, slightly underweight coinage, which circulated locally and in Delos from ca. 165/4 B.C. onward, encouraged the Athenians to enforce a policy of overvaluation in local markets (through the Amphiktyonic decree). The roughly contemporary Athenian decree on weights and measures (*IG* II^2 1013) was not a monetary but a commercial reform aiming at bringing the Athenian standard in line with the Roman and thus at facilitating trade; Rome may have approved of this reform, but had no responsibility for initiating it (201-204). Cf. our lemma no. 533.

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534. Delphi. Manumission record, ca. 45-51 A.D. *SEG* LI 606; K.J.Rigsby, *ZPE* 146 (2004) 99/100, points out that the word θεός in the phrase μάρτυς· ὁ θεὸς κα[ὶ] ὁ Σεβαστὸς Τιβέριος Κλαύδιος Καῖσαρ Γερμανικός (LL. 5/6) does not refer to Claudius but to Apollo (contra D.Mulliez; see *SEG* LI 606) [cf. the remarks in the app.cr.]. This phrase should not be interpreted as evidence for the presence of the emperor Claudius in Delphi (contra D.Mulliez); it simply means that the manumission took place in front of and was 'witnessed' by the statues of Apollo and Claudius. The emperor's statue probably did not stand in Apollo's temple but in another location in the sanctuary.

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534 bis. Delphi. List of the victories of the pantomime Tib. Iulius Apolaustos, late 2nd cent. A.D. *F.Delphes* III.1.551; *SEG* XLV 490 (W.Slater). J.-Y.Strasser, *art.cit.* (cf. our lemma no. 1864), 177-188, reprints this list of Apolaustos' victories (text on 180/181), and discusses the pantomine's career (see our lemmata nos. 417 and 1184). S. argues that the list at Delphi postdates that at Ephesos (our lemma no. 1184) and suggests the following restorations and interpretations: LL. 2/3: [ὀλυμπιονί]κην? ([ἀσιονί]κην?, Slater); LL. 4-10: In Pergamon Apolaustos won victories both in pantomime (L. 8: τὸ ἴδιον ἄθλημα) and the 'épreuve toutes spécialités' (L. 9: τὸν κατὰ πάντων); this latter competition is designated as εἰσελαστικός; L. 7: κοινὰ {Σ} [Ἀσίας] or κοινὰ (Ἀ)[σίας].

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535. Delphi. List of the victories of the poet M. Aurelius Ptolemaios, late 2nd cent. A.D. *F.Delphes* III.1.89. In a study of Argive musicians and contests, G.Vandensteendam, *Gaia* 4

(2000) 109/110, briefly discusses the career of the Argive poet M. Αὐρήλιος Πτολεμαῖος (French translation of the list of his victories) [cf. I.E.Stefanis, *Διονυσιακοὶ Τεχνῖται* [Herakleion 1988] no. 2164]. Cf our lemma no. 428.

536. Delphi. List of the victories of the herald L.Septimius Aurelius Marcianus, ca. 215-220 A.D. L.Robert, *CRAI* (970) 6-27 (= *OMS* V 647-668; id. in D.Rousset et al. [edd.], *Choix d'écrits* [Paris 2007] 246-266); cf. W.van Rengen, *ZPE* 8 (1971) 145/146. Republished after re-examination of the stone by J.-Y.Strasser, *Nikephoros* 17 (2004) 181-219.

Λ. Σεπτίμιος Αὐρ. [Μ]αρκιανὸς Νει-
κομηδεὺς κ(αὶ) Ἀθηναῖος, νεικήσας ἀγῶ-
νας τοὺς ὑπογεγραμμένους· vacat
[Ὀλ]ύμπια τὰ ἐν Πείσῃ, Πύθια β',
["Ισ]θμια β', Νέμεια β', Καπιτώλια ἐν Ῥώμῃ,
[Ἀ]ντωνείνια Πύθια ἐν Ῥώμῃ, Εὐσέβεια
ἐν Ποτιόλοις β', Σεβαστὰ ἐν Νέᾳ Πόλει,
Πανελλήνια ἐν Ἀθήναις β', Ὀλύμπεια
ἐν Ἀθήναις, Παναθήναια, Ἀδριάνεια
ἐν Ἀθήναις, Διονύσεια Ἡράκλεια
Ἀντωνείνεια ἐν Θήβαις, Ὀλύμπια
ἐν Σμύρνῃ β', Βαλβίλληα ἐν Ἐφέσῳ,
Ὀλύμπια ἐν Ἐφέσῳ, Αὐγούστεια ἐν
Περγάμῳ β', Τραϊάνεια ἐν Περγάμῳ,
κοινὰ Βειθυνίας ἐν Νεικομηδείᾳ β'
κ(αὶ) τὸν διὰ πάντων, Σεουήρεια ἐν Νει-
κομηδείᾳ β' καὶ τὸν διὰ πάντων,
Ἀντωνείνια ἐν Νεικέᾳ β' κ(αὶ) τὸν
διὰ πάντων, Ἄκτια ἐν Περίνθῳ β'
κ(αὶ) τὸν διὰ πάντων, Ἀντωνείνεια ἐν
Βυζαντίῳ, Ἀντωνείνεια ἐν Καισαρείᾳ
τῇ πρὸς τῷ Ἀργαίῳ

1. [Λ.?] Σεπτίμιος Αὐρηλιανός, R.; Λ. Σεπτίμιος Αὐρ. Μ̣α̣ρ̣κ̣ιανός, van R.; the honorand probably was a herald (κῆρυξ) and it is in that capacity rather than in that of ■ trumpeter that he won in Olympia (L. 4); he may have been enfranchised by Septimius Severus and Caracalla as a reward for his victory in the Kapitolia (see below ad L. 5), S. ‖ 4. Πύθια β': after his second victory in Delphi Marcianus probably gave his list of victories to the mason and had his statue erected, i.e., after 215 or 219 A.D., S. ‖ 5. the victory in the Kapitolia in Rome probably took place in 206 or 210 A.D., S. ‖ 6. Ἀντωνείνια Πύθια: founded by Heliogabalus, R.; by Caracalla, S., who points out that with Heliogabalus one would expect Ἐλαγαβάλια and that the θέαι and πανηγύρεις organized by Heliogabalus according to Herodian (5.5.8; 5.6.6) as well as the ἀγῶνες (ἀγῶνας ἐποίη = *ludos faciebat*) and θέαι mentioned by Dio Cassius (79.10.2) are not Greek ἀγῶνες but Roman ludi and spectacula; it is in the context of such Roman spectacles that exhibition matches of famous Greek athletes, especially in the heavy contact sports,

were organized (*athletarum spectacula*). S. writes about the 'starification' of famous Greek athletes in the western, Latin-speaking part of the Empire; the athletes Helix and Alexandros, represented on a mosaic in Ostia (*SEG* XLVIII 2112), were Greek celebrities, who performed in such exhibitions; they are also on record in a mosaic ■ Puteoli, together with a certain Magira; the latter is identical with the pankratiast Aurelius Zotikos, surnamed Μάγειρος (cf. *SHA Heliogabalus* 10.2-5), who performed in the Greek contest of the Eusebeia in Puteoli [for the mosaic at Puteoli see now M.L.Caldelli, *Epigraphica* 67 (2005) 80/81, Pleket]. Marcianus' victory in the Ἀντ. Πύθια may have taken place in 214 A.D.; the contest disappeared after Caracalla's death ‖ 16-19. R. puts the commas before κ(αὶ) τὸν διὰ πάντων, S. after it, thereby connecting this expression with the preceding contests [for διὰ πάντων-contests ('toutes spécialités') see now J.-Y.Strasser, *Historia* 55 (2006) 298-327, Pleket]. S. assumes that our herald had won twice in his discipline in Nikomedeia etc., and once or twice in the διὰ πάντων ‖ 18. the Ἀντωνείνια in Nikaia were probably founded in 197/8 A.D. in honor of Caracalla, who rehabilitated Nikaia after its defection from Septimius Severus and the subsequent punishment by the emperor, R. and S. ‖ 20-21. the Antoneineia Sebasta were founded in the first years of the co-regency of Caracalla and Septimius Severus, shortly after 197/8 A.D., S. ‖ 22-23. the Antoneineia in Cappadocian Caesarea are probably identical with the Ἀντώνηα Σεβήρεια on record in *SEG* XLIII 732, S.

537. Delphi. Dedication of Gelon and Hieron, ca. 480-468 B.C. *Syll.*^{3} 34/35; *LSAG*^{2} 275 nos. 6 and 8; Meiggs-Lewis, *GHI* 28; *IGDS* 93; Arena V 66 and 69. S.Privitera, *ASAA* 81 (2003) 391-423, discusses in detail the possible historical context of the dedications of tripods by the Deinomenidai Gelon (*Syll.*^{3} 34) and Hieron (*Syll.*^{3} 35) in Delphi, critically reviewing earlier interpretations (P.Amandry, *BCH* 111 [1987] 81-92; R.Krumeich, *JdI* 106 [1991] 37-62). It is unlikely that both tripods were dedicated at the same time. Gelon probably dedicated his tripod in ca. 480-478 B.C.; when Hieron made his dedication (469/8 B.C.) a joint base was constructed for both votives. Thus Hieron presented himself as the only legitimate heir of Gelon, in opposition to Polyzalos of Gela. P. argues that the expression χρυσοῦν τρίποδα ποιήσας ἀπὸ ταλάντων ἑκκαίδεκα in Diodoros 11.26.7 refers to the value and not the weight of the tripod dedicated by Gelon (cf. *IG* I^3 102 LL. 10/11); the tripod probably weighed one Attic talent and four mnai, that of Hieron was heavier (one talent and seven mnai). For the dedication of Hieron, he suggests the following restoration: [hιάρον ὁ Δεινομέ]νεος ἀνέθεκε [: π]ε[λανὸς δὲ τάλαντον] hεπτὰ μναῖ (rather than [: h]ὲ[ν ǀ χρυσίο τάλαντον] hεπτὰ μναῖ). For the use of πελανός as designation of ■ votive offering, P. adduces dedications from Delphi (*CID* I.1) and Neapolis (M.H.Jameson, *AJPh* 77 [1956] 55-60: ἀπ' Αὐλ[ῶνος] ǀ συνπόται ǀ εὐξάμ[ε]νοι ǀ πελαν[οῦ] or πελαν[ὸν] μνημεῖον ǀ ἔθηκαν; early 4th cent. B.C.). The dedication of a golden tripod by the Deinomenidai is also attested by *AP* 6.214 (attributed to Simonides); this tripod was dedicated in a sanctuary in Syracuse (Apollo's sanctuary?). It was a tithe (δεκάτας δεκάταν) from their private revenues, and may have been the origin of the proverbial expression Συρακουσίων δεκάτη (Demon, *FGrHist* 327 F 14; Steph.Byz., s.v. Συρακοῦσαι).

WESTERN LOKRIS

538. Chaleion. Treaty between Chaleion and Oiantheia, ca. 450 B.C. *IG* IX².1.717; *Staatsverträge* 146; *Nomima* 53. R.Zelnick-Abramovitz, *art.cit.* (cf. our lemma no. 1877) 94-96, argues that the term πρόξενος does not merely mean 'witness' but designates a mediator between the polis and foreigners. [On this treaty see also M.L.Zunino, *ZPE* 153 (2005) 113-126, to be presented in *SEG* LV, Chaniotis.]

538 bis. Oiantheia. For the first known decree of Oiantheia, found at Messene, see our lemma no. 452.

AITOLIA

539. Aitolia. Epigraphic research. C.Antonetti - D.Baldassara, *Epigraphica* 66 (2004) 9-19 (archaeology) and 21-31 (epigraphy), summarize the results of archaeological and epigraphic research in Aitolia after World War II. They briefly mention the most significant epigraphic finds in Chalkis, Kallipolis, Kalydon, and Thermon, and sketch the current state of epigraphic research.

C.Antonetti - E.Cavalli, *art.cit.* (cf. our lemma no. 542) 95, give an overview of the Archaic inscriptions of Aitolia (on 95 note 6): *IG* IX².1.84, 86, 91, 93, 197; *LSAG*² p. 451;

540. Kalydon. Verdict of judges from Thraistos in a legal dispute, late 4th/early 3rd cent. B.C. *IG* IX².1.138; *SEG* XXX 513. In a discussion of the meaning of πρόξενος in Western Greece, R.Zelnick-Abramovitz, *art.cit.* (cf. our lemma no. 1877) 96-101, reprints this text and critically discusses its earlier interpretations. She observes that there is no evidence that this was a verdict given by foreign judges in an internal private dispute in Kalydon; the invitation of foreign judges to Kalydon to resolve a private dispute would have been strange in a period in which the city was a member of the Aitolian Koinon. The term σῦλον (L. 6) is almost exclusively used in connection with self-help against foreigners and not against fellow citizens. For these reasons Z.-A. suggests that the parties to the dispute (συγγένεια, γενεαί) belonged to two different communities. [The fact that no ethnics are used makes this interpretation difficult; but perhaps one of the parties to the dispute (the losing party?) were ξένοι inasmuch as they had lost their citizen rights (exiles?), Chaniotis.] She suggests translating the phrase εἰ δέ τις ἐπιθιγγάνοι, ἢ Μουδύων ἢ γενεὰ ... ἢ ἄλλος ἐκ τούτων εἴτε χειρὶ εἴτε λόγωι λέγων, εἴτε προξενέοι ἐπὶ κακῶι (LL. 6-9) as follows: 'if anyone violates (the verdict), whether Moudyon ..., whether by act or by speech, or if (anyone) gives false evidence as a proxenos' (contra E.Poulsen, *BCH* 54 [1930] 45: 'in case of transgression committed by Moudyon or his genea ..., or by any other among them,

whether by act, or by speech, or by giving false evidence'). See also our lemma no. 489G.

541. Ophieis (area of). Graffito on pottery, Archaic period. Fragment of a vase found at Kato Platanos. C.Antonetti, in *Γεωγραφία. Atti del Secondo Convegno Mercatese di Geografia e Cartografia Antica (Macerata, 16-17 aprile 1985)* (Rome 1988) 22 (ph.); non vidimus. Mentioned by C.Antonetti - E.Cavalli, *art.cit.* (cf. our lemma no. 542) 95 note 6, among the few surviving Archaic inscriptions of Aitolia: ATIΘẸ[---]

Perhaps a form of τίθημι, A.

542. Vlachomandra. Archaic grave epigrams for Promathos and Dolichos. C.Antonetti - E.Cavalli, in *L'Illyrie* IV 92-113, republish and study two Archaic epitaphs (Italian translation) as evidence for cultural trends in Aitolia in the Archaic period, for the circulation of ideas and the convergence of different cultural traditions: 1) Grave epigram for Promathos (98-100 (ph.; dr.; late 7th/early 6th cent. B.C.; *GV* 55; *CEG* 140; *LSAG*² pp. 225 no. 1: Προμάθο τόδε σᾶμα φιλοξένο ἀνδρός). 2) Grave epigram for Dolichas (100-105 (ph.; dr.; late 7th cent. B.C.; E.Mastrokostas, *AD* 22 B [1967] 318 no. 5; J. and L.Robert, *BE* [1970] no. 324; *LSAG*² p. 451). A.-C. present a revised text, after examination of the stone.

Δολίχα λίθος ἐ(μ)ὶ φίλο υἱ̣ιô v ḥ[---]

Δολίχα λίθος ἐμ Φιλοδήλο, M., Robert, *LSAG*; the letter *het* does not represent eta but aspiration: see *SEG* XII 401; XVII 431; *LSAG*² pp. 89, 94 no. 2, 190 no. 4 (= *F.Delphes* V.3.271); for the name Δολίχας cf. Δόλιχος; 'sono la pietra (funeraria) di Dolichas, caro figlio h[---],' A.-C.; 'je suis la pierre du cher fils de Dolichas,' Dubois.

The name Πρόμαθος, probably inspired by heroic myths (cf. Pausanias 7.3.3), is common in Ionic areas and the regions colonized by Miletos (cf. Πρόμηθος and Προμαθίων; see *CIRB* 221, 499, 912, 1137). The expression φίλος υἱός reveals epic influence. The letterforms follow traditions of both Aiolian/Euboian and Aitolian alphabets. Both texts refer to the aristocratic ideal of hospitality (cf. *CEG* 123). Both texts seem to be metrical, using the Aiolic pentameter (Promathos) and a succession of anapaestic and iambic meters (Dolichas). The word σᾶμα alludes to the participation of the community and the family in the burial (cf. *IG* IX².1.882). The form of the monuments (cippi) may be related to the tradition of the ἀργοὶ λίθοι. Cippi were used both for grave monuments (cf. *IG* IV 47, 800/801; IX².1.367, 458/459, 664, 741, 761, 879, 1501; *I.Apollonia* 3; *LSAG*² 224 no. 3) and for dedications (*IG* IX².1.149 and 862).

C.Antonetti, in A.Mele et al. (edd.), *Eoli ed Eolide tra madrepatria e colonie*(Napoli 2005) 67, briefly adduces these texts in a discussion of Aiolian traditions in Aitolia. Cf. the critical remarks of L.Dubois, *BE* (2005) no. 252.

AKARNANIA

543. Akarnania. Epigraphic research. C.Antonetti - D.Baldassara, *Epigraphica* 66 (2004) 19-23 (archaeology) and 23-35 (epigraphy), summarize the results of archaeological and epigraphic research in Aitolia after World War II. They briefly mention the epigraphic finds from Medeon, Oiniadai, Palairos, Stratos, and Thyrreion.

THESSALY

544. Thessaly. Dialect. J.L.Garcia Ramon, in G.Rocca (ed.), *Dialetti, dialettismi, generi letterari e funzioni sociali. Atti del V Colloqui Internazionale di Linguistica greca (Milano, 12-13 settembre 2002)* (Alessandria 2004) 235-264 (on 260-264 a list of glossai), points out that epigraphic finds have confirmed glossai attributed by ancient lexicographers to the Thessalian dialect. He comments on ἀγορά, ἄκαιννα (cf. *SEG* XXXVII 491), δάρατος, δαύχνα (δάφνη), ἴμψας (cf. Ποσειδῶν Ἴμψιος), κέλετρα, κοπίς, λιμήν (cf. Ἀπόλλων Πανλίμνιος in *SEG* XXIX 515), ὀχός (*SEG* XLIII 311), and πρόχος. Some glossai can be recognized as the origin of month names (Ἀγαγύλιος), divine epithets (Θαύλιος), and personal names (Ἀριθεύς, Βασαῖδαι, Βείρακος, Βερβίνας, Βίρουν, Δάοχος, Ῥύβας, Φόλος, Χαίουν, Ψαίδαρος, Ψαῖθος, Ψύλλακος).

B.Helly, *ibid.* 265-301, discusses the same subject focusing on the word ἀλούου (gen. of *ἄλουος?; *SEG* XLIII 311 B LL. 14/15), which he interprets as the equivalent of ἀλωή (threshing-ground; cf. *F.Delphes* III.3.238; *I.Cret.* IV 43 A; *IGDS* 196: ἅλως; *SGDI* 2101) and associates with the toponyms Ἅλος and Ἀλώιον (266-280). With the toponym Ὀλιζών as his starting point (cf. the Macedonian ἄλιζα), H. also discusses the alternation of -a and -o as a feature of the Thessalian dialect (281-301). See also our lemma no. 1858.

545. Thessaly. Jewish inscriptions. *IJO* I 107-143 nos. Achl-25 (ph.) presents the Jewish inscriptions from Thessaly; all the texts are epitaphs. 14 texts are from Larisa, 9 from Phthiotic Thebes, the rest from Almyros and Pherai. We note the term ἀρχηγίσσα (Ach18). For three texts that have never been included in corpora or in *SEG* see our lemmata nos. 563/564 and 567. For the other texts we provide a comparatio numerorum with corpora.

IG IX.2	*IJO*	*IG* IX.2	*IJO*	*IG* IX.2	*IJO*
643	Ach9	985	Ach8	989	Ach12
652	Ach2	986	Ach3	990	Ach13
834	Ach6	987	Ach10	*SEG*	
839	Ach7	988	Ach1	XXXV 633	Ach14

SEG	*IJO*	*CIJ*	*IJO*	*CIJ*	*IJO*
XXIX 537	Ach5	695	Ach24	706	Ach10
XXIX 556	Ach15	696	Ach16	707	Ach12
XXVIII 524	Ach2	696a	Ach17	708	Ach13
XLII 541	Ach20	696b	Ach18	708a	Ach9
		696c	Ach19	708b	Ach2
*Syll.*³		697	Ach6	708c	Ach23
1247(1/2)	Ach1	698	Ach7	708d	Ach25
1247(3)	Ach10	701	Ach1		
1247(4)	Ach13	702	Ach8	*GV*	
1247(5)	Ach3	703-705	Ach3	1217	Ach1

546. Thessaly. Sport and athletic competitions. V.Adrymi-Sismani, A.Batziou-Efstathiou, K.Vouzaxakis et al., *Ἀγῶνες καὶ ἀθλήματα στὴν ἀρχαία Θεσσαλία* (Athens 2004), present an overview of sport and athletic competitions in Thessaly. They discuss inter alia the representation of games in myths (17-44); the Thessalian contests, the participation of Thessalian athletes in Panhellenic contests (45-66); the contests in the Imperial period (cf. *IG* IX.2.525, 528, 531, 533/534, 614, 645) and gladiatorial combats (cf. *IG* IX.2.644, 982; *SEG* XXXII 605; 67-78); the prizes given to athletes (79-86); and the eating habits of athletes (87-99). A catalogue of objects exhibited in the Archaeological Museum of Volos in a show dedicated to this subject (101-141) includes the following inscriptions: *SEG* XXIII 408 = *I.ThessEnipeus* VE 75 (111/112 no. 12; ph.; dr.); *SEG* XXXII 605 (125/126 no. 27; ph.; dr.); *SEG* XXXII 609 = *I.ThessEnipeus* VE 52 (112/113 no. 14; ph.); *SEG* LIII 550 (123/124 no. 25; dr.; ph.); *Gonnoi* 109 (108/109 no. 9; ph.; dr.); L.Robert, *Hellenica* VIII (1950) 39/40 no. 327 (126 no. 28; ph.; dr.). See also our lemmata nos. 547/548, 553, 557, 559/560, 565/566. On sport and contests in Thessaly, see also G.Mavridis et al., *Sport History Review* 35 (2004) 135-150; non vidimus; see J.-C.Decourt, B.Helly, *BE* (2005) no. 258.

547. Amphanai. Panathenaic amphora, 336/5 B.C. Many joining fragments of a Panathenaic amphora; on the obverse, Athena Promachos flanked by two columns supporting statues of Triptolemos and Nike, respectively; two inscriptions along the two columns; on the reverse, an inscription and four runners in a stadion race; found in the sanctuary of Apollo. V.Molicic, *AAA* 7 (1974) 70-75 (ph.); N.Eschbach, *Statuen auf panathenäischen Preisamphoren des 4. Jhs. v. Chr.* (Mainz 1986) 112-114 no. 67 (ph.); M.Bentz, *Panathenäische Preisamphoren* -- (cf. *SEG* XLVIII 76) 177 no. 4.090. Briefly presented by A.Batziou-Efstathiou, *Δημητριάς* (Athens 2001) 10 (ph.) and ead., in *Ἀγῶνες – στὴν ἀρχαία Θεσσαλία* (cf. our lemma no. 546) 140/141 no. 49 (ph.): 1) τῶν [Ἀ]θένεθεν ἄθ(λ)ον; 2) Πυ[θόδηλο]ς [eponymous archon]

548. Argithea Karditsas. Inscribed bronze gaiters, 3rd cent. B.C. A pair of bronze gaiters found in the east cemetery of Ellinika at Argithea Karditsas. Ed.pr. L.P.Chatziangelakis in *Ἀγῶνες -- στὴν ἀρχαία Θεσσαλία* (cf. our lemma no. 546) 133 no. 37 (ph.): 1) Λεύκρου; 2) Λε[ύκρου]

[The name is unattested (it cannot be checked on the ph.), Chaniotis.]

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549. Atrax. Proxeny decree, undated. *SEG* XLVII 671; LI 672. See now J.-C.Decourt, B.Helly, *BE* (2005) no. 277: 'le texte des deux fragments est présenté "en désordre", le début du texte (l. 1-3) se trouvant placé à la suite des l. 4 et suivantes (liste des privilèges et liste des tages). À partir des lettres ΝΑΙΟΙΕΔΩ et d'après le formulaire, il est possible de reconnaître un décret de proxenie d'une ville thessalienne pour un citoyen d'Atrax.' [Probably [---]ναῖοι ἔδω[σαν]; A.Tziafalias (*SEG* LI 672) considered 'Phalanna', Chaniotis.]

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550. Atrax. Dedication to Athena Agoraia, 5th cent. B.C. *SEG* XXVII 184. L.Darmezin - A.Tziaphalias, *art.cit.* (cf. our lemma no. 566) 65 note 32, defend the reading Πεῖθος in L. 4 (*SEG*) and reject the restoration Πει[σί]ας (G.Daux, *SEG* app.cr., *LGPN* III.B s.v. Πεισίας 5).

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551. Atrax. Grave epigram for the doctor Dikaios and his wife Philista, ca. 250-200 B.C. *SEG* XXXIV 497. A.Avagianou, *Epigraphica* 54 (2002) 229-232 (translation), presents a new critical edition and commentary. Her text differs in the following points from the text presented in *SEG*: LL. 1/2: ἀρίγνωl|τον (ἀρι[--]l|τον, *SEG*). LL. 5/6: ξυνὸν ἐπ' ἀμφοτέροις κτέαρ εἵσατο, ⟨γ⟩ᾶν l ἀσάλευτον ('Eukratides has consecrated a land of peace to pay honour to both his parents'; ξυνὸν ἐπ' ἀμφοτέροις κτέαρ εἵσατο l ἀσάλευτον, *SEG*). L. 14: ὡς θέμις ('as is the custom'; ὡς Θέμις, *SEG*). A. also comments on the use of the expressions κυδάλιμος and εὐσεβέων εἰς νᾶσον in epigrammatic poetry as well as on the epithet of Ἑρμῆς Ἐριούνιος, which characterizes Hermes as a chthonian deity who leads the dead to the Underworld (cf. *SEG* XLVII 757 on *I.ThessEnipeus* 69).

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552. Azoros. Dedication to Ennodia Ilias, ca. 330-300 B.C. Limestone base with molding Ed.pr. P.Chrysostomou in *Ὑπέρεια. Πρακτικὰ Γ' Διεθνοῦς Συνεδρίου Φεραί-Βελεστῖνο-Ρήγας* (Athens 2002) 209-213 (ph.). Cf. J.-C.Decourt, B.Helly, *BE* (2006) no. 237. The goddess derives her epithet from Ilion, probably a city by this name in Thessaly (Stephanos Byz., s.v.). This epithet is also attested for Athena in manumission records in Physkos in West Lokris (*SEG* XVI 354-361; 2nd cent. B.C.) and in Echinos in Thessaly (see our lemma no. 554 bis).

Βερενίκα, l Λαδάμας l Ἐννοδίαι l Ἰλιάδι

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553. Damasi. Dedication, 3rd cent. B.C. Right part of a marble stele with a relief representing a contest of ἀποβάτης; part of a quadriga, the charioteer, and the apobates are preserved; found at Damasi (between Chyretiai and Phalanna). H.Biesantz, *Die thessalischen Grabreliefs. Studien zur nord-griechischen Kunst* (Mainz 1965) 32 no. L56, 126/127 (ph.). Republished by Z.Dimou-Malakasioti in *Ἀγῶνες -- στὴν ἀρχαία Θεσσαλία* (cf. our lemma no. 546) 120/121 no. 22 (dr.; ph.): [--]νι ὀνέθεικα ἐν l [---]

ΟΝΕΘΗΚΑΕΙ, B.; ΝΙΟΝΕΘΗΚΑΕΝ, D.-M.; [read on the ph. and dr.; initio, e.g. [Ἀπόλλω]νι, Chaniotis].

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554. Demetrias. Epitaph, ca. 250 B.C. Fragment of a marble stele; painting representing a woman clad in himation and seated on a chair; at left a child stretching his right arm toward her and probably held by a male; inscription incised above; the letters are painted in black and red alternatingly; from Volos; in the Louvre since 1912. Mentioned by A.Rouveret, *Histoire et imaginaire de la peinture ancienne (Ve siècle av. J.-C. - Ier siècle ap. J.-C.* (Rome 1989) 203 (ph.). Ed.pr. ead., *Peintures grecques antiques – la collection hellénistique du musée du Louvre* (Paris 2004) 27/28 no. 2 (color ph.): [----] l Μουσαίου

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554 bis. Echinos. Building inscription of the temple of Athena Ilias, undated (Hellenistic?). Marble plaque seen by P.Lazaridis in a private house at Achinos. Ed.pr. P.Lazaridis, *AD* 16 B (1960) [1962] 162 (text in majuscules); J. and L.Robert, *BE* (1964) no. 220. Mentioned by P.Chrysostomou, *art.cit.* (cf. our lemma no. 552) 212. We present the text [the names have not been included in *LGPN* III.B, Chaniotis]; for Athena Ilias see our lemma no. 552.

Ἐχιναίων ἁ
πόλις τὸν
ναὸν Ἀθά-
ναι Ἰλιάδι, τα-
μιεύοντος
Λαγέτα
τοῦ Λύ-
σωνος

---

555. Euhydrion. Funerary epigram for Zoe, 2nd/3rd cent. A.D. *SEG* XLV 641. A.Chaniotis, in A.Hornug - C.Jäkel - W.Schubert (edd.), *Studia Humanitatis ac Litterarum Trifolio Heidelbergensi dedicata. Festschrift für Eckkard Christmann, Wilfried Edelmeier und Rudolf Kettemann* (Frankfurt 2004) 39-43, presents a critical edition with detailed commentary (German translation) [same text as in *SEG* XLV, where the attribution to Pharsalos needs to be corrected; Κρήνη Φαρσάλων is Euhydrion (see *LGPN* III.A, p. 176). In L. 18 φωτὶ λιπούσης must be a scribal error for φῶ(ς) λιπούσης, Chaniotis]. C. comments on the strategies applied by the poet in order to express the pain for the untimely death of Zoe, who died while she was giving birth to a stillborn child: exploitation of the names of the deceased woman (κάτθανε γὰρ Ζώη; 'Zoe/life has died') and her mourning father (Πηνειὸς δὲ πατήρ χεύων δάκρ<υ>; Peneios, the father and the homonymous river, pours tears); parechesis of pi (LL. 5-8: λείψαισα γονεῦσι δάκρυα l καὶ πάπποις τὰ ὅμοια, οὕl|περ γαίης λίπε πένθη; L. 13: Πηνειὸς δὲ πατήρ); rhythmical

repetitions that reproduce the oral lament (e.g., LL. 5/6: **λείψασα** δάκρυα; L. 8: **λίπε** πένθη; L. 12: **λίπεν** φάος; L. 18: φῶ(ς) **λιπούσης**; cf. L. 19: **λύπη**). The lack of any consolation is remarkable: the parents do not live their life but just tolerate it (LL. 19/20: καρ|τέρεον βίοτον), since with the death of their only child they have also lost every hope for a continuation of the family [on this theme cf. *IG* XII.6.873: πᾶς γὰρ ἐμοῦ φθιμένης χῆρος δόμος· οὔτε γὰρ αὐτὴ λείπομαι, οὔτ' ἔλιπον βλαστὸν ἀποιχομένη, Chaniotis]. Interestingly, the only persons named in the poem are those whose names could be used for puns (Zoe and Peneios); C. collects further examples for this practice in funerary epigrams (e.g., *I.Stratonikeia* 1202: θρέψας μοι Κάρπος ... *πάντα* ὀλέσας καρπὸν τῶν ἐπ' ἐμο[ὶ] καμάτων; *I.Erythrai* 309: Ἀλύ[π]ητος ψευδώ[νυμον]).

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556. Hypata. Honorary inscription for Lykos, early 2nd cent. A.D. Marble base seen by A.Kontogiannis and M.-E.Zachou-Kontogianni in a private house in modern Ὑπάτη in 1988. Mentioned by C.Theodoridis, *Photii Patriarcae Lexicon* II (Berlin-New York 1998) s.v. Καραιός. Ed.pr. M.-E.Zachou-Kontogianni, *Archaiognosia* 12 (2003/2004) 265-275 (ph.). Cf. M.Sève, *An.Ép.* (2004) [2007] 1316 (French translation).

Ἀμφικτυόνων δόγμ[ατι]
Σεβαστήων Θεσσαλ[ῶν]
οἱ σύνεδροι καὶ πατρὶς Ὑπά[τα]
Λύκον Ἑρμολάου Σεβαστῆον
ἱερέα ἑπταετηρικὸν δὶς τῶν
Σεβαστῶν καὶ Διὸς Καραιο[ῦ]
γενόμενον καὶ ἱερέα τῶν
Σεβαστῶν καὶ Διὸς Σωτῆ-
ρος καὶ Ἀθηνᾶς δίς, vacat
στρατηγήσαντα καὶ πολει-
τευσάμενον ἄριστα [τὸ δι]-
ηνεκές, συνηγορήσα[ν]τα
καὶ πρεσβεύσαντα, τῆς πε-
ρὶ πάντα ἀρετῆς [καὶ] χ[ρηστό]-
τητος ἕνεκεν Διὶ [Καραιῷ?]
[χορ]ηγήσαντος τὰ δα[πανήματα]
[ἐκ] τῶν ἰδίων Ἀπολλο[δώρου?]
[τοῦ] υἱοῦ αὐτοῦ vacat

No indent in LL. 4 and 10 ‖ 2. the attribute Σεβαστῆος was awarded by Augustus to Thessalian cities to compensate them for the loss of votes in the council of the Delphic amphiktyony (cf. *IG* IX.2.41, 80, 573, 1296; *SEG* III 466), ed.pr. ‖ 4. Lykos, son of Hermolaos, is otherwise unknown, but the name is ttested in Thessaly for another two federal generals (*IG* IX.2.1295 III and 546); Hermolaos may be a man from Hypata mentioned in *IG* IX.2.11 (Flavian period); this would place the federal generalship of Lykos in the early 2nd cent. A.D., ed.pr. ‖ [5-7. the ed.pr. regards the office of the heptaeteric priest of the Sebastoi and the priesthood of Zeus Karaios as two different offices (p. 272); however, the formulation ἱερέα ἑπταετηρικὸν δὶς ... γενόμενον suggests a single priesthood and an association of the Imperial cult with that of Zeus. The priesthood of the imperial cult may have experienced changes in the course of the 2nd cent. A.D., as the different designations of the office suggest (*IG* IX.2.34: ἱερεὺς τῶν Σεβαστῶν; 44: ἀρχιερεὺς καὶ ἀγωνοθέτης τῶν Σεβαστῶν θεῶν ἐπὶ τοῖς δύο στεφάνοις; 92: ἱερεὺς καὶ ἀγωνοθέτης τῶν Σεβαστῶν, Chaniotis] ‖ 5. ἑπταετηρικός refers to the heptaeteric contest in honor of the emperors, ed.pr. ‖ 6. this is the first epigraphic attestation of Ζεὺς Καραιός in Thessaly (cf. Hesychios s.v. Καραιός; Photios, *Lexicon* s.v. Καραιός); the epithet is attested in Athens (*IG* II² 2360), Boiotia (*EB* pp. 104-106), and Akarnania (*IG* IX².1.434; *SEG* I 213), ed.pr. ‖ 17. for Apollodoros see *IG* IX.2.43 = *SEG* III 469, ed.pr.

557. Iolkos. Panathenaic amphora, early 5th cent. B.C. Many joining fragments of a Panathenaic amphora; Athena Promachos and an inscription on the obverse, a charioteer on the reverse; found in the cemetery. Ed.pr. Z.Malakasioti - A.Efstathiou in *Μνημεία της Μαγνησίας* (Volos 2002) 145 (ph.); non vidimus. Briefly presented by A.Batziou-Efstathiou in *Ἀγῶνες -- στὴν ἀρχαία Θεσσαλία* (cf. our lemma no. 546) 139 no. 48 (ph.): τõν Ἀθένεθε[ν ἄθλον]

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558. Itonos. Honorary inscription for M.Ulpius Leuros Eubiotos, early 3rd cent. (or late 2nd cent.) A.D. *SEG* XXXVII 492. Republished by M.-E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 556) 270/271, who identifies Eubiotos as the Athenian eponymous archon in the early 3rd cent. A.D. (*IG* II² 3695-3703). S.Follet, *An.Ép.* (2004) [2007] 1317, points out that the inscription antedates the *Constitutio Antoniniana* and prefers to identify Eubiotos as homonymous archon of the Panhellenes in the mid-2nd cent. A.D.: ❦ Τὸ Κοινὸν τῶν Θεσσαλῶν, ❦ | ψηφισαμένων τῶν συνέδρων, | M. vac. Οὔλπιον vac. M. Οὐλπίου Λεύρου υἱὸν | Λεῦρον ❦ Εὐβίοτον ❦ ἀρετῆς ἕνεκεν, ‖ ❦ ἐπιμεληθέντος Θεοδώρου τοῦ Λεοντολύκ[ου]

The ivy leaves and the vacats in L. 3 were not recorded in *SEG* ‖ 4. initio, Λεῦρον is added by Z.-K. ‖ 5. in fine, Λεοντ(ί)σκου κ[---], *SEG*; Theodoros, son of Leontolykos, is a man from Larisa mentioned in *IG* IX.2.624 (ph.), Z.-K.

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559. Larisa. List of victors at the Eleutheria, 2nd cent. B.C. Fragment of a marble stele; unpublished. Presented by A.Tziafalias, in *Ἀγῶνες -- στὴν ἀρχαία Θεσσαλία* (cf. our lemma no. 546) 124/125 no. 26 (dr.; ph.; no text), who identifies the contest as the Ἐλευθέρια and briefly comments on the disciplines. [We read the text from the ph. and T.'s dr., Chaniotis.]

[------------------------]
Δημητρ[ι]ο[----------------]
κήρυ[κας· vacat]
Παρμενείδης Σ[----------]
ταυροθηρία[ι· vacat]
Δημόφιλος v Θεο[---------]
ἀφιππολα[μπάδι·]
Φρύνιχος v Δ[-------------]
προσδρο[μῆι -----]
Λυκῖνος vv Π[------------]
προσδρ[ομῆι -----]
[....]ΔΟΡΟΣ v [------------]

[8 and 10. There are three categories of προσδρομή: ἱππέων, πεζῶν, συνωρίδι; cf. *IG* IX.2.531 LL. 13-17, Chaniotis.]

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560. Larisa. List of victors at the Eleutheria, ca. 80-70 B.C. Left part of a marble stele, broken on top and bottom; found in the area of Larisa; unpublished. Presented by A.Tziafalias, in *Ἀγῶνες -- στὴν ἀρχαία Θεσσαλία* (cf. our lemma no. 546) 122/123 no. 24 (dr.; ph.; no text), who identifies the contest as the Ἐλευθέρια and summarizes the content of the text.

[--]
[------------------]έους [..]Ε[--------------------------]
ἄνδρας παγκ[ράτιον]
[Ν]ικοκλῆς Νικοκλέους Κλειτ[όριος]
ὁπλίτην
Νικοκλῆς Νικάτα Λακεδαιμόν[ιος]
συνωρίδι πωλι[κῆ]
[Φ]ιλοκράτης Ἀντιγόνου Θεσσαλὸς ἀπὸ [Λαρίσης]
κέλητι πωλικῶι
[Τι]μασίθεος Ἑρμίου τοῦ Ὁμήρου Θεσσαλὸς ἀπὸ Λαρίση[ς]
συνωρίδι τελείαι
[--------]χης Παυσανίου Θεσσαλὸς ἀπὸ Λαρίσης
κέλητι τελείωι
[Κλέ]αρχος Ἀρνία Θεσσαλὸς ἀπὸ Λαρίσης τῆς Πε[λασγίδος]
ἅρματι πωλικῶι
[Ἀλκί]τας Λαττάμου Θεσσαλὸς ἀπὸ Κιερίου
ἅρματι τελείωι
[Ἠπι]όνη Πολυξένου Θεσσαλὴ ἀπὸ Λαρίσης τῆς [----------]
vacat

[We present and restore the text on the basis of T.'s dr. and ph., Chaniotis] || T. observes that the winners are also attested in other agonistic inscriptions of Larisa (*IG* IX.2.529 and 534; *RPh* 27 [1911] 125 {hence, all these persons are in *LPGN* || 3. *LGPN* III.A s.v. Νικοκλῆς 6 || 5. *LGPN* III.A s.v. Νικοκλῆς 22 || 9. *LGPN* III.B s.v. Τιμασίθεος 26 || 11. *LGPN* III.B s.v. Παυσανίας 53 || 13. cf. *LGPN* III.B s.v. Κλέαρχος 19-21 || 15. *LGPN* III.B s.v. Ἀλκίτας || 17. *LGPN* III.B s.v. Ἠπιόνη, Chaniotis]; T. identified Epione as the winner and remarked that she was the owner of the horses that won the race of ἅρμα πωλικόν [correct: ἅρμα τέλειον], Chaniotis].

561. Larisa. Dedication to Ennodia Strogika Patroa, ca. 425-400 B.C. *SEG* XLIX 622. Republished by P.Chrysostomou, *art.cit.* (cf. our lemma no. 552) 203-209 (ph.), with an improved text [the text is not from Pherai, as stated in *BE* (2006) no. 236].

Ἐννοδίᾳ : Στρογικᾷ | Παττρόᾳ : ὀνέθεκε | Κ̣ρ̣ατέϝας : Μαλάναιος

1. The epithet Κόριλλος (cf. *SEG* XXXVIII, 450, *SEG* XLVIII 656) resembles in meaning the epithet Στρογικά, C. || 2. ὀνέθεικε, *SEG* || 3. Κρατίδας, *SEG*; (Κ)ρατέϝας, C.; [Κ̣ρ̣ατέϝας, on the ph., Sverkos].

562. Larisa. Grave epigram for Theotimos, 457 B.C. (or shortly after). *SEG* XXXIV 560; *CEG* 637. Republished by B.Helly, *ZPE* 148 (2004) 15-28 (ph.; French translation), with detailed commentary on the language (a mixture of Thessalian and Ionian-Attic forms), the poetic parallels, and the historical context (the battle at Tanagra in 457 B.C. and the efforts of the Thessalians to erase the memory of their betrayal toward their Athenian allies during this

battle). We present H.'s text, which is based on the assumption that the lines of the text (arranged vertically on the stone) should be read from right to left, with a hexameter followed by a pentameter, whereas earlier editions (except for *CEG*) presented the lines in an inverse sequence, i.e., as they appear when one places the stele horizontally on the ground.

Οὔ τι καταισχύ'νας πόλεος κλέος ἐνθάδε κεῖαι
Ἄτραγος εὐρυχόρο ' Θεσσαλία ' στέφανον
τεύχον, ὃ Θεότιμε, Μενύλλου παῖ, σὺν ἀρίστο(ι)ς
ἀνδρ(ά)σιν Ἑλλένον ἐν Ταναγρας πεδίοι

We do not list all the small differences between H.'s text and earlier editions; 'en rien tu n'as pu faire honte à la gloire de ta cité pour reposer ici, (la gloire) d'Atrax aux vastes étendus, en te faisant pour la Thessalie artisan d'une couronne (de gloire), ô Théotimos, fils de Ményllos, aux côtés des plus valeureux des Grecs dans la plaine de Tanagra', H. || 1-2. the sign ' is not an iota, as assumed by earlier editors, but 'une notation destinée à renseigner sur le métrique', indicating a long vowel; the verse is inspired by *Od.* 24.507/508 and 512; cf. *Il.* 6.208/209 and *IG* IX.2.466 L. 3 (*GV* 425), H. || 2. Θεσσαλίαστέφανον = Θεσσαλίας στέφανον, *CEG*; the absence of the iota adscriptum is attested in Thessaly (e.g., *IG* IX.2.257 L. 6: ταγᾶ), H. || 3. τευχόν, earlier editions; ΑΡΙΣΤΟΣ, lapis || 4. ΑΝΔΡΣΙΝ, lapis.

563/564. Larisa. Jewish epitaphs, Roman Imperial period. Jewish epitaphs found in Larisa. N.Giannopoulos, *Ἐπετηρὶς Ἑταιρείας Βυζαντινῶν Σπουδῶν* 7 (1930) 256. Republished in *IJO* I.

563: Giannopoulos 256 no. 7; *IJO* I 114/115 no. Ach4. **Epitaphs of Maximos, Eukrata, Maximos, and Gynaika.** Marble column broken at the top and at the right side up to the middle; allegedly from Larisa. Three epitaphs (LL. 1-3, 4/5, and 5-8), perhaps of members of the same family, were inscribed on the same column (*IJO*).

Μάξιμος
Μαξίμου λαῷ
χαίριν·
Εὐκράτα Εὐκ-
ράτος· Μάξι-
μος, γυνὴ αὐτοῦ
Γυναῖκα τῷ λα-
ῷ vvv χαίριν

[We correct the mistakes in accents (LL. 4/5: Εὔκρατος; LL. 5/6: Μαξίμος), Chaniotis] || The formula (τῷ) λαῷ χαίρειν (LL. 2/3 and 7/8) is found in other Jewish epitaphs from Larisa (*IJO* I nos. Ach2-4, 8, 14, and our lemma no. 564), *IJO* || 2. <τῷ> λαῷ, G. || 7. the name Γυναῖκα is unattested, *IJO*.

564: Giannopoulos 256 no. 5; *IJO* I 123/124 no. Ach11. **Epitaph of Menandros.** Pedimental stele: Μένανδρος | λαῷ χαί|ριν

565. Larisa. Inscribed Attic cup with kalos inscription, ca. 520-510 B.C. *SEG* XXXIV 53. See now A.Doulgeri-Intzesiloglou, in *Ἀγῶνες -- στὴν ἀρχαία Θεσσαλία* (cf. our lemma no. 546) 134 no. 39 (ph.).

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565 bis. Mopseion. Decree concerning the asylia of Kos, 242 B.C. For a decree possibly from Mopseion see our lemma no. 782.

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566. Pelinna. List of athletic victories, ca. 190-170 B.C. Upper part of a marble stele, damaged on top; found near at Palaiogradiki, 3 km northeast of the citadel in Petroporo Trikalon; unpublished. Briefly presented by A.Tziafalias, in *Ἀγῶνες -- στὴν ἀρχαία Θεσσαλία* (cf. our lemma no. 546) 121/122 no. 23 (dr.; ph.). Edd.pr. L.Darmezin - A.Tziaphalias, *AncW* 36.1 (2005) 54-67 (ph.; French translation). The inscription lists gymnasiarchoi and the winners in τριστάδιος. There were two gymnasiarchoi per year, probably one per semester. Τριστάδιος, i.e., δρόμος, a hitherto unattested discipline, was a race of three stadia (ca. 540 m). The winner of the race often served as gymnasiarchos in the following year or later (Chaironides: LL. 3 and 6-8; Ainippos: LL. 12-14; Krateros: LL. 24/25 and 31; Petraios: LL. 9 and 20; Philolaos: LL. 15 and 25/26); the two gymnasiarchoi who won the race in the year in which they were in office (LL. 16-19 and 25-28), must have won their victory in the semester before they assumed office. In two years (LL. 19-22 and 33-35) the contest did not take place (edd.pr.).

Using J.Ouhlen's new readings and date of the Delphic list of theorodokoi (A.Plassart, *BCH* 45 [1921] 1-85; *SEG* XXVI 624; LI 600*) in his unpublished dissertation, the edd.pr. observe the following prosopographical connections: 1) The theorodokos of Φάκιον, Ἀφαρεὺς Μεγαλοκλέους (Col. III L. 25; ca. 220-210 B.C., according to Ouhlen), must be the father of Μεγαλοκλῆς Ἀφαρέως (LL. 28/29). Either Megalokles or his son migrated from Phakion to Pelinna, or Pelinna absorbed Phakion through synoikismos (cf. the incorporation of Θαμίαι and Ὀνθύριον in Metropolis: *SEG* XXXVII 494 [= XLIII 290] and *SEG* LI 724). The location of Phakion is not known, but this correlation suggests that it was in the vicinity of Pelinna. 2) The theorodokos of Pelinna ([ἐν Πελ]ινναίωι, Ouhlen; ([ἐν ...]ενναίωι, Plassart) Γενναῖος Ἱπποκ[λέους] (Col. V L. 18; Ἱπποκ[ράτους], Plassart; ca. 160-140 B.C., according to Ouhlen;) is the son of Ἱπποκλέας Γενναίου (LL. 20/21) [the genitive Ἱπποκλέους (not Ἱπποκλέα) suggests a nominative Ἱπποκλῆς, Chaniotis]. 3) The name of the second theorodokos can now be restored as [Ῥα]χίας Χαιρωνίδου (Col. V L. 19; [Ἀρ]χίας, Ouhlen); he is the son of Χαιρωνίδης Ῥαχίου (LL. 3 and 6-8). The edd.pr. discuss in detail the personal names, which include an unattested name (L. 33: Ὀρφίνας, Ὀρφίνης, or Ὄρφινος?; perhaps related to Orpheus), an unattested variant of Δάτυος (Δατίυος), several rare names (Αἴνιππος, Ἀντίκυρος/Ἀντικύρας, Ἀφαρεύς, Κολοσσίας, Ὀρείας, Ῥαχίας, Χαιρωνίδης), two names uncommon in Thessaly (Πεισίας, Πεισίδημος), and two typical Thessalian names (Πετραῖος, Ὑβρισστάδας; cf. Ὑβρίστας/Ὑβρέστας). Several individuals in this list seem to be brothers: Hippias, Kolossias, and Rhachias, sons of Peisias (LL. 10, 17, 19, and 37); Chaironides and Petraios, sons of Rhachias

(LL. 3, 6-9, and 20); Ainippos and Kleinippos, sons of Onasos (LL. 13 and 23/24), and Sopatros and Thersias, sons of Lykos (LL. 23 and 34).

[--]
[ca. 6-7] τοῦ Λύκο̣υ̣ [------- ca. 17 -----------]
[τοῦ Μν]ασικράτους τὸ[ν τριστάδιον ἐν]-
[ίκα] Χαιρωνίδης Ῥαχίου· vvvv γυ̣μ̣[νασιαρ]-
[χο]ύντων Ἀμύντου τοῦ Ἐπινίκου, Στ̣[ρά]-
[τ]ωνος τοῦ Δατιύου, τὸν τριστάδιον ἐνίκα
[Χ]αιρωνίδης Ῥαχίου· vacat
[γ]υμνασιαρχούντων Χαιρωνίδου τοῦ
[Ῥ]αχίου, Θεοδώρου τοῦ Καλλικλέους, τὸν
τριστάδιον ἐνίκα Πετραῖος Ῥαχίου· vacat
γυμνασιαρχούντων Ἱππίου τοῦ Πεισίου,
Ἀρχιδήμου τοῦ Πεισιδήμου, τὸν τριστ[ά]-
διον ἐνίκα Αἴνιππος Ὀνάσου· vacat
γυμνασιαρχούντων Αἰνίππου τοῦ
Ὀνάσου, Ἀφθονήτου τοῦ Ἀντικύρου, τὸν τ-
ριστάδιον ἐνίκα Φιλόλαος Στρατίου·
γυμνασιαρχούντων Ὑβρισστά-
δου τοῦ Ἀντιμάχου, Κολοσσίου το-
ῦ Πεισίου, τὸν τρισστάδιον ἐνίκα
Κολοσσίας Πεισίου· γυμνασιαρ-
χούντων Πετραίου τοῦ Ῥαχίου, Ἱπποκλέ-
ους τοῦ Γενναίου vacat
vacat γυμνασιαρ-
χούντων Σωπάτρου τοῦ Λύκου, Κλεινίππου
τοῦ Ὀνάσου, τὸν τρισστάδιον ἐνίκα Κράτει-
ρος Ὀρείου· γυμνασιαρχούντων Φιλολάου τοῦ
Στρατίου, Καλλικλέους τοῦ Σωκράτους,
τὸν τρισστάδιον [ἐνί]κα Καλλικλῆς Σωκρά-
του· γυμνασιαρχούντων Μεγαλοκλέους τοῦ Ἀ-
φαρέως, Φιλολάου τοῦ Εὐπολέμου, vacat
[τ]ὸν τριστάδιον ἐνίκα Ἀρχεκράτης Ἀρχεστρά-
του· γυμνασιαρχούντων Κρατέρου τοῦ Ὀρείου,
Θήρωνος τοῦ Μελανίππου, τὸν τριστάδιον
ἐνίκα Ἄττας Ὀρφίνου· γυμνασιαρχούντων
Θερσίου τοῦ Λύκου, Ἀρχαγάθ[ου τοῦ] Ἀνταγό[ρου],
τὸν τριστάδιον ἐνίκα vacat
γυμνασιαρχούντων Νικα[ca. 5-7] το[ῦ ca. 3 -άν]-
δρου, Ῥαχίου τοῦ Πει[σ]ί[ου? ---------------]
[--]

The list was inscribed gradually by different masons, a new entry being inscribed every year; LL. 1-6, 7-9, and 19-25 were certainly written by a different mason each, edd.pr. || 23-24. for Κλείνιππος Ὀνάσου cf. Κλείνιππος Ὀνάσειες in the epitaph *SEG* XLIII 299 (late 3rd/early 2nd cent. B.C.; the same person or more probably the gymnasiarch's grandfather), edd.pr.

567. Phthiotic Thebes. Jewish epitaph of Paregorios and Eutychia, 3rd cent. A.D. (or later). Gray stone stele. A.Dina in *Διεθνὲς Συνέδριο γιὰ τὴν ἀρχαία Θεσσαλία στὴ μνήμη Δ.Ρ.Θεοχάρη* (Athens 1992) 453. Republished in *IJO* I 136/137 no. Ach21.

menorah | κυμητήριο|ν Παριγορίω | [...]μου καὶ Εὐ̓τυχία[ς —||—]

1-2. κυμητήριον Παριγορίω = κοιμητήριον Παρηγορίου {for the use of this name in Late Antiquity, see A.Chaniotis, *SCI* 21 (2002) 234/235] || 3-4. per errorem, Εὐ̓τυχία [—], *IJO*.

568. Thetideion. Dedication, undated. M.-E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 556) 271 note 30, mentions an unpublished dedication (now in the Museum of Larisa), giving the name of the dedicant: Σωσίχα Ἑρμολάου

568 bis. Unknown provenance. Dedication to Ennodia, ca. 350 B.C. *SEG* LI 739. Concerning the name ΚΟΡΟΥΤΑΡΡΑ, regarded as an epithet of Enodia, J.-C.Decourt, B.Helly, *BE* (2006) no. 235, suspect that it derives from a nomen agentis with the ending -ταρρα (-τειρα < -τερυια); cf. the epithet of Athena λαγείταρρα.

KEPHALLENIA

569. Kephallenia. Inscriptions. K.Randsborg et al., *Kephallénia, Archaeology and History. The Ancient Greek Cities* (*Acta Archaeologica Suppl.* IV; Copenhagen 2002), present the results of surveys carried out in Kephallenia. There is a brief reference to the epigraphic material from this island (II 48/49, 312-314). Several inscriptions are mentioned in the catalogue of sites: *IG* IX^2.4.1497 (I 8; ph.) and 1509/1510 (I 21, II 313/314; ph.) [cf. *SEG* LI 664 on 202]. On I 18 (ph.) and II 314, an epitaph from Pronnoi is mentioned [unpublished?; remains of two lines, hard to read, Chaniotis].

570. Pronnoi. Lamp signature, 2nd/3rd cent. A.D. Clay mouldmade lamp found at Pronnoi (Skala); a representation on top [a man under a tree; a hunter?, Chaniotis], a signature on the base. Edd.pr. K.Randsborg et al., *Kephallénia* -- (cf. our lemma no. 569) I 6 site 8 no. 14 (dr. on 122; no text): Πωσφό|ρου

571. Same. Loomweight, 2nd/3rd cent. A.D. Pyramidal loomweight found at Same; a graffito on the side. Edd.pr. K.Randsborg et al., *Kephallénia* -- (cf. our lemma no. 569) I 51 site 283:26 no. 21 (dr. on 124; no text): Τ

KORKYRA

572. Korkyra. Contract of a loan between two women, ca. 200-150 B.C. *SEG* LIII 503. R.Parker makes (per ep.) the following suggestion. The inscribed text of LL. 6-9 (ἐπεὶ δέ κα λύε|σθαι χρὴ Μυρτὶς μηνὸς | Ἀπελλαίου ἀποδόμεν | τὠργύριον) 'comporte manifestement des erreurs de gravure', as L.Dubois, *BE* (2006) no. 230, has noted. But his tentative proposal ἐπειδέ κα ⟨λῆ⟩ λύεσθαι ἡ Μυρτίς, χρὴ μηνὸς Ἀπελλαίου ἀποδόμεν τὠργύριον involves the addition of ⟨λῆ⟩ and the transposition of χρή, and still leaves an unidiomatic article with Μυρτίς. An easier answer is ἐπεὶ δέ κα λύεσθαι χρή⟨ζ⟩η Μυρτίς, μηνὸς Ἀπελλαίου ἀποδόμεν τὠργύριον.

573. Korkyra. Grave epigram for Basileides of Bithynia, 2nd cent. A.D. *IG* IX^2.4.1011 (*IG* IX.1.884; Kaibel, *EG* 186; *GV* 1334). In a study of inscriptions that had attracted the interest of early antiquarians (cf. our lemma no. 718), S.Struffolino, *Acme* 57 (2004) 259-264 (ph.), reprints this epigram, gives an account of how it was acquired by Scipione Maffei for his collection in Verona, and discusses its content.

EPEIROS

574. Epeiros. History. P.Cabanes, in *Alessandro il Molosso e i "Condotieri" in Magna Grecia. Atti del Quarantatressimo Convegno di Studi sulla Magna Grecia. Taranto-Cosenza 26-30 settembre 2003* (Taranto 2004) 11-52, attempts a reconstruction of state formation in Epeiros in the 4th cent. B.C., discussing the development of the institutions of the Molossoi (king, προστάτας, γραμματεύς, γραμματιστάς, δαμιοργοί, συνάρχοντες, ἱερομνάμονες), the relations of the Molossoi with the Chaones and the Thesprotoi, and the development of the Epeirotan state. C. argues that the terms δαμιοργοί, συνάρχοντες, and ἱερομνάμονες designate, in different phases of the development of the Molossian state, the representatives of its various ἔθνη in the council, which perhaps consisted of the prostatai of the members (cf. *SEG* XV 384; XXIII 471; *SGDI* 1346, 1351, 1367). The different number of these

representatives (9, 10, and 15) reflects changes in the Molossian territory and its expansion at the expense of the Thesprotoi (25-29). For the development of political geography in Epeiros, C. discusses in some detail the lists of theorodokoi from Epidauros (*IG* IV^2.1.95 LL. 23-32; 29/30) and Argos (*SEG* XXIII 189; 32). According to C.'s reconstruction, in a first phase the term Μολοσσοὶ καὶ σύμμαχοι (*IG* IX^2.4.1750) designated a political union of the Molossians, the Thesprotoi, the Eleioi, Kassope, Poionos, and perhaps Artichia (cf. *IG* IV^2.1.95 LL. 23-32; *SGDI* 1351). In a second phase, under King Neoptolemos (ca. 317-297 B.C.) the union of the kingdom of the Aiakidai and the Chaones was designated as σύμμαχοι τῶν Ἀπειρωτᾶν (*SGDI* 1336; cf. *SEG* XXIII 189: Ἄπειρος). This alliance was soon transformed into the Epeirotan Koinon. In addition to the aforementioned inscriptions, C. also adduces the following texts: *SEG* XV 397; XXVI 717; *SGDI* 1334/1335, 1344, and 1346. In an appendix, he reprints the following inscriptions (French translation): *IG* IV^2.1.95 LL. 23-32 (no. 4); *IG* IX^2.1.1750 (no. 6); *SEG* XV 384 (no. 1); XXIII 189 (no. 5), 471 (no. 2); *SGDI* 1336 (no. 8), 1351 (no. 7). For three relevant inscriptions that have never been presented in *SEG*, see our lemmata nos. 575-577.

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574 bis. Dodona. History. See our lemma no. 605.

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575. Dodona. Manumission record, 4th cent. B.C. Bronze tablet with letters of incised dots. D.Evangelidis, *Ἠπειρωτικὰ Χρονικά* 10 (1935) 247/248 no. 2 (ph.); J. and L.Robert, *BE* (1939) no. 153(2); P.Cabanes, *L'Épire* -- 586 no. 70. The text has never been included in *SEG*: Θεοί· τύχαν ἀγαθάν· Βοΐσκος Λε|υκίαν ἀφῆκε ἐλεύθερον αὐ|τὸν καὶ γενεὰν καὶ γένο|ς ἐκ γενεᾶς· μάρτυρες· | Στράτων Ὀρραΐτας, || Ἐρχέλαος Δωδωναῖος, | Γύρας Ἀργεῖος

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576. Dodona. Grant of proxeny of the Molossoi to Lagetas of Pherai, late 4th cent. B.C. (before 330 B.C.?). Bronze tablet with letters of incised dots. D.Evangelidis, *Ἠπειρωτικὰ Χρονικά* 10 (1935) 245-247 no. 1; J. and L.Robert, *BE* (1939) no. 153(1); N.G.L.Hammond, *Epirus* (Oxford 1967) 564; P.Cabanes, *L'Épire* -- 539/540 no. 3. P.Cabanes, *art.cit.* (cf. our lemma no. 574) 23 and 49 no. 3 (French translation), reprints this text and discusses it as evidence for the development of the Molossian state. The text has never been included in *SEG*.

Θεός· Λαγέται Λαγέτα Θεσσαλῶι Φε-
ραίωι Μολοσσοὶ ἔδωκαν εὐεργέται ἐόν-
τι καὶ αὐτῶι καὶ ἐκγόνοις προξενίαν, πολι-
τείαν, ἔνκτασιν, ἀτέλειαν καὶ ἐντέλει-
αν καὶ ἀσυλίαν καὶ ἀσφάλειαν καὶ αὐ-
τοῖς καὶ χρήμασι[ν] πολέμου καὶ εἰράνα-
ς, προστατέοντ[ο]ς Λυσανία Ὄμφαλος, γρα-
μματιστᾶ [Δο]κίμου Ὄμφαλος, ἱερομνα-
μονευ[ό]ντων [.....]ρι[. Ὀμφα]λος, Φιλίππου

Γενοα[ίο]υ, [- - - - -] Ὀνοπέρνου, Σί-
μου Λ[- - - - - - - Ἀ]ρκτᾶνος, Ἀνα-
ξάν[δρου - - - - -], Λύκκα Ὀραΐ-
τα, Λε[- - - - - - - - - Μ]ενεδάμου
Πείαλ[ος - - - - -]του Ἀλεξά-
νδρου

12-13. Λυκκαόρτα ι Ταλε[ᾶνος], *L'Épire*; corrected by P.Cabanes - J.Andréou, *BCH* 109 (1985) 522.

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577. Dodona. Account (list of soldiers, recipients of grain?), late 3rd/early 2nd cent. B.C. Lead tablet inscribed on both sides (A/B); found in Dodona (unknown date and context). A.I.Antoniou, *Δωδώνη. Συμβολὴ Ἠπειρωτῶν στὴν ἀνοικοδόμηση κτισμάτων τοῦ ἱεροῦ τῆς Δωδώνης μετὰ τὸ 219 π.Χ.* (Athens 1991); cf. P.Cabanes, *BE* (1990) no. 427 and (1991) no. 366 [*SEG* never presented Antoniou's transcription because of the obviously implausible readings, Chaniotis]. After inspection of the tablet under a microscope, É.Lhôte, in *L'Illyrie* IV 113-131, presents a revised text (dr.) with thorough commentary. The letterforms (119-121) suggest a date in the late 3rd/early 2nd cent. B.C. (sometime earlier than ca. 170 B.C.).

As L. infers from the verb μετρίομαι (Col. III L. 2; cf. *IG* XII.6.172 A 54, 60-63 and 69-71), this document is an account concerning the distribution of grain to soldiers. Παλτοφόρας (plural *παλτοφόραι*; from *παλτόν*, javelin) was hitherto unattested, but πελτοφόρας is attested in Boiotia (*IG* VII 210). According to L.'s tentative interpretation of the numerical signs (see below), a total of 12,000 measures of grain were distributed to 137 soldiers serving in the Epeirotan federal army. Ca. 88 measures of grain per soldier would have covered a soldier's need for approximately three months. L. assumes that each soldier received 10 choinikes of grain (Col. II L. 2: δέκα sc. μέτρα) every two days. Officers must have received larger amounts of grain; next to their names one finds the signs Ψ and T (Col. I).

L. plausibly assumes that the text uses an acrophonic numerical system: Δ = δ(έκα); Π = π(έντε); H = h(εκατόν); Π with an oblique line = π(εντήκοντα); Ψ (the epichoric form of X) = χ(ίλιοι). Every fifth Δ in a sequence of deltas is marked with a Π hanging above it (we represent it with a 𐅄), thus indicating that the number 50 has been reached, and then the counting starts again with a Δ. Similarly, each tenth Δ in a sequence of deltas is marked with a H hanging above it (we represent it as H̲Δ̲), to indicate that the number 100 has been reached. In the same manner, the 'crosses' (X) in Cols. I (L. 41), II, and VII indicate that the number 1,000 has been reached. Based on a calculation of the sums indicated in the text, L. assumes that the sign T stands for 100, although no plausible explanation for this usage can be offered; perhaps this sign is a form of a reverse Γ, which in Karystos (*IG* XII.9.7) indicated a sum of 100 drachmas. In this text, the form of Γ resembles that of T. The sign N (Col. III LL. 41/42) cannot be explained.

L. discusses in detail the rich onomastic material (102 names), which includes many new names: Ἀγχείας, Ἀδύμμας (cf. Ἄδυμος), Ἄμβρυς (cf. Ἀμβρύων), Ἀργίας, Ἄργιφος, Ἀρίκκας, Γαλιόψας, Γαλίστας, Γάλιφρος, Δαφίστας, Ἔχμων, Κάμμυς, Λαόμμας, Μέδιος, Μοδίκκας, Μρεγας, Πελεύων, Πελευχίνας, Πετόψας, Συδιμος, Φαλανέας, Φολύνδας, Φρυσκανος,

Φιλικαῖος. Several names are exclusively or mainly attested in Dodona and Epeiros (e.g., Ἄγελλυς, Ἀγιλάϊος, Ἀνδρόκκας, Ἀνερείας, Ποίμαχος, Σαβύρτιος, Φεῖδυς). Diminutives in -υς and their derivatives in -υτας are very common. L. also points to the names composed with Γαλι- and Πελ-, to three possibly Illyrian names (Μέδιος, Μοδίκκας, Μρεγας), and to the presence of a single theophoric name (Ἕρμων).

The text and the numerals are arranged in the following manner on the two sides of the tablet: a list of names is inscribed in two columns on each side (A: Cols. I and III, B: Cols. V and VI). Some of the names in Col. I are followed by the signs Ψ and T, two of the names in Col. III are followed by the sign N. Numerals (sums) are written vertically between Cols. I and III (Col. II) and to the right of Col. III (Col. IV) on side A, as well as under the first lines of Col. VI on side B (Col. VII). For practical reasons, we print Cols. II, IV, and VII at the bottom.

Side A		Side B	
Col. I	Col. III	Col. V	Col. VI
	ὁ 'πὶ τὰ δύο [name?]		Φιλόνικος
Παλτοφόραι	δέκα μετριόμ[ενοι]·		Ἀδύμμας
Φίλιππος	Κέφαλος		κεφάλωμα τῶμ
Νικάνωρ	Λαόμμας		πάντων ΗΔΔ
Ἀνάξανδρος	Ἀρίκκας	Λευκίας	ΔΠΙΙ
Ἀνδρόκκας –	Φαλῖνος	Ἕρμων	
Κλέανδρος –	Μενέδαμος	Γαλίστας	
Λευκίας - T	Μενέλαος	Ξανθίας	
Πελεύων - T	Κλέας	Ποίμαχος	
Σαβύρτιος - T	Κλεύμαχος	Νέανδρος	
Φολύνδας - T	Ἄγελλυς	Ἀλέξανδρος	
Μενέφυλος	Νικόμαχος	Φορμίσκος	
Γοργίας Ψ|	Φεῖδυς	Φιλόνικος	
Κραῖνυς - T	Δαφίστας	Ἐχύντας	
Ἀλεξάνωρ - T	Γαλιόψας	Γλαυκίας	
Ἄλεξυς - T	Εὐρύνοος	Σύμμαχος	
Νικόμαχος - Ψ	Εὐάνωρ	Στράτων	
Ἀνδρόνικος - Ψ	Μρεγας	Κλέανδρος	
Φρυσκανος - Ψ	Φορμίσκος	Φυλικαῖος	
Νίκανδρος	Ἀνδρύτας	Τεισαμενός	
Πυρρίας	Ἄλεξυς	Νίκανδρος	
Νικόμαχος	Πολίτας	Πελευχίνας	
Νικάνωρ	Φαλανέας	Πετόψας	
Νίκανδρος Ψ	Ἀντίβολος	Πτολεμαῖος	
Ἀγάνωρ - T	Λεύκαρος	Σίμακος	
Ἀμύνανδρος - T	Δαφίστας	[Γ]λαῦκος	
Φόξος	Λυσανίας	Ἀλεξάνωρ	
Μοδίκκας	Δεμάστας	Κραῖνυς	
Πολύξενος	Παυσανίας	Ξένυς	

Μελάντας	Ὑβρίμμας	Αὐτόνους
Συδιμος	Ἀντίοχος	Μέδιος
Λυσανίας	Νικάνωρ	Ἀμύντας
Ἀρίκκας	Ἀγάνωρ	Μάκρων
Μενέδαμος	Σῖμος	Κραῖνυς
Γλαῦκος	Ξένυς	Ἀγιλάϊος
Γάλιφρος	Κάμμυς	Νίκανδρος
Μελάνθιος	Φιλλείας	Ἄνδρων
Ἀλκίμαχος	Μενέλαος	Κλέανδρος
Γοργίας	Ἄμβρυς	Γλαῦκος
Γρύπων	Ἀντίοχος	Ἀνδρόνικος
ΔΔΔΔ𐅄ΔΔΔ Χ	Σίμων - Ν	Πελῖνος
ΔΔΔΔΔΔΔΔΗ	Ἀργίας -Ν	Ἔχμων
ΔΔΔΔ𐅄ΔΔΔΗ	Πελεύων	Βοΐσκος
ΔΔΔΔ𐅄ΔΔΔΗ	Νίκανδρος	[---]νύτας
ΔΔΔΔ𐅄ΔΔΔΗ	Ἄγελλυς	[------]ς
ΔΔΔΔ𐅄ΔΔΔΗ	Ἄργιφος	
ΔΔΔΔ𐅄ΔΔΔΗ	Φεῖδυς	
ΔΔΔΔ𐅄ΔΔΔΗ	Γέλων	
	Ἀνερείας	
	Φεῖδυς	
	Μελάνθιος	
	Παντελέων	
	Σόλων	
	Φανίτας	
	Ἀγχείας	
	Ἀμυν[---]	
	Φορ[---]	

Col. II

(between Col. I LL. 35-40)	(between Col. I LL. 27/28)	(between Col. I LL. 21-25)
ΔΔΔΔΔΔΔΔΔΗ	XX	XXXHHH
ΔΔΔΔΔΔΔΔΔΗ		HH
ΔΔΔΔΔΔΔΔΔΗ		ΝΔ
ΔΔΔΔΔΔΔΔΔΗ		

Col. IV

(between Col. III LL. 8-37)

ΔΔΔΔ𐅄ΔΔΔΔ𐅄ΔΔΔΔ𐅄ΔΔΔΔ𐅄ΔΔ

ΔΔ𐅄ΔΔΔΔΗΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔ

Δ𐅄ΔΔΔΔΗΔΔΔΔ𐅄ΔΔΔΔΗ

Col. VII
(under Col. VI)

ΔΔ ΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔΔ𐅄
ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔΔ𐅄
ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔΔ𐅄
ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔ
ΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔ
ΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔΔ𐅄ΔΔΔΔ ΗΔΔΔΔΔ𐅄
ΔΔΔΔΗΔΔΔΔΔ𐅄ΧΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔΔ
𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔΔ𐅄ΔΔΔΔΗΔΔ
ΔΔΔ𐅄ΔΔΔΔΧΔΔΔΔ𐅄ΔΔΔΔΗΔΔΔΔΔ𐅄ΔΔΔΔΔΗ

We do not reproduce the many differences between Antoniou's text and that presented by L. ‖ **A Col. I.** 2. L. reads this line together with A Col. III L. 2: Παλτοφόραι δέκα μετριό̣μ[ενοι] ('lanciers se faisant mesurer dix (mesures de blé)') [but since Παλτοφόραι is written with larger letters, we cannot entirely exclude the possibility that Col. II L. 2 is the continuation of Col. **II** L. 1 (ὁ 'πὶ τὰ δύο [---] | δέκα μετριό̣μ[--]), Chaniotis] ‖ [31. a scribal error for Κύδιμος?, Chaniotis] ‖ **Col. III.** 1. 'celui qui (a tenu la comptabilité) sur les deux (faces est Untel);' ὁ 'πὶ τὰ δύο sc. πλευρά, L. [L.'s interpretation of ὁ 'πὶ as 'the man responsible for' is certainly correct, but τὸ πλευρόν in the meaning 'side of the tablet' seems to me doubtful, Chaniotis] ‖ **B Col. VI.** 3-5. 'total (des mesures de blé reçues par) l'ensemble des 137 (lanciers)', L.

578. Dodona. Manumission record, 2nd cent. B.C.? Bronze tablet with letters of incised dots. D.Evangelidis, *Ἠπειρωτικὰ Χρονικά* 10 (1935) 248-251 no. 3 (ph.); J. and L.Robert, *BE* (1939) no. 153(3); P.Cabanes, *L'Épire* -- 586/587 no. 71. Adduced by P.Cabanes, *art.cit.* (cf. our lemma no. 574) 14, in his discussion of the development of the Molossian state. Cf. id., *art.cit.* (cf. our lemma no. 582) 84, on the month Apellaios (October/November). The text has never been included in *SEG*.

Ἀγωνοθετοῦντος Κορίθου τοῦ Μενελά-
ου Κεστρινοῦ, ἔτους δ', μηνὸς Ἀπελλαίου τοῖς
Νάοις ἀφίεντι ἐλεύθερον Σωτίωνα παρὰ Δί-
α Νάον καὶ Διώναν Δεξίλαος Εὐρυνόου,
Φερένικος Δεξιλάου, Φιλοξένα Τιμαγόρα,
Φιλοξένα Ὀρέστου {ου} ἀνέφαπτον ἀπὸ
πάντων· μάρτυρες· Σιμίας Λυκώτα, Φιλό-
νικος Εὐρύμμα, Ἀντίνους Δοκίμου Ὀρε-
στοὶ Μολοσσοί, Φίλιππος ὁ Ἱέρου, Σειμίας Πολυ-
κλέους Δωδωναῖοι

579. Dodona. Manumission record, 2nd cent. B.C. *Syll.*³ 1206; *SGDI* 1356; P.Cabanes, *L'Épire* -- 583 no. 60. É.Lhôte, *art.cit.* (cf. our lemma no. 578) 124, suggests reading ἐπὶ

προστάτα Μολ[οσσ]οῦ Ἀγέ(λ)λυος (ΑΓΕΑΛΥΟΣ, *SGDI*). Ἄγελλυς is attested in our lemma no. 578.

579 bis/ter. Phoinike. Epitaphs, Hellenistic. In a report on recent excavations in Phoinike, ed.pr. S. de Maria, in *L'Illyrie* IV 341-343, publishes two epitaphs reused in a grave of the late Hellenistic period.

579 bis: 341/342 (ph.). **Epitaph of Silon, late 4th cent. B.C.** Limestone stele broken at top and bottom; the space above the inscribed panel is decorated with a pattern of scales; the inscribed panel is surrounded by a frame; the stele originally had a painted decoration (remains of a garland): Σίλωνος

579 ter: 342/343. **Epitaph of Molotas of Korkyra, ca. 250 B.C.** Upper part of a limestone stele with an Ionic cymation.

Μολώτα
Αἰσχρίωνος
Κορκυραῖος,
πρόξενος
Χαόνων

ILLYRIA

580. Illyria. Politics. P.Siewert, in *Dall'Adriatico al Danubio* 53-61, gives an overview of the forms of political organization in south Illyria in the Classical and Hellenistic period (kingship, ἔθνος, κοινόν), with references to *IG* X.2.2.352 and *SEG* XXV 251.

581. Illyria. Religion: Poseidon. F.Quantin, in *Les cultes locaux* 153-178, discusses the cult of Poseidon in Chaonia (Phoinike, Antigoneia) and south Illyria (Byllis, area of Aoos). The relevant evidence is provided by inscribed dedicatory reliefs with representations of bulls from the area of Aoos (nos. 1-5), dedications from Byllis (nos. 6/7) and Antigoneia (no. 9), and a manumission record from Phoinike (no. 8). From the iconography and the texts (Hellenistic/Roman Imperial period), Q. infers that Poseidon was worshipped as a patron of shepherds and in association with the river Aoos (cf. *IG* X.2.2.321 for Poseidon's connection with the Νύμφαι). Poseidon was worshipped together with Ἀμφιτρίτη (no. 5; cf. *EAM* 32 and 88). In an appendix, Q. reprints the relevant inscriptions (French translation): *SEG* XXIV 470 (no. 9; dr.), 471 (no. 4; ph.), 472 (no. 2; dr.), 474 (no. 1; ph.), 475 (no. 3), 478 (no. 8); *SEG* XXXVIII 535 (no. 6), 536 (no. 7); XXXIX 533 (no. 5; dr.). Cf. the remarks of J.Mylonopoulos, *EBGR* 2004 [2007] 306 no. 225.

582. Apollonia. Calendar. In a study of manumission records in Apollonia, P.Cabanes, *art.cit.* (cf. our lemma no. 583) 84-86, reviews the evidence concerning the calendar of Apollonia [cf. *SEG* LIII 2162] and discusses the position of the months Ἀπελλαῖος, Ψυδρεύς, and Δευδεκατεύς. He argues that the year started with Ἀρτεμίσιος (February/March), Psydreus following upon Artemisios and Apellaios being the ninth month (October/November). After review of the evidence on the months Εὔκλειος and Δευδεκατεύς/Δυωδεκατεύς in Korkyra (*IG* IX².1.798 and 873) and Tauromenion (*IG* XIV 425, 427, and 430), C. concludes that Δυωδεκατεύς ('the twelfth month') was an intercalary month inserted between the 11th month and the regular last month, Εὔκλειος.

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583. Apollonia. Manumission records. P.Cabanes, in *L'Illyrie* IV 83-88, collects and reviews the evidence for the manumission of slaves in Apollonia, which consists of 9 manumission records (*SEG* XLIX 650; LI 765/766; *I.Apollonia* 21, 385-387, and 390/391) reprinted in an appendix, and two references to manumitted slaves (*I.Apollonia* 29 and 195). C. discusses the dating formula (cf. our lemma no. 582), the names Κλεμήδης and Φάλακρος, and the manumission formula, which declares the unconditional liberation of the slave. As regards the form προτανεύοντος (in *SEG* XLIX 650 and LI 766) instead of πρυτανεύοντος, C. rejects the view of J.Mendez Dosuna, *Los dialectos dorios del Nordoeste* (Salamanca 1985) 62/63, who attributed this to Boiotian influence, and wonders whether this may be the result of a confusion with πρό- (as in προστάτης).

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584. Apollonia. Religion: Artemis. F.Quantin, in *L'Illyrie* IV 595-608, summarizes the different aspects of the cult of Artemis in Apollonia (cf. *I.Apollonia* 2, 11-17, 176) and discusses her epithets and iconography: Ἄρτεμις Ἀγρότα (i.e., Agrotera; *I.Apollonia* 12-15), a huntress, closely related to Artemis Soteira and Phosphoros; Λιμνᾶτις (*I.Apollonia* 16; ph.), a patron of rites of passage; Ἀδράστηα (*I.Apollonia* 10; ph.), whose iconography resembles that of Kybele; Σώτειρα (*I.Apollonia* 177/178, 381); Παιδοτρόφος (see our lemma no. 585); Προσκόπα (*I.Apollonia* 176); and Ἐλεύθια (*I.Apollonia* 173) [for this text see *SEG* XLVII 847 and our lemma no. 1837, Chaniotis].

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585. Apollonia. Dedication to Artemis, Hellenistic period. *I.Apollonia* 18. F.Quantin, *art.cit.* (cf. our lemma no. 584) 602, tentatively restores Ἀρτέμ[ιτι | Παι]δο[τρόφωι] or [Δα]δο[φόρωι] (Δο[τείρᾳ], S.Follet apud *I.Apollonia*).

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586. Apollonia. Dedication to Artemis Limnatis by a κλακοφορήσασα, 3rd/2nd cent. B.C. *I.Apollonia* 16. F.Quantin, *art.cit.* (cf. our lemma no. 584) 597-600 (ph.), discusses the function of the κλακοφόρος in the cult of Artemis Limnatis, providing parallels for similar functions. In Lagina (*I.Stratonikeia* 690) the κλειδοφόρος was a sacred official of the procession in honor of Hekate; in Messene the κλαικοφόρος assisted the priest (*IG* V.1.1447); in Epidauros and Troizen κλειδοφόρος is an attribute of a hero (*IG* IV².1.297; *IG* IV 768); in Delos the κλειδοῦχος was a ὑφιέρεια (cf. *IG* XI.2.161 A 91). Q. favors the interpretation of κλακοφόρος as the title of the girl who carried the key of the priestess, without excluding the possibility of a symbolic significance of the key in a rite of passage.

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587. Apollonia. Building inscription of the 'monument of the agonothetai', 2nd cent. A.D. *I.Apollonia* 187. P.Cabanes, in M.Cébeillac-Gervasoni et al. (edd.), *Autocélébration* -- (cf. our lemma no. 739) 121-127, reprints this text (French translation) and discusses it as evidence for the self-representation of local elites in public space. The building constructed with funds provided by Q.Villius Furius Proclus to honor his brother Villius Valentinus Furius Proclus may have been the bouleuterion. The inscription combines traditional Greek elements (the offices of prytanis and agonothetes) with Roman elements (Roman citizenship, service in the Roman army, organization of gladiatorial combats). Although Dyrrhachion followed a different historical development, as a Roman colony, similar activities (military service, building activities, munera) can be observed in the Latin honorary inscription for L.Flavius Tellus Gaeticulus (*CIL* III.1.607).

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588. Dyrrachion. Signatures on lamps. F.Tatari, *La nécropole du I^er^-IV^e^ s. de notre ère à Durrachium* (Dürres 2004) 48-54 (dr.), publishes the following signatures on clay lamps: Φλαβίου, Πωσφόρου, Κάρπου, Καλλίστου; non vidimus; see M.Sève, *An.Ép.* (2004) [2007] 465 no. 1325.

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589. Vrap. Silver jug with Psalm quotation and monograms, late 6th cent. A.D. Silver jug with an inscription along the rim (A) and five monograms on the bottom (B); part of a hoard of the 7th cent. A.D. found at Vrap; now in the Metropolitan Museum in New York. J.Strzygowski, *Altai-Iran und Völkerwanderung* (Leipzig 1917) 19-22 (ph.); J.Werner, *Der Schatzfund von Vrap in Albanien* (Vienna 1986) 14 no. 12; O.Minaeva, *Problemi na izkustvoto* 34 (2001.1) 22 [non vidimus]. Republished by W.Seibt in *Ad Fontes -- Dobesch* 855-858 (ph.), with discussion of the monograms.

A) † Φοϙῆ Κυρείου ἐπεὶ τῶν ὑδάτον
B) Κύρ(ι)ε | βωήθη | τοῦ δούλου σου | Τζοβονίου? | ἀμήν

A. Φωνὴ Κυρίου ἐπὶ τῶν ὑδάτων (*Psalm* 28.3); the letterforms suggest a date in the late 6th cent. A.D., Seibt; ca. 450-600 A.D., Minaeva || B. the monograms were engraved later than the text on the rim (ca. 670-690 A.D.), Seibt || 4. Ζηνοβίου, Strzygowski; Τζοβονίου (Čobon), rather than Τζυβίνου or Βουτζίνου, Seibt, who leaves open the question of whether this man, probably an official of the kingdom of the Awars, was the previous owner of the jug or of the entire hoard.

DALMATIA

590. Dalmatia. Jewish inscriptions. *IJO* I 20-29 nos. Dal1-5 (ph.) presents the Jewish inscriptions from Dalmatia (Peratovci, Senia, and Salonae). There are two Greek texts: *CIL* III Suppl. 10055 = *CIJ* I² 60 (Dal2; Senia; Latin epitaph written with Greek letters); *ILJug* 2531 (Dal4; Salonae; epitaph of a [Σαμα]ρείτισσα).

591. Pharos. Epigraphy. In a detailed presentation of archaeological research in Pharos and its vicinity, B.Kirigin, *Vjesnik za arheologiju i historiju Dalmatinisku* 96 (2004) 9-301 (in Croatian; English summary), adduces the epigraphic material (esp. 121-123 and 131). He refers to the following inscriptions: *SEG* XXIII 489 (207-209; ph.); XL 516 (185; dr.); XLV 703 (98; ph.); *CIG* 1837c = J.Brunšmid, *Inschriften und Münzen der griechischen Städte Dalmatiens* (Vienna 1898) 16 no. 3 (88; ph.). K. mentions several texts that are either inedita or have been presented in publications that are not widely accessible.

Epitaphs

1) [--]Σ Θευγένεος and remains of letters on two further lines (fr. of an epitaph; 89; ph.).
2) [---]ΣΘΕΥ?ΤΕ (fr. of an epitaph found in 1989; 88);

Inscriptions on vases

3) Ἀντι|φίλο[υ] (skyphos [with owner's inscription?]; 2nd/1st cent. B.C.; B.Migotti, *Vjesnik Arheološkog museja u Zagrebu* 22 [1989] 27 no. 27; 165; ph.); 4) ΟΛΠΛΕ (cup: remains of letters; 165; dr.); 5) A (jug; 165; dr.).

Loomweight

6) Τιμο. (169; dr.).

592. Punta Planka (promonturium Diomedis). Graffiti on pottery, Hellenistic period. Graffiti on pottery found in the area of a shrine of Diomedes at Ploča (Punta Planka) between Šibenik and Split (cf. *SEG* XLVIII 694). Ed.pr. S.Bilić-Dujmušić in L.Braccesi - M.Luni (edd.), *I Greci in Adraitico*, 2 (*Hesperia* 18) (Rome 2004) 134/135 (ph.; dr.): **1)** Διομήδι δῶρον (fr. of a bowl; dr.); **2)** [---] καὶ οἱ [---] (sherd of a vase; ph.); 3) Τρῖτος Διομή[δει] (rim of an open vase of late Gnathia ware; late 4th/early 3rd cent. B.C.; dr.).

In a report on fragments of Gnathia pottery found in this shrine, ed.pr. B.Kirigin, *ibid.* 145, provides the date for no. 3 and presents three further graffiti on Gnathia ware: 4) [--]ΑΣΥΝ[---]; 5) Δι[ομήδει?]; 6) [---]Π[---]. On 146, K. presents a photo of graffiti on black gloss sherds [*SEG* XLVIII 694(2-4, 7/8, 12), Chaniotis].

MACEDONIA

593. Macedonia. Dialect. A.Panayotou-Triantafyllopoulou, in *Πρακτικὰ ΙΑ΄ Διεθνοῦς Συνεδρίου Κλασσικῶν Σπουδῶν. Καβάλα 24-30 Αὐγούστου 1999* (Athens 2002) II 688-697, summarizes the contribution of the defixiones from Pella (*SEG* XLIII 434) and Arethousa (*SEG* XLVII 885) to recent research on the Macedonian dialect. She endorses the view that the Macedonian dialect belongs to the northwestern Greek dialects and rejects the possibility of two separate dialects, one with a strong affinity to the Thessalian, the other belonging to the northwestern dialects. The affinity of the Macedonian and the Thessalian dialects, result of cohabitation, is supported by B.Helly, *art.cit.* (cf. our lemma no. 544) 295-301.

593 bis. Macedonia. Epigraphic research. The following inscriptions, which are mentioned in *AD* 54 B2 (1999) [2006], have already been presented in earlier volumes of *SEG*: *SEG* XXXII 641; L 608 = *Philippi* II 569 (70; ph.); *SEG* LI 779 (653; ph.); LI 807 (649).

On the epigraphic research of P.Pappageorgiou, see our lemma no. 1846.

594. Macedonia. Jewish inscriptions. *IJO* I 56-106 nos. Mac1-18 (ph.; translation), assembles the Jewish inscriptions from Macedonia (Stobi, Beroia, Philippi, Thessalonike). In
an appendix, *IJO* presents two texts whose attribution to Jews is uncertain: *SEG* XLV 793 =
Philippi II 381a (333 no. App9) and *IG* X.2.1.72 (334 no. App10). We mention two in-
scriptions that had not been included in corpora: a dedication (Mac5: Ποσοδιονία Θεῷ | Ἁγίῳ |
εὐχήν; Stobi); and a seal (Mac2: Εὐσταθίου; Stobi). For the other texts we provide a
comparatio numerorum with corpora. In his review, P.W.van der Horst, *JSJ* 36 (2005) 71,
rightly points out that προφερέστατος ὕμνοις in Mac9 is a cantor [cf. *SEG* XLIX 686: 'psalm
singer', Chaniotis] and not a man praised in hymns. Accepting the restoration τρι[έ]του in Mac9
(*SEG* XLIX 685) means that a μελλοπρεσβύτερος was only three years old; H. adduces as
parallels a μελλάρχων of two years (*JIWE* II 100) and an 8-year-old ἄρχων (*JIWE* II 288) in
Rome [however, the restoration is uncertain (the correct form would be τριετοῦς) and (unlike archon)
presbyteros can hardly be reconciled with a boy, Chaniotis].

IG X.2.1	*IJO* I	*SEG*	*IJO* I	Feissel, *Recueil*	*IJO* I
72	App10	XLV 793	App9	113	Mac18
431	Mac18	XLVIII 837	Mac12	173	Mac16
633	Mac16	XLIX 685-688	Mac8-11	291	Mac17
789	Mac17	*I.Beroia*		292/293	Mac13/14
SEG		454/455	Mac6/7	*CIJ* I/I²	
XXVI 779	Mac17	*Philippi* II		693	Mac16
XXXIV 679	Mac3/4	381a	App9	693d	App10
XLIV 556	Mac15	387a	Mac12	694	Mac1

595. Macedonia. Roman provincial administration. V.Allamani-Souri, in D.V.Grammenos, *Roman Thessaloniki* (Thessaloniki 2003) 67-79, summarizes the history of Roman provincial administration in Macedonia, with particular emphasis on Imperial journeys and letters. She adduces the following inscriptions [we provide the references to *IG* and *SEG*, Sverkos]: *IG* X.2.1.6 (76), 89 (73; ph.), 137 (73), 177 (75; ph.); *SEG* XLVII 974 (70; ph.); Dimitsas, *Ἡ Μακεδονία* 366 (74; ph.). See also our lemma no. 618 ter.

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596. Macedonia. Topography. With the topographical information in Herodotos 8.137/138 as his starting point and exploiting the information contained in *I.Leukopetra* (cf. our lemma no. 608), M.B.Hatzopoulos, in P.Derow - R.Parker (edd.), *Herodotus and His World. Essays from a Conference in Memory of George Forrest* (Oxford 2003) 203-218, discusses the place names and ethnics Λεβαία (cf. Ἀλεβία in *I.Leukopetra* 106; Ἀλαιβαῖοι in *I.Leukopetra* 12), Αἰγαιαί (*I.Leukopetra* 103; cf. 73: Ἐγέων), Ἐορδαῖοι (*I.Leukopetra* 94 and 134), Δουραῖοι (*I.Leukopetra* 65), Βιστύρριος (*I.Leukopetra* 100), and Μιεζαῖοι τόποι (*I.Leukopetra* 71). Λεβαία, in the foothills of the Pierian Mountains, cannot be located at Polymylos (now identified as Εὐία; cf. *I.Beroia* 41 and 87); Bravas is a more likely candidate. All the places in Herodotos' saga of the foundation of the Macedonian kingdom are to be located in the vicinity of Beroia. H. argues that the movement of transhumant shepherds was important for the formation of the Macedonian ethnos; linguistic phenomena, place names, and month names show close contacts between the populations of southeastern Macedonia and northeastern Thessaly.

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597. Macedonia. Urban development in the late 4th cent. B.C. E.Voutiras, in *Alessandro il Molosso* -- (cf. our lemma no. 574) 217-242, gives an overview of the urban and cultural development in Macedonia ca. 350-300 B.C., discussing building projects (especially in Aigeai, Dion, and Pella), funerary monuments, festivals (Ὀλύμπια in Dion), and dedications. He adduces the following inscriptions: *SEG* XXXIII 556; XXXII 642 (ph.); XLIII 471 app.cr.; XLVI 829, 830 (dr.); *CEG* 720.

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598. Amphipolis. Donation made by Polemon, his son Polemon, and Rhoimetalkes, ca. 37/38 A.D. *SEG* III 498. P.Thonemann, *EA* 37 (2004) 146/147, reprints the text and discusses the identity of the dedicants, Πολέ[μων ---]ς εὐσεβὴς πατὴρ καὶ Πολέμων | [-- εὐ- or φιλο]πάτωρ καὶ Ῥοιμητάλκης φιλόκαισαρ (LL. 2/3). Πολέμων εὐσεβής must be Μᾶρκος Ἀντώνιος Πολέμων, son of King Polemon I of Pontos (cf. Strabo 12.3.29 C 556), who adopted his father's epithet (εὐσεβής) and is called φιλόπατρις on coins of Laodikeia. His sons were Λούκιος Ἀντώνιος Ζήνων of Laodikeia (see our lemmata nos. 1254, 1346) and Polemon II (mentioned in the text from Amphipolis), who later ruled Olba (known from coins) and part of Armenia (Tacitus, *Ann.* 14.26; cf. Dio Cassius 59.12.2).

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599. Vacat.

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600. Amphipolis. Epitaph of Megakles and Kanthys, ca. 300-250 B.C. Marble pedimental stele; in a relief panel a seated woman, a young man, and a boy; found in Amphipolis, now in the Louvre. W.Froehner, *Département des antiques et de la sculpture moderne. Les inscriptions grecques* (Paris 1865) 287 no. 221 (with erroneous attribution to Asia Minor). M.Hamiaux, *Catalogue des sculptures* -- (cf. our lemma no. 1844) 128/129 no. 135 (ph.), gives the correct provenance and full bibliography [the names are not in *LGPN* IV, Chaniotis].

Μεγακλῆς Μίκου	Κάνθυς Ἀριστοφῶντος

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601. Apollonia. Honorary inscription for a procurator Augusti, early 2nd cent. A.D. (reign of Hadrian). Ed.pr. H.Devijver, *Prosopographia militiarum equestrium quae fuerunt ab Augusto ad Gallienum. Pars Va, Suppl. II* (Louvain 1993) 2058 no. 118 bis, on the basis of information provided by G.Souris. Cf. M.B.Hatzopoulos in I.Worthington (ed.), *Ventures into Greek History* (Oxford 1994) 181 note 59; id., *BE* (2006) no. 254, points out that *I.Beroia* 41 also concerns the involvement of the Imperial administration in water management in a Macedonian city.

[Τ]ι. Κλαύδιον Τι. υἱὸν Σερ-
γίαν Ἀντωνεῖνον, ἐπί-
τροπον Σεβαστοῦ ἐπαρ-
χειῶν Βρετανίας, Μακε-
δονίας, εἰκοστῆς κληρονο-
μιῶν Γαλλιῶν, Γερμανιῶν,
ἔπαρχον εἴλης Ταυριανῆς,
χειλίαρχον σπείρης Α´
Σπανῶν μειλιαρίας, ἔ-
παρχον χόρτης Β´ Γα-
λατῶν, ἐπιμεληθέντα
τῆς εἰσαγωγῆς τοῦ ὕδατος

1/2. This procurator is also mentioned in an unpublished Latin inscription dating to Hadrian's reign, Souris.

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602. Beroia. Gymnasiarchic law, ca. 180-150 B.C. *I.Beroia* 1; *SEG* XXVII 261; XLIII 381. The criteria for admission to the gymnasion (B LL. 26-30) are discussed by J.Köbes, in *Das hellenistische Gymnasion* (cf. our lemma no. 1849) 238-240, and I.Weiler, *ibid.* 39/40. P.Fröhlich, *op.cit.* (cf. our lemma no. 1871) 148-151, discusses the function of the ἐξετασταί (A LL. 5-11). D.Kah, *ibid.* 82, infers from the fact that the Macedonian king is not mentioned in this text that it postdates the battle of Pydna. This is rejected by M.B.Hatzopoulos, *ibid.* 95-96, on the basis of the prosopography [cf. below].

A.Giovannini, in *Poleis e politeiai* 473-490, summarizes the content of this document and discusses the interpretation of two passages and the date. 1) The phrase ἐπεγδύεσθαι δὲ μηθενὶ ἐξέστω τῶν ὑπὸ τὰ τριάκοντα ἔτη τοῦ σημείου κειμένου, ἐὰν μὴ ὁ ἀφηγούμενος

συγχωρήσηι (B LL. 1-2) was interpreted by P.Gauthier and M.Hatzopoulos (cf. *SEG* XLIII 381) as referring to the opening hours of the gymnasion; according to G.-H., only persons younger than thirty years were allowed to exercise in the gymnasion; when the sign was lowered, they needed a special permission. According to G., also men older than thirty years had access to the gymnasion; this passage regulates alternating opening hours for those younger and older than thirty years (476/477). 2) The phrase ἀκοντίζειν δὲ καὶ τοξεύειν μελετάτωσαν οἵ τε ἔφηβοι καὶ οἱ ὑπὸ τὰ δύο καὶ εἴκοσιν ἔτη καθ' ἑκάστην ἡμέραν, ὅταν οἱ παῖδες ἀλείψωνται (B LL. 10-13) does not mean that the ephebes and the young men exercised in javelin and bow *after* the boys had finished their exercise (G.-H.); it stipulates that they had to exercise in these weapons, *while* the boys exercised in wrestling and in pankration (ὅταν οἱ παῖδες ἀλείψωνται) in ■ different room – in the palaistra (477-479). [But ὅταν δὲ τὸ σημεῖον ἀρθῆι in the same text (B L. 3) clearly means 'after the sign has been raised', and not 'while the sign is being raised'; the use of ὅταν + aorist in the text makes G.'s interpretation unlikely, Chaniotis]. 3) G. argues that there is no conclusive evidence, which supports a date of this document in the period of the Antigonids. There is no secured attestation of the πολιτάρχαι in Antigonid Macedonia. There is no evidence for a στρατηγός (or ἐπιστράτηγος; see below) as an elected magistrate of administrative units under the Antigonids. The decree of Morrylos, which mentions the eponymous στρατηγία (*SEG* XXXIX 606) should be dated to the period of the four Macedonian Republics, since it is contemporary with the honorary decree for Alketas (see our lemma no. 610), which G. dates to 131/30 B.C. If Κάλιππος Ἱπποστράτου, one of the men who compiled the gymnasiarchical law, is the son of the officer Ἱππόστρατος Καλίππου in *SEG* XLVI 729 = *I.Beroia* 4 (223 B.C.), and served as an officer under Perseus in 168 B.C. (Livy 44.28.1) he must have been born between 240-210 B.C. It cannot be excluded that he returned to Beroia after the end of the monarchy and was politically active there. The gymnasiarchical law refers to γυμνασιαρχικοὶ νόμοι in other Macedonian cities. This should not be interpreted as a reference to a royal διάγραμμα. The style of goverment under the Antigonids (cf. *Syll.*^{3} 459 = Hatzopoulos, *Macedonian Institutions* II no. 8; *IG* X.2.1.3 = our lemma no. 618 bis) makes its improbable that Beroia adopted a gymnasiarchical law without any reference to the royal διάγραμμα or the king. Consequently, although the gymnasiarchical law of Beroia may follow regualtions which date to the Antigonid period, it is not directly related to the law of Amphipolis (*SEG* XLIII 369; 183 B.C.). It was issued after the establishmen of the Macedonian Republics as an expression of the freedom of the Macedonian cities. The military training of the citizens had become necessary because of the attacks of barbarian tribes (479-489). 4) In A L. 1, G. suggests reading ἐπιστρατηγοῦντος (ἐπὶ στρατηγοῦντος, G.-H.). The combination of ἐπὶ with a participle to designate an eponymous magistracy is unattested; ἐπὶ Ἀνοχίδα καὶ Κεφάλω δαμιοργέοντος in *IG* IX^2.1.138 is not an exact parallel (481 note 9).

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603. Beroia. Letter of king Antigonos Doson (?) to Beroia and list of men, August 223 B.C.? *I.Beroia* 4; *SEG* XLVI 729. In light of our lemma no. 612, M.B.Hatzopoulos, *BE* (2006) no. 251, restores in L. 22 Λικκύρου (instead of Ạἰκκύρου or Δ̣ικκύρου).

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604. Beroia. Edict of the proconsul L.Memmius Rufus concerning the funding of the gymnasion, ca. 100-150 A.D. *I.Beroia* 7. C.Kokkinia, in *Roman Rule and Civic Life* 39-45, analyses the proconsul's message to the city; comment on the connotation of ἀνακεχωρηκότων (A/B L. 3): 'remote', 'mean', 'ungreek'. The governor presents himself as a true 'champion of Greek paideia.' On 45 note 23 K. suggests, on stylistic grounds, that frs. C+D belong 'to a second document that, together with A+B, was part of a dossier concerning the gymnasium' and were engraved on a separate stele. Cf. our lemma no. 1872. [See now P.M.Nigdelis - G.A.Souris, *Ἀνθύπατος λέγει. Ἕνα διάταγμα αὐτοκρατορικῶν χρόνων γιὰ τὸ γυμνάσιο τῆς Βέροιας* (Thessaloniki 2005), which will be presented in *SEG* LV.]

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605. Dion. History. M.B. Hatzopoulos - M. Mari, in *L'Illyrie* IV 505-513, compare the development of the sanctuaries of Zeus at Dion and Dodona, pointing to their position on routes of transhumant shepherds and their role as 'national' sanctuaries of the Macedonians and the Epirotans, respectively, and as meeting places; on 509 reference to inscriptions (royal letters and honorary inscriptions) that show Dion's significance for Macedonian identity and self-representation (*SEG* XLVIII 780, 782/783, 785; XLIX 697). While the festival of the Νάϊα at Dodona acquired a Panhellenic status in the Hellenistic period, the Ὀλύμπια of Dion remained a local Macedonian festival.

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606. Kalindoia. Invocation for the protection of a temple, 87 A.D. Marble plaque with frame, found in a cult building (outside room Γ) interpreted as a Sebasteion. Ed.pr. K.Sismanidis, *AEMΘ* 18 (2004) [2006] 217/218 (ph.). Cf. M.B.Hatzopoulos, *BE* (2006) no. 253; M.-Y.Perrin, *An.Ép.* (2004) [2007] no. 1329; J.Mylonopoulos, *EBGR* (2004) [2007] no. 251 (translation). The text reports that Mysta and her children, Isidoros and the younger Mysta, financed the erection (of part) of the Sebasteion in which statues of members of their family were dedicated. During the public inauguration of the temple the citizens of Kalindoia were implored to take care of the building (ed.pr.); the inscription seems to record this ritual (M.).

ἔτους ηιρ' · ἐνευχόμεθα τὴν τῶν Σεβαστῶν
τύχην τοῖς πολεῖταις ἡμῶν Φλά-
ουιοι Μύστα καὶ Εἰσίδωρος καὶ Μύστα νε-
ωτέρα τὰ τέκνα πρόνοιαν ποιεῖσθαι τοῦ
ναοῦ ἐν ᾧ τὸ γένος ἡμῶν ἀνάκειται ὃν κα-
τεσκευάσαμεν ἐκ θεμελίων ἐκ τῶν ἰδί-
ων ὅπως μένῃ ἀκατάφθορος

1. The 118th year of the Actian era (87 A.D.), ed.pr. ‖ 2. τύχην = Genium, P. ‖ 2-3. for Flavia Mysta see M.B .Hatzopoulos - L.D.Loukopoulou, *Recherches sur les marches orientales des Temenides* (Athens 1992) 84 no. K6, H. ‖ 5-6. the building works concern the reconstruction of the building, destroyed in ca. 50 A.D.; the inscription refers most probably to rooms Γ and Δ of the cult building, since they can be dated to the Flavian period, ed.pr.

607. Keletron (area of: Psalida). Inscribed tiles, undated. C.Tsoungaris, *AD* 54 B2 (1999) [2006] 645, reports the discovery of tiles, on which worshippers had inscribed their names, in a sanctuary at Psalida (west of Kastoria, ancient Keletron). He mentions one name on a tile: Μενέλαος

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608. Leukopetra. Corpus: society, religion, culture. After summarizing the content of *I.Leukopetra* (cf. *SEG* L 597), M.Hatzopoulos, in *L'hellénisme* 45-53, observes that only two among the 430 persons attested in these inscriptions are also known from the inscriptions of Beroia; they were probably priests. The priests and curators of the sanctuary probably belonged to a small circle of important families. Most of the worshippers were inhabitants of Beroia and villages in its territory, but pilgrims from Elimaia, Eordaia, Aigeai, Mieza, and Kyrrhos are also attested. H. discusses the very diverse social origin of the worshippers: sacred slaves, manumitted slaves, soldiers, an οἰκονόμος of Beroia, the daughter of a bouleutes, a slave. Most worshippers dedicated a single slave. The date of the festival (late October/early November) suggests that the worshippers included transhumant shepherds. The use of Latin is limited to a few terms (πραιτωριανός, ἠβοκᾶτος, αὔκτωρ, τούτωρ, κουρατορεύω, κουράτωρ, ῥεγιών, νῶναι). The use of Roman names is very limited. Most slaves were of Macedonian origin. As regards the impact of the Constitutio Antoniniana, it varied according to social position. The holders of priestly and administrative offices already possessed Roman citizenship. Before 212 A.D., the ratio between Roman citizens and peregrini among the dedicators of slaves, who mostly came from the rural territory of Beroia, was 23 to 29 – as opposed to the ratio between Roman citizens and peregrini in Beroia in the same period (109 to 58). The decree of the governor M.Ulpius Tertullianus Aquila, which is often mentioned in the acts of dedication, may have aimed to decrease the contradictions between the traditional norms of manumission and the new status of persons after the Constitutio Antoniniana. H. suspects that in Macedonia the manumission of slaves through dedication originates in the service of boys and girls in the sanctuary of a goddess, who was regarded as kourotrophos [on the nature of these consecrations of slaves (manumission or dedication?) cf. *SEG* L 597 and LI 777 and 833, Chaniotis]. Cf. also our lemma no. 596.

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609. Mesokomi Serron. Epitaph of Artilis (?), Hellenistic period. Upper part of a stele handed in by an inhabitant of Paralimni, found in Mesokomi. M.Valla, *AD* 54 B2 (1999) [2006] 700: ΑΡΤΙΛΙ

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610. Morrylos. Honorary decree for Alketas, 205/4 B.C. (or 131/0 B.C.). *SEG* XXXIX 605. A.Giovannini, *art.cit.* (cf. our lemma no. 602) 482/483, identifies the ἡγούμενοι (L. 4), for whose reception Alketas had spent large sums, with Roman magistrates (cf. *Syll.*³ 748). Consequently the 17th year cannot be the 17th year of he reign of Philip V (205/4 B.C.), but refers to the end of monarchy (131/0 B.C.).

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611. Paralimni Serron. Epitaph, Imperial period. Stele handed in by an inhabitant of Protokomi, found in Mesokomi. M.Valla, *AD* 54 B2 (1999) [2006] 700, reports that it has a text of 5 lines.

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612. Pentavrysos (Orestis). Epitaph of Machatas, ca. 350 B.C. Stele with moulding found in a cemetery at Pentavrysos (near Kastoria). Ed.pr. C.Tsoungris, *ΑΕΜΘ* 16 (2004) [2006] 689 (ph.): Μαχάτας | Λικκύρου

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613. Philippi (area of: Palaiochori). Epitaph (?) of the musician Neikaia, 2nd/3rd cent. A.D. Dimitsas, *Ἡ Μακεδονία* 979; *Philippi* II no. 647 I.E.Stefanis, *Διονυσιακοὶ Τεχνῖται* (Herakleion 1988) no. 1806. In a study of the musical instrument νάβλα represented on a new grave monument from Dion with a Latin inscription (D.Pandermalis, *ΑΕΜΘ* 8 [1994] 134/135), C.Vendries, *BCH* 128/129 (2004/2005) [2006] 469-502, briefly discusses this text (499/500; dr.) and the distinction between the terms κιθαρίστρια and ναβλίστρια. On 486 brief reference to the representation of a κιθαρίστρια in *IG* II² 9324 (dr.).

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614. Pontokomi Kozanis. Inscribed kylix, early 5th cent. B.C. Fragment of an Attic kylix found in a building at Βρύση near Pontokomi Kozanis; graffito inscribed after firing. Ed.pr. G.Karamitrou-Mentesidi, *AD* 54 B2 (1999) [2006] 636 (ph.), who points out that this may be the earliest epigraphic attestation of a Macedonian name in Macedonia: Μαχάτα

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615. Pydna. Dedication to Eileithyia, ca. 350-325 B.C. Upper part of a limestone base with moulding; found reused in a grave. Ed.pr. P.Chrysostomou, *Eulimene* 4 (2003) 146-148 (ph.). The cult of Ἄρτεμις Εἰλείθυια is attested in Macedonia, but this is the first attestation of a separate cult of Εἰλείθυια. Her sanctuary was probably located in the northeast part of Pydna (ed.pr.). For another find from this sanctuary, see our lemma no. 616.

Μεγαρέτα Εἰλειθυίαι

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616. Pydna. Dedication, Hellenistic period. *SEG* XXXIV 672. Republished by P.Chrysostomou, *Eulimene* 4 (2003) 147/148, who provides a description (fragment of a marble table; stele, *SEG*), information about the finding place (in the remains of a Hellenistic building in the northeast part of Pydna), and a restoration: [ἱ]ερητ[εύσασα]

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617. Serrai. Honorary inscription for Rebilus, 1st cent. A.D. Three fragments of a marble stele broken on top and bottom; of unknown provenance. The two joining frs. A+B were copied by C.Edson in 1937 in the Gymnasion in Serrai; fr. C was copied by him in 1938 in the

archive of the Metropolis of Serrai. Edson observed that fr. C belongs to the same stele, but this was unknown to the editors of the fragments, who published them separately, interpreting fr. C as an epitaph. **A+B**: V.Besevliev - G.Mihailov, *Belomorski Pregled* 1 (1942) 326 no. 18 [non vidimus]; J. and L.Robert, *BE* (1948) no. 106; Dunant-Pouilloux, *Recherches -- Thasos* II 80-82; G.B.Kaftantzis, *Ἱστορία τῆς πόλεως Σερρῶν καὶ τῆς περιφερείας της* (Athens 1967) 91 no. 17; G.Daux in *Thasiaca* (*BCH Suppl.* 5; Paris 1979) 356-360; G.Mihailov, *Philologia* 6 (1980) 6/7 no. 10; *SEG* XXIX 775; D.C.Samsaris, *Dodone* 18 (1989) 233-235 no. 36; id. *Ἱστορία τῶν Σερρῶν* (Thessaloniki 1999) 291 no. 184. **C**: Kaftantzis, *op.cit.* 97 no. 22; Mihailov, *art.cit.* 9 no. 13; *SEG* XXX 614; Samsaris, *art.cit.* 256 no. 75. **A+B+C**: C.Habicht, *ZPE* 148 (2004) 283-288, on the basis of Edson's notebooks and squeezes (kept at the Institute for Advanced Study in Princeton). F.Camia, *art.cit.* (cf. our lemma no. 816) 266/267, briefly discusses this text [naturally, without knowledge of its new edition], observing that there is no reason to assume that this decree was issued by Philippi; he suggests attributing it to Serrai. For his prosopographical observations see our lemma no. 816. See also M.Sève, *An.Ép.* (2004) [2007] no. 1333.

A+B: [------------------------------]
[..]λεῖσθαί τε καὶ τοὺς ἀπὸ
[τῆς] οἰκίας αὐτοῦ ἀπελευθέ-
ρους, στηλο[γρ]αφηθῆναί τε
τὸ ψήφισμα τοῦτο γενόμε-
[ν]ον [----]YONTΩN τε βουλευ-
[τῶν] καπ[..]δ[-- ca. 8 --]θῆνα[ι]
[τὴν] στήλην ἀπέναντι το[ῦ ---]
[---]ίου ἔχουσαν ἐπιγραφὴν
[---]ινίωι Ῥεβίλωι εὐεργέτηι
[vac. τ]ῆς πόλεως vacat
[------------------------------]

C: [------------------------------]
ἄγαλμα αὐτο[ῦ -- ca. 8 -- δα]-
πανᾶσθαι ἐν τῆ[ι -- ca. 9 --]
ἡμέρᾳ εἰς τ[ὴ]ν δ[-- ca. 9 --]·
εἰ δέ τις εἰση[γήσηται]
[------------------------------]

We do not reproduce all the readings and restorations of the previous editors, since they are now superseded by those of H. || **A/B.** 1. remains of letters; perhaps Οὐαρίνιον Ῥε[βῖλον], H. || 2. [[κα]λεῖσθαι; the freedmen of Rebilus' household were to be invited to a celebration, perhaps the one mentioned in fr. C (see below), Chaniotis] || 8-9. [βουλευτηρ]ίου (restored by B.-M. and M., rejected by K.) is too long, H. [perhaps [Σεβαστε]ίου; Rebilus' foundation in Thasos (see below ad L. 10) was connected with the Imperial cult, Chaniotis] || 10. [Ἀντω]νίωι, B.-M.; [Ἀν]νίωι, K.; [Οὐαρε]ινίωι, R.-R.; [Κανι]νίωι, D.-P.; [Κανει]νίωι, S.; [Οὐαρ]ινίωι, [Κανε]ινίωι, or [Γ. Καν]ινίωι, H.; R.-R. identified Rebilus as a benefactor of Thasos (Dunant-Pouilloux, *Recherches -- Thasos* II no. 185) [see our lemma no. 816]; D.-P. identified the person honored in Thasos and Serrai with the senator C.Caninius Rebilus (*PIR*² C 393); H. observes that the senator's family had contacts with Macedonia from the 2nd cent. B.C.; however, the traces of letter in L. 1 make the restoration [Οὐαρ]ινίωι more probable; F.Papazoglou (see *SEG* XXXII 842) identified the honored person as M.Varinius Rebilus; M.Hatzopoulos and L.Loukopoulou independently reached the same conclusion (communication to H.); || 12. the beginning of a separate document, written in larger letters, D., M. || C. this fr. should probably be placed above frr. A+B, H. || [1-3. perhaps [καὶ προσδα]πανᾶσθαι ἐν τῆ[ι γενεθλίωι] ἡμέρᾳ εἰς τ[ὴ]ν δ[ιανομήν * .]; the invitation to the freedmen (see above) may refer to the celebration of Rebilus' birthday, Chaniotis] || 4. for the

prohibition against any change to the decree cf. the Thasian decree concerning Rebilus' foundation (D.-P., *op.cit.* LL. 11-14), H.

618. Thessalonike. Roman Thessalonike. V.Allamani-Souri, in D.V.Grammenos, *Roman Thessaloniki* (Thessaloniki 2003) 80-119, gives an overview of the history of Roman Thessalonike (1st-4th cent. A.D.) and discusses the social structure of the Roman city (social elite, Italians and Romans, Jews); Romanization; Imperial cult and gladiatorial events; the cults of Alexander the Great, Antinoos, and Fulvus. She adduces the following inscriptions [we provide the references to *IG* and *SEG*, Sverkos]: *IG* X.2.1.31 (104), 108 (translation by D.Hardy; ph.; 83), 109 (81), 153 (109; ph.), 181 (96; ph.), 183 (95; ph.), 188 (100; ph.), 202 (94; ph.), 275-277 (107; ph.), 300 (102; ph.), 306 (101; ph.), 739 (102; ph.); *SEG* XXXI 641 (90); XL 556 (103; ph.); XLVI 812 (92; ph.); XLIX 815 (104; dr.; ph.).

K.Tzanavari, *ibid.* 177-262, gives a panorama of the cults with reference to: *IG* X.2.1.3 (241), 48 (218; ph.), 61 (191; ph.), 62 (233), 89 (250), 103 (248), 454 (224; ph.), 468 (202; ph.); *SEG* XXXVIII 688 (232; ph.).

P.Adam Veleni, *ibid.* 263-281, discusses entertainment and arts, presenting photos of the following inscriptions: *IG* X.2.1.38 (264/265), 810 (275); *SEG* XXXVI 646 (266); XLVII 976 (273). Cf. ead., *ibid.* 121-176, for an overview of town planning.

618 bis. Thessalonike. Diagramma of Philip V concerning the Sarapieion, 187 B.C. *IG* X.2.1.3; Hatzopoulos, *Macedonian Institutions* II no. 15 [now *RICIS* 113/0503]. A.Giovannini, *art.cit.* (cf. our lemma no. 602) 486/487 with notes 21/22, argues that the phrase μηδὲ γραφέτω περὶ τούτων ψήφισμα μηθείς (LL. 15/16) makes clear that this διάγραμμα was addressed to the city of Thessalonike. Consequently, it is also the city that receives from the ἐπιστάτης the order to publish the diagramma. The fact that the ἐπιστάτης issues such an order excludes the possibility that he was an elected city magistrate [on this question cf. *SEG* XLVIII 785, Chaniotis].

618 ter. Thessalonike. Honorary inscription for Antoninus Pius, 138-161 A.D. Marble plaque. P.Petsas, *AD* 23 B (1968) 326; *id.*, *Makedonika* 9 (1969) 143/144; cf. J. and L.Robert, *BE* (1970) 367; V.Misailidou-Despotidou, *Ἐπιγραφές Ἀρχαίας Μακεδονίας* -- (cf. *SEG* XLVII 863) 59 no. 48 (ph.). This text, which has never been presented in *SEG*, is among the inscriptions adduced by V.Allamani-Souri in *op.cit.* (cf. our lemma no. 595) 73 (ph.).

Αὐτοκράτορα · Καίσα-
ρα · θεοῦ Ἀδριανοῦ · υἱὸν
θεοῦ · Τραϊανοῦ · υἱωνὸν
θεοῦ · Νέρουα ἔγ·γονον · Τ(ίτον)· Αἴλι-
ον · Ἀδριανὸν · Ἀντωνῖνον [Σε]-
βαστὸν Εὐσεβῆ · κατὰ τὸ ψή[φισμα]
τὸ δόξαν τοῖς Πανέλλησιν [δι]-

πεμφθὲν ὑπ' αὐτῶν εἰς ἀπ̣[ά]-
σας τὰς μετεχούσας πόλεις κ̣[αὶ]
ἔθνη τοῦ Πανελληνίου κυρ[ω]-
θὲν ὑπὸ τοῦ αὐτοκράτορος vv
vacat πολειταρχούντων vacat
Γν(αίου) · Δομιτίου Θράσωνος τὸ β' vacat
Τ(ίτου) · Νουμισήνου Μακρείνου τοῦ κα̣[ὶ]
vacat Πρειμιγένους vacat
Ἀλεξάνδρου Ἀπολλειναρίου vacat

619. Thessalonike. Dedication of columns to Theos Hypsistos, 66/67 A.D. *IG* X.2.1.70. K.Gutzwiller, *art.cit.* (cf. our lemma no. 523) 388-390, reprints this text (English translation), identifying the dedicant Ἐρεννία Πρόκλα with the composer of an epigram at Thespiai (our lemma no. 523). As the inscribed column was found near the sanctuary of Sarapis, G. suspects a cultic association between the cult of Θεὸς Ὕψιστος, worshipped by συνκλῖται (cf. *IG* X.2.1.68/69), and that of Sarapis, also worshipped by συνκλῖται (*IG* X.2.1.58). Ritual banquets were common in both cults.

620. Thessalonike (area of: Pylaia). Epitaph, undated. Marble stele found reused in a Hellenistic farmhouse at Pylaia, originally from the cemetery (early 4th-early 3rd cent. B.C.). Mentioned by M.Tsimbidou-Avloniti, *AD* 54 B2 (1999) [2006] 531; no text.

THRACE

621. Thrace. History in the 1st cent. B.C. C.Preschlenov, *Godishnik na Departament Arheologija - NBU* 4/5 (2000) 225-234 (in Bulgarian; German summary), discusses the relations of the Greeks cities of the Bulgarian coast of the Black Sea (Apollonia Pontica, Mesambria, Odessos) to Mithridates VI, the Romans, and rulers of the Odrysians and the Sapians. P. adduces many inscriptions: *IGBulg* I² 12, 13 (ph.), 43, 43 bis, 46, 47 bis, 57, 58 (ph.), 160, 314a (ph.), 315, 322-326, 344 (ph.), 378, 392 (ph.), 395 quater (ph.), 399, 402; *IGBulg* II 743; *IGBulg* V 5011.

621 bis. Thrace. History and religion. See our lemma no. 657.

622. Thrace. Jewish inscriptions. *IJO* I 37-55 nos. Thr1-5 (ph.) presents the Jewish inscriptions from Thrace (Philippopolis, Bizye, Perinthos, Assenovgrad): *SEG* XXXIX 663 (Thr1/2); *IGBulg* III 1432 = V 5530 (Thr5); *I.Perinthos* 228 (Thr4); *CIJ* I² 692 (Thr3).

623. Thrace. Language. M.Slavova, *Phonology of the Greek Inscriptions in Bulgaria* (Stuttgart 2004), presents a thorough study of linguistic phenomena observed in the inscriptions contained in *IGBulg*. She discusses Ionic forms (15/16), the representation of vowels (18-58), diphthongs (59-75), and semivowels (76-81), phenomena related to vowels (syncope, hyphairesis, apocope, anaptyxis, prothesis, assimilation, contraction; 82-90), the representation of consonants (91-114), other phenomena related to consonants (assimilation and dissimilation, haplology, metathesis; 115-118), and the phonology of the sentence (consonants in sandhi, vowel-junction); cf. ead., *Thracia* 15 (2003) 269-278. We single out her remarks on individual inscriptions (all references are to *IGBulg*). **I² 403**: S. reads ἴητρα, the Ionic form of ἴατρα (36; Ἰητρ(ῷ), *IGBulg*). **I² 422**: S. explains the name Ἀλπάλης as a derivative of ἄλπνιστος and ἀλπαλέον (116). **IV 2036**: The form ἰσστρατι(ώτης) (L. 2) is not certain; the first two letters may be the end of a personal name starting in L. 1 (86) [this is unlikely; the name in L. 1 (Αὐ. Μεστρι.) cannot end in L. 2, unless we assume a scribal error (Μέστριις for Μέστρις = Μέστριος), and it is impossible to restore a second cognomen; for the prothetic iota see, e.g., *SEG* LIII 1514, 1533, 1543, Chaniotis]. For a review see A.Martin, *AC* 75 (2006) 485/486. Cf. L.Dubois, *BE* (2005) no. 369.

624. Thrace. The Odrysian kingdom and the Greek cities. C.Veligianni-Terzi, *Οἱ ἑλληνίδες πόλεις καὶ τὸ βασίλειο τῶν Ὀδρυσῶν ἀπὸ Ἀβδήρων πόλεως μέχρι Ἴστρου ποταμοῦ* (Thessaloniki 2004), presents a thorough study of the history of the relations of the Greek cities of Thrace (especially Abdera, Ainos, Apollonia, Bisanthe, Byzantion, Dionysopolis, Histria, Kallatis, Maroneia, Mesembria, Odessos, Perinthos, Selymbria, Tomis) with the Odrysian kingdom ca. 478-341 B.C. (English summary). She discusses inter alia the foundation of Greek colonies in this area (33-58); the relationship of Greek cities with the Athenian Empire (59-115); the history of the Odrysian kingdom under Teres I, Sitalkes I, and Seuthes I (116-141); the history of this area during the Lacedaemonian hegemony (143-173); the history of the Odrysian kingdom under Amadokos I, Seuthes II, and Hebryzelmis (174-200); the relations of the Greek cities of this area with Athens during the Second Athenian League (201-260; on 201-214 discussion of *IG* II² 41 = *Staatsverträge* 256; *IG* II² 43 = *Staatsverträge* 253; *IG* II² 77 + add. and 218); the relations of King Philip II with the Odrysian kingdom (261-299; on 267 reference to *IG* II² 127 = *Staatsverträge* 309); and the extension of the rule of Kotys I and his successors (300-324). Although this study is primarily based on literary sources, V. makes ample use of the epigraphic and numismatic material. Among her discussion of inscriptions, we single out the discussion of the following inscriptions and groups of inscriptions: the Athenian tribute-quota lists concerning the Θράκιος φόρος and the Ἑλλησπόντιος φόρος (79-115); the Athenian honorary decree for Hebryzelmis (*IG* II² 31; 196-199); the Athenian honorary decree for Philiskos of Sestos as evidence for Athenian presence in Chersonesos ca. 355/4 B.C. (*IG* II² 133; 244); epigraphic evidence for Athenian cleruchs in

Chersonesos ca. 352/1 B.C. (*IG* II² 228 and 274; 245); the treaty between Athens and Berisades, Amadokos II, and Kersobleptes, which V. dates to 358 B.C. (not 357 B.C.) and associates with Athenodoros (cf. Demosthenes 23.175-177) and not Chares (*IG* II² 126 = *Staatsverträge* 303; 248-260) [we will provide a more detailed summary of V.'s reconstruction in *SEG* LV, Chaniotis]. See also our lemma no. 648 bis.

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625. Thrace. Roman Thrace. Using primarily the evidence provided by coins of Anchialos, Hadrianopolis, Marcianopolis, Pautalia, and Philippopolis, M.Horster, *ZPE* 147 (2004) 247-258, identifies the following provincial governors of Thrace during the reign of Commodus: Claudius Bellicus (ca. 176/7-183/4 A.D.); Suellius Marcianus (ca. 180-182/3 A.D.); Claudius Attalus (ca. 181-183/4 A.D.); Iulius Castus (attested in 184 A.D.); Caecilius Maternus (ca. 186-189 A.D.); Aemilius Iustus (ca. 188-192 A.D.); Caecilius Servianus (ca. 190-192 A.D.).

M.Tačeva, *Macht und Gesellschaft in den römischen Provinzen Moesia und Thracia* I-II (Sofia 2000-2004; in Bulgarian; German summaries in the second volume), assembles a selection of her studies on Roman Thrace (cf. the summaries in previous volumes of *SEG*); see A.Avram, *BE* (2006) no. 259.

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626. Abdera. Institutions. L.Loukopoulou, M.-G.Parissaki, in A.Moustaka et al. (edd.), *Klazomenai, Teos and Abdera: Metropolis and Colony* (Thessaloniki 2004) 305-310, give a brief overview of the epigraphic evidence for the relations between Teos and Abdera, focusing on the similarity of the institutions of the two cities. Cf. our lemma no. 1208.

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627. Ainos. Amphoras. C.Karadima, in *Transport Amphorae and Trade*, 155-161 (ph.), summarizes the results of excavations at Ainos, which have yielded ca. 100 stamped amphoras of local production (5th-3rd cent. B.C.), and gives a catalogue of stamped amphora handles. The symbols that appear on the stamps are similar to those on the local coins. In addition to the 22 stamps listed below, K. mentions two further names that appear on stamps: Διότιμος and Πολτύδωρος. Πολτύδωρος is connected with the mythical king Poltys (cf. Πολτυοβρία, the earlier name of Ainos). The amphoras of Ainos had a limited distribution in the northeastern Aegean (Amphipolis, Abdera, Doriskos, Maroneia, Mesembria, Plotinopolis, Thasos, Ilion), in the Black Sea (Odessos, Bizone, Tyras, Myrmekion, Pantikapaion), and appeared sporadically in Athens, Corinth, and Delos. The stamps of the following catalogue were found in Doriskos (4/5, 7/8, 13, 15, 18), Makri (6, 9, 11/12, 14, 17, 19, 21/22), Maroneia (1-3), Mesembria (20), Plotinopolis (16), and Thasos (10). See also Y.Garlan, *REG* 120 (2007) 187 no. 110.

1/2) Αἴ|νι|ον caduceus; **3)** Κλευ|μέ|νο|υς caduceus; **4)** Δίοννος goat; **5)** Διννlυσόδωρο|ς caduceus; **6)** [---] Hermes xoanon on a throne; **7)** Ἀλκαῖος Hermes xoanon on a throne; **8)** Ἀθαι|νῆς grapes; **9)** Ἀ|θανῆς cluster, ivy wreath; **10)** Δίφιλος cluster, ivy wreath; **11)** Παρμέ[νων] ivy wreath; **12)** Ἀλκαῖος cluster, caduceus; **13)** Ἀθανῆς caduceus, amphora; **15)** Ἀθανῆς amphora; **16)** Δίον|νος thyrsos, cornucopia; **17)** Ματρό|δωρος thyrsos, cornucopia; **18)** Ἡρακλείδα dolphin; **19)** Ἀλκαίω caduceus, monogram Γ; **20)** Ἡρακ|λείτω caduceus; **21)** Α; **22)** Ἀντι[---]

[5. A typo for Διονυσόδωρος?, Chaniotis.]

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628. Alexandrovo. Epitaph of Kozimases, 4th/3rd cent. B.C.? Inscription engraved near a pictorial graffito (head of a joung man), incised on wall-paintings in the interior of a grave at Alexandrovo (near Haskovo). Ed.pr. G.Kitov, *Arheologija (Sofia)* 45 (2004.1/2) 45/46 and 51 (in Bulgarian; English summary), based on a reading provided by V.Gerassimova. K. dates the inscription to the period of the construction of the grave (4th cent. B.C.) and interprets the graffito as the auto-portrait and signature of the painter. According to Gerassimova χρηστός is used in the meaning 'master'. M.Sève, *BE* (2005) no. 83, associates the graffito with a secondary inhumation and suggests lowering the date (1st cent. A.D.). N.Sharankov, *Archaeologia Bulgarica* 9 (2005.1) 29-35 (dr.; ph.), confirms the date of the graffito (late 4th/early 3rd cent. B.C.), corrects its reading, and plausibly rejects Gerassimova's speculations on its meaning. The adjective χρηστός has its usual laudatory meaning in epitaphs. The graffito was inscribed years or decades after the completion of the tomb by an anonymous man (a Thracian?) who commemorated (with portrait and laudatory epithet) a deceased friend.

Κοζιμασης | χρηστός

Κοξιμασες, ed.pr.; Κοζιμασης, Sharankov, who provides many examples of Thracian names with the elements Κοζι-/Κοσι- and -μασης/-μαζος [cf. Κοζειμασης (*SEG* XXIV 614) and its variant Κοσουμασης (*SEG* XLII 582 C L. 32), D.Dana (per ep.)].

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629. Apollonia Pontica. History, topography, religion. D.Nedev - K.Panayotova - M.Giuzelev, in *Ancient Greek Colonies* I 95-155, give an overview of the history of settlement, the political history, and the cults of Apollonia Pontica (7th-1st cent. B.C.), adducing numerous inscriptions, inter alia *SEG* LII 658, 662-689; *IGBulg* I² 154, 184, 203 bis, 307, 312, 322 ter, 334 nov., 353, 355, 363, 388 bis, 389, 391/392, 395 bis-quater, 398, 399, 401, 403, 469; V 5133, 5155. They support the location of the temple of Apollo on the island of St. Kirik.

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630. Apollonia Pontica. Dedication to Aphrodite, ca. 450-425 B.C. Base of a skyphos with graffito; found in a sanctuary in the southeastern part of the Skamniy peninsula. Mentioned by D.Nedev, *art.cit.* (cf. our lemma no. 629) 102 (text). Cf. M.Oppermann, *op.cit.* (cf. our lemma no. 657) 311 note 833: Ξαμοι ἀνέθηκεν Ἀφροδίτῃ Συρίῃ

[Initio, probably a female name (Ξαμώι), Chaniotis.]

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631. Apollonia Pontica. Dedication to Hekate, 3rd/2nd cent. B.C. Statue base found in a sanctuary of Hekate on the Skamniy peninsula. Mentioned by D.Nedev, *art.cit.* (cf. our lemma

no. 629) 121 (text). Cf. M.Oppermann, *op.cit.* (cf. our lemma no. 657) 323 note 2655: Ἀρτεμίδωρος Ἑκάτηι

632. Apollonia Pontica (area of: Shiloto). Dedication to Apollo Eptaikentos, Roman Imperial period. Statue of Apollo Mousagetes found in a sanctuary of the Thracian Rider on the hill Shiloto in the bay of Burgas. I.Karayotov in *Burgas – vechnoto pristanishte* (Burgas 2000) 58-60; non vidimus; cf. *SEG* LIII 643(2). M.Giuzelev, *art.cit.* (cf. our lemma no. 629) 116, [erroneously] reports that the statue was dedicated to Ἀπόλλων Επταικεντος [it is a dedication by Ἀπολλώνιος Επταικενθου, (*SEG* LIII 643(2), Avram].

633. Apollonia Pontica. Ostrakon (?), 2nd cent. B.C. Ostrakon with a graffito found in the Hellenistic settlement at Sozopol. Mentioned by D.Nedev, *art.cit.* (cf. our lemma no. 629) 122: Ἀριστείδης (sic)

634. Apollonia Pontica. Inscribed tile, undated. Tile found during an underwater survey at the mouth of Ropotamo River. Mentioned by M.Giuzelev, *art.cit.* (cf. our lemma no. 629) 111: Ἀπολλ.

[Ἀπολλ[ωνιατῶν], Chaniotis.]

635. Bisanthe. Epitaph of Dionysophanes and Poseidippos, late 4th cent. B.C. Gray-white marble stele with relief representing a boar hunt with two overlapping horsemen moving to the right; one of them has a petasos on his head; the rider in the foreground is about to thrust a spear (missing); beneath the forelegs of the horses a prostrate, crouching boar; the stele was originally decorated with a pair of rosettes above the relief; above the rosettes an inscription. Found at Barbaros, 10 km southwest of Tekirdağ; now in the Archaeological Museum of Tekirdağ. Ed.pr. I.Delemen, *EA* 37 (2004) 189-195 (ph.), with discussion of scenes of boar hunt in Attica, Thrace, and Asia Minor; ed.pr. considers the stele as a strongly Atticizing work and dates it to the late 4th cent. B.C. on the basis of letterforms and style.

Διονυσοφάνης, | Ποσείδιππος | Πολυδίγγου

Ed.pr. discerns a stoichedon style [not confirmed by the ph.] || 3. Πολυδίγγου, ed.pr. (no further comments) [thus included in *LGPN* IV, s.v.; perhaps Πολυδίππου on the ph., Pleket].

636. Constantinople. Stamped tiles, 4th-6th cent. A.D. *SEG* LIII 652. We presented J.Bardill, *Brickstamps of Constantinople* (Oxford 2004), in *SEG* LIII with the wrong

publication date (2003, instead of 2004). For reviews see R.Ousterhout, *ByzZ* 98 (2005) 575-577 and J.-P.Sodini, *REByz* 63 (2005) 225-232.

637. Doriskos. Amphoras. For stamped amphoras from Ainos found at Doriskos see our lemma no. 627.

638. Kabyle. Building inscription, January 309-spring 310 A.D. *SEG* XLII 646 b. In a study dedicated to the title *filius Augustorum* given to Maximinus Daia and Constantinus in November 308 A.D., A.Stefan, *AntTard* 12 (2004) 285-288 no. 9 (French translation), republishes this text. We record the main differences from *SEG*. LL. 4-7: [Γαλ(ερίου) Οὐαλ(ερίου)] | Μ̣αξιμ[ίνου] Καίσαρος [καὶ Φλαουίου Οὐαλερίου | Κωνστ]α̣ν̣τίνου υἱῶ[ν̣] | β̣ασιλ[έων καὶ τῆς δεσ|ποίν]ης ἡμῶν Γαλερίας Οὐα[λερίας Σεβαστῆς] ([Κ̣ονστ]αντίνου υἱῶ β̣ασιλ[έως καὶ βασιλ|ίσσ]ης ἡμῶν Γαλερίας Οὐα[λερίας ---], *SEG*); L. 12: δεκαπ[ρώτου] (δὲ καὶ Π[---], Velkov apud *SEG*; ΔΕΚΑΠ, *SEG*); L. 14: [---]Ξ [εὐτυ]χῶς ([---]Χ [εὐτυ]χῶς, *SEG*). This is the first attestation of δεκάπρωτοι in Thrace. S. comments on the title υἱοὶ βασιλέων (cf. *filii Augustorum* (cf. *An.Ép.* [1986] no. 656 b; our lemmata nos. 650, 811 ter, and 1214). Only Maximinus Daia has the title Καῖσαρ in order to express his opposition against the title filii Augustorum. Cf. M.-Y.Perrin, *An.Ép.* (2004) [2007] no. 1301.

639. Kresna (near Blagoevgrad). Dedication to Hera Sonketene, ca. 50-70 A.D. Ed.pr. M.Ivanov, *Arheologija (Sofia)* 45 (2004.1/2) 83-86.

Ἥρᾳ Σον[κη]τηνῇ Διουζις Δημοσθένους στρατηγὸς Δονθηλητικῆς πεδιασίας

For the epithet of Hera cf. *IGBulg* IV 2142 [Δονθη- for Δενθη- seems to be new, Avram].

640. Maroneia. Honorary inscription for the emperor Hadrian, 132 A.D. *SEG* XLIX 886. Republished by S.Doukata, *AD* 54 B2 (1999) [2006] 731 no. 1, with minor changes (LL. 3/4: μέ̣γ̣ι̣στος, not [μέ]|γιστος; L. 5: πατρί(δος), not πατρίδος). Not in *I.Thrac.Aeg.*

641. Maroneia. Honorary epigram for a magistrate, 3rd cent. A.D. Lower part of a marble plaque found in the early Christian basilica at Paliochora Maroneias. Ed.pr. S.Doukata, *AD* 54 B2 (1999) [2006] 732 no. 4 (text in majuscules). Republished in *I.Thrac.Aeg.* 397/398 no. E217 (ph.), with commentary; dated in the 2nd/3rd cent. A.D. [the ligatures and the letterforms suggest a date in the 3rd or early 4th cent. A.D.), Chaniotis].

[------------------------] [τ]αισιν ἄριστον [[ἕνεκεν]]
[------]λήτου ἐ̣ν Μαρων[ί]- [ἕ]ν̣ε̣κεν ε̣ὐδικίη̣ς, ἀγαθοῦ

μεμνημένοι αἰὲν vacat
ἀνδρός, τοῦ κλέος εὐρὺ πά-
σην τετάνυσται ἐπ' αἶαν·
ὁ δῆμος v Μαρωνιτῶν
εὐνοίας vv τῆς εἰς αὐτόν

1. Perhaps the end of a name in -λητος/-κλητος, *I.Thrac.Aeg.* ‖ 3. comma after ἀγαθοῦ, *I.Thrac.Aeg.* [ἀγαθοῦ modifies ἀνδρός in L. 5; 'excellent among the men of Maroneia because of his justice; (the Maronitai) always remember the virtuous man, whose glory extends widely over the entire earth', Chaniotis] ‖ 3. εὐδικίη is mentioned in honorary inscriptions of governors and other public figures, *I.Thrac.Aeg.* ‖ 5-6. cf. *Od.* 9.344: ἀνδρὸς τοῦ κλέος εὐρὺ καθ' Ἑλλάδα, *I.Thrac.Aeg.*

642. Maroneia. Epitaph, Hellenistic period. Fragment of a marble base found at Paliochora Maroneias. Ed.pr. S.Doukata, *AD* 54 B2 (1999) [2006] 731 no. 2. Republished in *I.Thrac.Aeg.* 429 no. E282 (ph.; date): Ὁ δῆμος

Initio, the article is omitted in the ed.pr. [for similar epitaphs (or rather posthumous honorary inscriptions) cf. *I.Thrac.Aeg.* E279-281 and E283-285, Chaniotis].

643. Maroneia. Epitaph, 2nd cent. A.D. Right part of a marble fragment (part of the body of a sarcophagus?); an inscription within a tabula ansata. Ed.pr. S.Doukata, *AD* 54 B2 (1999) [2006] 731/732 no. 3 (text in majuscules), who identifies the text as an epitaph with mention of a fine for violation of the grave. Republished in *I.Thrac.Aeg.* 450 no. E324 (ph.).

[-------]Α ❦
[---------].Ι
[-----]ΦΕΡΕ
[---]ΝΑΤΕ
[-----]ΕΙΝΑΙ
[-- *] βφ'

We give the text and description of *I.Thrac.Aeg.*, which is more accurate, without recording the small differences from the ed.pr. ‖ 2. [--]Ι, ed.pr.; no text, *I.Thrac.Aeg.* [we read from the ph.; remains of two oblique lines (K?) and I, Chaniotis] ‖ 4-6. e.g., [εἰς ἣν βούλομαι μηδέ]να τε[θῆναι· ἂν δέ τις τολμήσει ἕτερον θ]εῖναι, [ἀποτίσει/δώσει προστίμου τῇ πόλει δηνάρια] βφ', *I.Thrac.Aeg.*

644. Maroneia. Epitaph of Aelius Elpidephoros, an Imperial freedman, 2nd cent. A.D. *SEG* XLIX 889. S.Doukata, *AD* 54 B2 (1999) [2006] 732, corrects her reading of the nomen to Αἴλιος (not Αἰλιος). *I.Thrac.Aeg.* 444 no. E313 (ph.) gives an improved edition.

D(is) M(anibus)
Αἴλιος Ἐλπιδηφόρος, ἀπελεύθερος
τῶν κυρίων αὐτοκρατόρων, κατεσκεύ-
[ασεν -----------------------]

1. Omitted by Doukata ‖ 3. τὸν κύριον αὐτὸ κράτερον, Doukata; Κράτερον, *An.Ép.* (1999) no. 1366, *SEG*.

645. Maroneia. Christian mosaic inscription, early Byzantine period. *SEG* XLIX 887. Republished by S.Doukata, *AD* 54 B2 (1999) [2006] 730/731 (ph.); cf. M.Sève, *An.Ép.* (2004) [2007] 1298. Not in *I.Thrac.Aeg.*

646. Maroneia. Amphoras. For stamped amphoras from Ainos found at Maroneia see our lemma no. 627.

647. Mesambria. History and institutions. H.Preshlenov, in *Ancient Greek Colonies* I 157-208, presents an overview of the history of Mesambria, adducing the relevant epigraphic sources. We single out his collection of inscriptions attesting citizens of Mesambria abroad (165/166) and the discussion of proxeny decrees, civic institutions (assembly, council, magistrates), finances and economic activities, benefactors, honors and values in honorary decrees, and the relations with Rome. P. presents photos of *IGBulg* I^2 307 (205), 308 ter (204), 317 (207), and *IGBulg* V 5105 (203).

For stamped amphoras from Ainos found at Mesembria and Makri see our lemma no. 627.

648. Pautalia. Building inscription, ca. 120-155 A.D. Lower part of a marble plaque reused in a Late Antique building near the Baths; text written between guidelines; triangles as stops; traces of red paint. Edd.pr. N.Sharankov - V.Katsarova, *Arheologija (Sofia)* 45 (2004.3/4) 7-16 (ph.; in Bulgarian; English summary). Cf. N.Sharankov, *An.Ép.* (2004) [2007] 459/460 no. 1313 and A.Avram, *BE* (2006) no. 269.

ΙΟΥΛΠΙΟ[---]
τῶν συ(ν)αρχό[ντων --------------------------------]
καὶ Αἰ(λίου) Ἀντιόχο[υ, ἐπιμελητεύοντος -----------]
τοῦ μεταλλικοῦ, ⟦Ε..⟧ [---------------------- πηγὴ τοῦ]
[Ῥο]ιμητάλκου καὶ ἄλλαι γ' ἐξη[γμέναι ------ καὶ ὄλκοι πρὸς (or εἰς)]
[τὸ] βαλανεῖον β' καὶ γέφοιραι β' ἐκ [τῶν τῆς πόλεως]

1-2. The emperor's name either in the dative or, preceded by ὑπὲρ ὑγείας or τύχης, in the genitive, then followed by ἡγεμονεύοντος τῆς Θρᾳκῶν ἐπαρχείας | Μ(άρκου?) Οὐλπίο[υ ----, πρεσβευτοῦ Σεβαστοῦ ἀντιστρατήγου, ἐπὶ] τῶν συ(ν)αρχό[ντων; M.Ulpius [--] is unattested so far as governor; the names of two συνάρχοντες are to be restored (cf. *IGBulg* IV 2057 and 2074), edd.pr.; Ἰούλ. Πῖο[ς --- μετὰ τῶν] συναρχόντων or [ὑπὲρ] Ἰουλ(ίου) Πίο[υ --- καὶ τῶν] συναρχόντων, Avram ‖ 3. for Aelius Antiochos see *IGBulg* IV 2059 (Pautalia), edd.pr. ‖ 4. μεταλλικός: 'ingénieur minier', *An.Ép.*; there were numerous mines in Pautalia's territory, edd.pr. ‖ 5. [καὶ ὄλκοι] ('conduites d'eau'), *An.Ép.* ‖ 6. γέφοιραι = γέφυραι: 'aqueducs', edd.pr.,

An.Ép.; in fine, one expects ἐ̣κ̣ [τῶν τῆς πόλεως προσόδων (or χρημάτων or πόρων)], S.Follet in *An.Ép.*; ἐ̣κ̣ [θεμελίων] or ἐ̣κ̣ [τῶν ἰδίων], Avram.

648 bis. Pistiros. Regulations concerning Pistiros issued by a successor of Kotys I, after 359 B.C. *IGBulg* V 5557 ter; *SEG* XLIII 486; LII 710 ter*. C.Veligiani-Terzi, *op.cit.* (cf. our lemma no. 624) 313-324, summarizes the content of this text (on 324 the text of LL. 3-38) and discusses it as evidence for the relations between Greek cities and Odrysian kings. We summarize her main observations. An identification of the successor of Kotys I with either Amadokos I or Kersobleptes is not certain (317). Apollonia (L. 32) must be Apollonia Pontica (318). Pistiros was not a polis but an emporion, not on the Aegean coast but in the inland of Thrace (318/319). The term ἐμπορίτης probably refers to Greek merchants, citizens of Maroneia, Apollonia, and Thasos, present in Pistiros (319-321). The text shows the strong trade activity of Greek merchants, especially from Maroneia, in Thrace.

649. Perinthos. Epitaph of Victorius Sabinus, 2nd/3rd cent. A.D. *I.Perinthos* 80; *IGR* III 80; *ILS* 9476. F.Bérard, *CCG* 15 (2004) 362-369, reprints this text and argues that Βικτώριος Σαβεῖνος was active in Thrace as φρουμεντάρι(ο)ς Αὔγουστος (viz. Αὐγούστου) χώρας Λουβουνου (not Λου(γδ)ούνου, *I.Perinthos*). The word χώρα does not designate his place of origin (LL. 10/11: πόλεως Οὐλοκασσίνου, i.e. Rouen), but the area where he was serving: not Lugdunum, but a site in Thrace. The representation of the lance of an *officialis* in his epitaph suggests that he served in the *officium* of a provincial governor of Thrace.

650. Perinthos (area of: Çizmetarla). Milestone, 308-310 A.D.? *SEG* XLVIII 913; *I.Perinthos* 290. Republished by A.Stefan, *art.cit.* (cf. our lemma no. 638) 282/23 no. 6, who dates this inscription between January 309 and May 310 A.D.

651-653. Philippopolis. Various inscriptions. Inscriptions found in the Hellenistic-Roman Agora. Ed.pr. E.Kessyakova, *Annuaire du musée archéologique, Plovdiv* 9 (2004.2) 11-27.

651: 11/12 (ph.). **Mason's mark (?), 3rd/4th cent. A.D.** Abbreviated name written on several marble blocks from the Agora (a mason or an entrepreneur?): Κλο(δίου)

652: 19/20. **Names, 2nd cent. A.D.** Names written on the plinths of five column bases in portico N of the agora [topos inscriptions?, Chaniotis; possibly the praenomen and nomen of the same person (Gnaeus Munatius), Avram]: 1) Γναίου; 2) Μουγατ(ίου)

653: 27 (ph.). **Graffiti on lamps, undated.** Graffiti on two terracotta lamps from the agora [owner's inscriptions rather than signatures?, Chaniotis]: Μά|ρκου

654. Philippopolis. Signatures on lamps. In a study of lamp production in Roman Philippopolis, ed.pr. M.Bospachieva, *Godishnik na Departament Arheologija -NBU* 4/5 (2000) 248-263 (in Bulgarian; English summary), presents a catalogue of lamps (mainly imported) found in Philippopolis and its vicinity (251-255 nos. 1-40; ph.). Three lamps are signed: 1) Ἐλπιδηφό|ρου (7 and 9); 2) Εὐτυχι. (13); 2) Πιρείθου (19).

654 bis. Plotinopolis. Amphoras. For stamped amphoras from Ainos found at Plotinopolis see our lemma no. 627.

655. Stryme. Epitaphs. *SEG* LIII 695/696. The discovery of these epitaphs is mentioned by D.Terzopoulou, *AD* 54 B2 (1999) [2006] 715 (ph.).

MOESIA

656. Moesia. Grave monuments. S.Conrad, *Die Grabstelen aus Moesia inferior. Untersuchungen zu Chronologie, Typologie und Ikonographie* (Leipzig 2004), is a systematic study of the grave stelai of Moesia Inferior (primarily Odessos, Dionysopolis, Kallatis, Tomis, Histria, Halmyris, and Nikopolis). After a general introduction to the history and geography of this province (1-15), C. gives an overview of the funerary practices and the types of funerary monuments (16-24) and discusses the dating criteria (24-33; service of Roman military units, onomastics, letterforms) and the typology of the Greek and Roman grave stelai (35-57). The main part of the book is dedicated to the iconography of the stelai (57-98; funerary banquets, riders and horses, standing and seated individuals and groups, portraits, soldiers, gladiators, professionals, funerary symbols), technical aspects (99-100), and the social status of the occupants of the grave monuments (citizens, soldiers, colonists, slaves, freedmen; 101-109). A catalogue (127-266) presents 526 stelae, many of them inscribed (ph.). Almost all the Greek inscriptions have been included in corpora. For a few inedita and texts that have not been included in corpora or in *SEG* see our lemmata nos. 660, 661 bis, 670/670 bis. We do not present separate lemmata for two fragments with insignificant remains of letters: **279** (Abrit; territory of Tropaeum Traiaini) and **522** (Sinjo bărdo). We provide a comparatio numerorum with corpora and *SEG* for the Greek texts [providing a few missing references: **100** = *IGBulg* V 5067; **310** = *SEG* XLVI 901; **313** = *SEG* XLVI 902; **335** = *SEG* XLIV 640, Chaniotis].

***SEG* XXIV**	**Conrad**	***SEG* XLVI**	**Conrad**	***IGBulg* I²**	**Conrad**
961	314	901	310	27 bis	110
1046	240			28	109
***SEG* XLIV**		***IGBulg* I²**		28 bis	108
640	335	12 ter	114	34	113

IGBulg I²	Conrad
106 bis	84
107 bis	92
108	94
109	81
110	83
110 bis	86
111	82
115	96
116	85
127	98
128	88
133	89
134	91
141	97
142	95
143	93
145	178
146	77
147	75
147 bis	72
149	73
150	79
159	65
160	66
161	70
161 bis	67
162	71
163	69
163 bis	51
164	42
165	50
166	41
167	43
168	21
169	20
170	38
171	11
171 bis	31
172	34
173	24
174	26
174 bis	29

IGBulg I²	Conrad
175	62
175 bis	35
176	54
176 ter	40
177	18
177 bis	15
177 ter	37
178	19
178 bis	39
180	52
181	9
183	61
184	58
185 bis	46
186	27
186 bis	10
186 ter	17
187	60
187 bis	59
188	30
189	16
192	4
193	55
194	57
196	8
206 bis	6
206 ter	2
206 quater	5
207	14
209	80
220	68
221	22
222	90
227	87
228 bis	99
254	36
255	63
256	48
271	102
272	101
273	103
274	104

IGBulg I²	Conrad
292	106
IGBulg II	
502	518
506	519
690	326
693	325
694	338
716	340
741	400
744	361
814	315
IGBulg V	
5061	28
5062	32
5067	100
5180	516
5262	398
5265	357
5330	323
5352	314
I.Histriae	
283	192
286	205
290	191
303	201
310	206
I.Kallatis	
177	119
180	116
181	120
183	117
187	121
188	118
194	122
I.Tomis	
165	125
173	160
186	147
187	135

I.Tomis	Conrad
189	187
195	127
207	148
243	170
252	173
254	179
256	138
257	166
274	141
276	182
278	159
282	158

I.Tomis	Conrad
288	153
292	190
294	136
307	186
313	171
327	167
340	161
343	152
344	151
347	172
362	117
372	144

I.Tomis	Conrad
377	140
384	165
459	131
461	162
466	295
ISM V	
78	256
128	240
288	218
GV	
1304	176
2057	218

657. Moesia. History and religion. M.Oppermann, *Die westpontischen Poleis* (Langenweißbach 2004), summarizes the results of the archaeological research on the history of the Greek colonies on the west shore of the Black Sea from the Archaic to the end of the Hellenistic period (Apollonia Pontica, Bizone, Dionysopolis, Histria, Kallatis, Mesambria, Odessos, Tirizis, Tomis). We single out the discussions of the topography, dedicatory and grave reliefs (37/38, 97/98, 186-190, 263-274), and cults (40/41, 102/103, 197-201, 278-282). We cannot list here all the inscriptions adduced by O.; brief discussion inter alia of the following texts (ph.): *IGBulg* I² 105 (189), 330 bis (188), 335 quater (188), 337 (189); V 5102-5104 (266/267), 5108 (188), 5110 (189), 5111 (266/267); *I.Histriae* 113 (154), 114 (186/187), 116 (187); *I.Kallatis* 167 (189); *IGDOP* 4 (104).
On the office of the pontarches see our lemma no. 666. On rural settlements in Moesia and on the terms τόπος (locus), κώμη, vicus, canabae, and villa see A.Bâltâc, *Ephemeris Dacoromana* 12 (2004.1) 37-49.

658. Moesia. Jewish inscriptions. *IJO* I 30-36 nos. Moes1-2 (ph.) presents two Jewish inscriptions from Oescus, one of them in Greek: *IGBulg* II 597 ter (Moes2). An epitaph from Tomis (*I.Tomis* 463 = *CIJ* I² 681b) is not considered as Jewish (331-333 no. App8).

659. Moesia. Religion. D.Boteva, *Ephemeris Dacoromana* 12 (2004.1) 206-225, analyzes the iconoghraphy of the Thracian Rider God and the use of Greek by dedicants carrying Latin names; non vidimus; see C.Petolescu, *An.Ép.* (2004) [2007] 451 no. 1291.

660. Abritus. Epitaph of Louki(o)s, ca. 250 A.D. Joining fragments of a stele broken on all sides except at right; moulding decorated with vine tendrils; built into the Later Roman fortifications; above the inscription busts of a couple; now in the museum in Rozgrad.

T.Ivanov, *Abritus* (Sofia 1965) 49 (ph.). Ed.pr. S.Conrad, *op.cit.* (cf. our lemma no. 656) 222 no. 355 (ph.). Cf. R.Frei-Stolba, *An.Ép.* (2004) [2007] 440/441 no. 1260.

Λούκις Δι|τουκενθο|υ ἀνέθηκε | τὴν στήλλ|ην ζῶν? καὶ | φρ̣[ονῶν? ---|---]

5. ZMN, lapis; = ζῶν?, Conrad || [6. or φρ̣[ενῶν] (cf. *I.Kallatis* 182; *I.Tomis* 294), Avram].

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661. Beroe (Piatra Frecăţei). Christian invocation, 5th/6th cent. A.D. Clay base with three registers decorated with vine tendrils (top, bottom) and an inscription (middle). R.Florescu - I.Miclea, *Strămoşii românilor. Vestigii milenare de cultură şi artă Daco-romanii* II (Bucharest 1980) no. 643. Republished by I.C.Opriş, *Ephemeris Dacoromana* 12 (2004.1) 263/264 (ph.); non vidimus; see M.-Y.Perrin, *An.Ép.* (2004) [2007] 447 no. 1280: Κύριε βοήθι

'Un support de bénitier'?, P.

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661 bis. Dionysopolis (area of). Epitaph of the Aurelii Glaukos, Phaneros, and Theodoros, ca. 250-300 A.D. Limestone stele with three busts (two men and a child) in relief; found at Rogačevo. Ed.pr. S.Conrad, *op.cit.* (cf. our lemma no. 656) 155 no. 115 (ph.): Αὐρ(ήλιος) Γλαῦκος Φανέρου | Αὐρ(ήλιος) Φάνερος Β[-----] | Αὐρ(ήλιος) Θεόδωρος Πο(λ)υξένου

3. ΠΟΜΥΞΕΝΟΥ lapis; Πολυξένου?, ed.pr. [the ph. is not clear, Chaniotis].

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662. Histria. History, institutions, and cults. A.Avram, in *Ancient Greek Colonies* I 279-340, summarizes the history, institutions, and cults of Histria, making ample use of the inscriptions in *I.Histriae*. We single out the discussion of the structure and organization of the territory (290-294), the civic organization (tribes, assembly, council, magistrates; 297-299), the cults (299-305), the political history (305-319), and the public architecture (319-324). On 339 a photo of *SEG* LI 940. Cf. our lemma no. 43.

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663. Histria. Dedication to Apollo Pholeuterios, 3rd cent. B.C. *I.Histriae* 105. The epithet of Ἀπόλλων Φωλευτήριος has been interpreted in various ways: the killer of lizards which that in holes (cf. φωλεύω), the patron of a group of physicians (cf. φώλαρχος in Elea), or a protecting deity (cf. φωλεύω = 'to hide'). After a study of the words φωλεός, φωλεύω and their derivatives, which are often used in connection with caves and cavities, Y.Ustinova, *PP* 59 (2004) 25-44, suggests a more plausible interpretation: this epithet alludes to subterrenean oracular caves. Ἀπόλλων Φωλευτήριος ('Apollo of the den') was an oracular god worshipped in a subterranean cavity. Descending into a cave in search of the truth is a common motif in religious narratives. Although there is no direct link between this Histrian cult and the medical association headed by a φώλαρχος in Elea (*SEG* XXXVIII 1020), the interpretation of Apollo's epithet may contribute to a better understanding of the term φώλαρχος. This association had its seat in a building that included a subterranean cryptoporticus. U. suggests that the φώλαρχος in Elea adopted the Pythagorean tradition of philosophers' descent into a 'cave' (φωλεός) and that the underground chamber was the φωλεός, where the fraternity of the Οὐλιάδαι held its meetings.

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664. Histria. List of priests and contestants in games, ca. 140 A.D. *I.Histriae* 207. L.Ruscu in L.Ruscu et al. (edd.), *Orbis antiquus. Studia in honorem Ioannis Pisonis* (Cluj-Napoca 2004) 907-910, suggests that [T.] Κομίνιος Εὐξενίδης (L. 7) was a relative of T. Κομίνιος Κλαυδιανὸς Ἑρμάφιλος in *I.Tomis* 69. Cf. A.Avram, *BE* (2006) no. 288(1).

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665. Histria. Dedication to Poseidon Helikonios, 3rd cent. A.D. *I.Histriae* 143. L.Ruscu, *art.cit.* (cf. our lemma no. 664) 910/911, restores T. Αἴλιος Μιν[ίκιος] (Μιν[ουκιανός], *I.Histriae*) [independently, the same restoration in our lemma no. 665]. This man was related to the Minicii of Kallatis (*I.Kallatis* 70, 74?, 99/100). The same restoration is suggested, independently, by A.Avram - M.Bărbulescu - M.Ionescu, *art.cit.* (our lemma no. 666) 359.

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666. Kallatis. Building inscription of the towers and part of the city wall, 172 A.D. *I.Kallatis* 99; *SEG* XLIX 1016. A.Avram - M.Bărbulescu - M.Ionescu, *Ancient West and East* 3 (2004.2) 354-364, reprint the text of this inscription [same text as in *I.Kallatis* 99] and offer a detailed commentary (French translation; ph.) [an expanded version of the comments in *I.Kallatis* 90]. *I.Kallatis* 100 (*IGR* I 651) has exactly the same text [probably because it was set up in a different location of the city wall (cf. *I.Kallatis*); but it may also concern a different building funded by the same persons, Chaniotis]. The work was carried out under the governor Οὐαλέριος Βραδούας, who is also known from *I.Kallatis* 97/98; Bradua is the father of Marcus Valerius Braduanius Mauricus, consul in 191 A.D. (*An.Ép.* [1975] no. 404). The ποντάρχαι Τ(ίτος) Αἴλιος Μινίκιος Ἀθαναίων and his son Τ(ίτος) Αἴλιος Μινίκιος Μοσχίων, who provided the funds for the construction of seven towers and the wall between them, belong to a family that received Roman citizenship during the governorship of L. Minicius Natalis Quadronius Verus (140-144 A.D.). Athanaion is probably also mentioned in *I.Kallatis* 70 (Τ(ίτον) Αἴ(λιον) [Μ]ινί[κιον ---]). One of his descendants, Τίτος Αἴλιος Μινίκιος, is known as pontarches from *I.Histriae* 143 [our lemma no 665]. The reconstruction of the city wall under Valerius Bradua is also mentioned in *I.Kallatis* 97/98, which refer to the levying of taxes for this purpose. Similar measures are attested in Philippopolis (*IGBulg* III 878 = *CIL* III 7409) and Tomis (*I.Tomis* 21) after the devastating attacks of the Kostobokoi in 170 A.D. Athanaion is designated as πρῶτος ποντάρχης. Since there is another man designated as πρῶτος ποντάρχης in Histria (*I.Histriae* 207; ca. 140 A.D.), Athenaios cannot have been the first ποντάρχης ever, but the first ποντάρχης from his city. Similarly, C.Curtius Proclus of Megara is designated as πρῶτος Πανέλλην (*IG* VII 106), i.e., the first citizen of Megara to have become a member of the

Panhellenion. The late attestations of πρῶτοι ποντάρχαι in Histria (ca. 140 A.D.) and Kallatis (ca. 170 A.D.) suggests that the Pontic Koinon was a relatively recent institution, probably established during Hadrian's reign.

667. Odessos. History, institutions, and cults. A.Minchev, in *Ancient Greek Colonies* I 209-278, presents an overview of the history of Odessos (6th cent. B.C.-1st cent. A.D.), making ample use of the relevant epigraphic sources [cf. *SEG* LIII 728]. We single out the discussion of the civic organization (230-235), foreign residents and economic activities (235-240, 248-254), the fortifications (240-242), and cults (243-245, 254-260). On 229 translation of *IGBulg* I² 43.

668. Odessos (area of: Galata). Inscription of a baptistery, 5th/6th cent. A.D. Terracotta baptistery found in a basilica at Galata; an openwork inscription around the neck of the vessel; part of the inscription (B) had been destroyed and was reconstructed on the basis of a preliminary reading. J.Lafontaine-Dosogne, *CArch* 17 (1967) 46 (ph.); R.Pillinger, *RAC* 61 (1985, 3/4) 306/307 (ph.). Discussed by I.Achim, *CArch* 51 (2003/2004) [2006] 7, in a study of early Christian baptisteria in Thrace, Moesia, and Scythia Minor. [A. speaks to two inscriptions, Lafontaine-Dosogne and Pillinger of two parts of one inscription (a preserved and a restored one), Chaniotis.] The texts have never been presented in *SEG*.

A: [τοῦ ἁγίου μάρτυρος ---] καὶ τῆς συνοδίη[ς αὐτοῦ]   B: .... ἐνδύνει ἐν θ[ερμῷ]

B. The damaged inscription was reconstructed as ΕΓΕΗΕΗΧVΗΕΙΕΘ, L.-D. [we add the Θ, visible on P.'s photo]; P. recognized here a reference to the Apostolic *Didache* (7.2: εἰ δ' οὐ δύνασαι ἐν ψυχρῷ, ἐν θερμῷ); S.Olteanu (apud A.) reads in fine ἐνδύνει ἐν θ[ερμῷ], recognizing a reference to the baptizing of children in hot water.

669. Orgame. Thasian amphora stamps, ca. 360-345 B.C. 32 stamped handles of Thasian amphoras and two amphora sherds with dipinti; found in a pottery deposit (of a sanctuary?) in Orgame. Ed.pr. V.Lungu, in *Transport Amphorae and Trade* 217-227 (ph.; dr.). The stamps are inscribed with the ethnic Θάσιον and the names of Thasian eponyms and potters. The following combinations of eponyms and potters are attested (on 226/227, a catalogue): Φιλοκράτης (eponym) with Αἰσχρίων (1), Γλαύκων (2-5), Θεόδοτος (6), Καλλιφῶν (7-15), and Λυσικλῆς (16/17); Μεσ(οκλῆς) (eponym) with Γλαύκων (18) and Πυλάδης (19-31); Δαμάστης (eponym) with Κλεοφάνης (32). Cf. Y.Garlan, *REG* 120 (2007) 222 no. 218.

The dipinti on two amphora sherds of unknown origin (220; dr.) consist of traces of letters: 1) ¯ ; 2) A

670. Tomis. Epitaph of Kestios and Moschion, early 3rd cent. A.D. *SEG* XXXIII 586. S.Conrad, *op.cit.* (cf. our lemma no. 656) 162 no. 137 (ph.), publishes this text regarding it as

an ineditum. Republished by M.Dana, *Dacia N.S.* 51 (2007) 207-209, with detailed commentary. D. points out that the woman who is represented in the relief (in a scene of a funerary banquet) holds a papyrus roll in her hand. D. mentions several other examples of educated women (*SEG* IV 634; *I.Byzantion* 128, 368; *I.Tomis* 375 and 461).

Ἑρμογένης τῷ πατρὶ Κεστι-
α̣[ν]ῷ ζήσαντι κοσμίως ἔτ-
η ξ' καὶ τῇ μητρὶ Μοσχίῳ
μνήμης χάριν

1-2. Κεστίῳ, *SEG*, C.; ΚΕΣΤΙΙΑ̣[.]Ω lapis, hence Κεστια̣[ν]ῷ, D. ‖ 3. ζ', C.; ξ', *SEG*, D.

670 bis. Tomis (area of: Piatra). Epitaph of Apollonios and Zoune, late 2nd cent. A.D. Two fragments of the upper part of a limestone stele with pediment; in the pediment representation of a rider, a seated woman, and a female slave. M.Munteanu , *Pontica* 8 (1975) 391 no. 2 (ph.). Republished by S.Conrad, *op.cit.* (cf. our lemma no. 656) 174 no. 184 (ph.).

Ἀπολ[λ]ώνιος
Δάδα[ς ἀ]νέστη-
σε τὴν [σ]τή[λη]ν
ἑαυτ[ῷ] καὶ
[τ]ῇ ἰδί[α̣ σ]υμβίῳ
Ζου[νῃ? Ἀτ]τικοῦ
Θ̣Ι̣Α̣Τ̣[---] θ̣υ̣γ[ατρὶ]
[- - - - - - - - - - - -]

[2. or Δάδα[ν], Chaniotis] ‖ 7. Θιατ[ου?] θυγ[άτηρ], M., C.

670 ter. Tomis (?). Silver plate, ca. 491-518 A.D. See our lemma no. 710.

671. Unknown provenance (Histria?). Lead weight, ca. 430-400 B.C. Lead market weight (plinth) allegedly from Histria; on the obverse an owl (imitating the owl on Athenian coins), a tunny (as the one on coins of Kyzikos), and an inscription between them; the reverse is blank; acquired by the Ashmolean Museum [for weights from this collection see H.-C.Meyer, *Il Mar Nero* 5 (2001/02) 41-76]; since it was part of a group of weights of various provenances (Histria, Tomis, Kallatis, Dionysopolis?), the Histrian provenance is not certain. Edd.pr. H.-C.Meyer, A.Moreno, *Oxford Journal of Archaeology* 23 (2004) 209-216 (ph.). The weight is unique in its combination of the official symbols of Athenian and Kyzikene coinage. Its weight corresponds to an Athenian quarter-mina (120.7 g). This object suggests the existence of a market weight system used in Athens and Kyzikos, which may have developed in the course of the commercial integration of the Aegean and the Black Sea and is not necessarily a result of the Athenian Standards Decree (edd.pr.). M.Sève, *BE* (2005) no. 104, points out that the uncertainty concerning the provenance casts doubts on the authenticity of the object: Πο.

Πό(λεως) or Πο(ντική) (the Athenian administrative label for the cities of the Black Sea), edd.pr.

DACIA

672. Dacia. Religion: Gods from Asia Minor. A.Schäfer, in W.S.Hanson - I.P.Haynes (edd.), *Roman Dacia. The Making of a Provincial Society* (*JRA* Supp. 56; Portsmouth, RI 2004) 179-190, surveys the diffusion of cults from Asia Minor in Roman Dacia, primarily attested in Latin inscriptions. Greek texts mention Ζεὺς Σαρνενδηνός (*SEG* XXV 830 = *CIGD* 5) and Ζεὺς Σιττακωμικός (*SEG* XXV 831 = *CIGD* 7) [cf. our lemma no. 673]. He also considers portable images of gods made from marble from eastern quarries (Prokonnesos, Naxos, Paros, Thasos, etc.; e.g., *SEG* XLVII 1162; LII 728 = *I.Apulum* 370).

673. Alburnus Maior. Illyrians. In a study of the presence of Illyrians at Alburnus Maior, I.Piso, in *Dall'Adriatico al Danubio* 271-318, briefly adduces dedications to deities of Asia Minor (273, 280/281, 290, and 299; Ζεὺς Ναρηνός: *SEG* XXV 828/829 = *CIGD* 3/4; Ζεὺς Σιττακωμικός: *SEG* XXV 831 = *CIGD* 7; Ζεὺς Σαρνενδηνός: *SEG* XXV 830 = *CIGD* 5) [cf. our lemma no. 672]. [The name Parthenius in *CIL* III 1260 is not to be associated with the Illyrian tribe of the Παρθίνιοι (277 note 41); it is the very common Greek name Παρθένιος. Chaniotis.]

NORTH SHORE OF THE BLACK SEA

674. North Shore of the Black Sea. Jews. *IJO* I 254-324 nos. BS1-28, collects the Jewish inscriptions and inscriptions concerning Jews from the cities of the Black Sea (critical edition, commentary, translation): Olbia (BS1), Chersonesos Taurica (BS2/3), Pantikapaion (BS4-16; ph.), Phanagoreia (BS17/18; ph.), Hermonassa (BS19), Gorgippia (BS20-27; ph.), and Tanais (B28). The texts include manumission records (BS5-9, 17/18, 20-25); a list of names (BS26); dedications to Θεὸς Ὕψιστος (BS4 and 27; cf. BS20); a building inscription (BS1); epitaphs (BS10-12, 14-16, 19); a bilingual Greek/Hebrew epitaph (BS13); a dipinto (owner's inscription) on an amphora (BS28: Ἰούδα; ca. 300-250 B.C.); a graffito (BS3); and a Hebrew graffito (BS2). See the remarks of P.W.van der Horst, *JSJ* 36 (2005) 72/73. [For *CIRB* 71 = BS7, see now G.W.Bowersock in *Une koiné pontique* (cf. our lemma no. 695) 251-254. Avram]. We provide a comparatio numerorum with *SEG* and corpora.

SEG	*IJO* I	*CIRB*	*IJO* I	*CIRB*	*IJO* I
XIX 504	BS22	64	BS4	724	BS15
XXIII 790	BS27	69	BS8	735	BS10
XLIII 510	BS18	70	BS5	736	BS13
XLVIII 1171	BS3	71	BS7	743	BS14
		72	BS9	746	BS11
		73	BS6	777	BS12

CIRB	*IJO* I
985	BS17
1076	BS19
1124	BS23
1125	BS21
1126	BS22
1127	BS24
1128	BS25
1179	BS26
1225	BS16
IOSPE I^2	
176	BS1
IOSPE II	
52/53	BS5/6
304	BS11
305	BS12
306	BS10

IOSPE II	*IJO* I
364	BS17
402	BS26
IOSPE IV	
204	BS8
400	BS20
401	BS21
404	BS13
405	BS15
426	BS16
IGR I	
873	BS4
880	BS8
881	BS5
906	BS17
911	BS21

CIJ I/I^2	
78	BS21
682	BS1
683	BS5
683a	BS7
683b	BS9
684	BS6
685	BS10
686	BS12
687	BS11
689	BS15
689a	BS14
690	BS20
690a	BS22
690b	BS23
691	BS17
691a	BS16
691b	BS19

675. North Shore of the Black Sea. Prosopography and onomastics. V.Cojocaru, *Populaţia zonei nordice şi nord-vestice a Pontului Euxin in secolele VI-I a. Chr. pe baza izvoarelor epigrafice* [*The population of the North and Northwest Regions of the Euxeinos Pontos in the 6th-1st cent. B.C. on the Basis of the Epigraphic Evidence*] (Iasi 2004), has compiled a prosopography of the North Shore of the Black Sea and Scythia Minor (from Gorgippeia to Kallatis) with a detailed onomastic analysis. The names are classified according to their origin: Greek (1378), Iranian (83), Thracian (34), Anatolian (19), Lallnamen (16), Semitic (3), Egyptian (2), and Roman (3). C. also provides lists of place names and ethnics used as names and of names without etymology, a list of Greeks from other areas, and a prosopography of 210 Greeks from the Pontic region known from inscriptions found in other regions. Non vidimus; see L.Dubois, *BE* (2004) no. 16.

676. Bosporan kingdom. Corpus. A.Gavrilov - N.Pavlichenko - D.Keyer - A. Karlin, *Corpus Inscriptionum Regni Bosporani. Album Imaginum* (St. Petersburg 2004), present a volume with photographs of the inscriptions contained in *CIRB* (except for *CIRB* 25, 103, 106/107, 118, 120, 146, 148, 161, 167, 171, 212, 234, 256, 350, 387, 420, 463, 473, 507, 531, 566, 600, 730, 734/735, 748, 757-759, 764/765, 77, 770, 776, 778, 780, 783-786, 790, 792, 794, 796, 799-802, 804/805, 807/808, 810-813, 815, 850, 854, 864, 866-868, 895, 904, 938, 944, 952, 954, 956, 968, 977, 1011, 1017, 1059, 1092-1094, 1110, 1126, 1146, 1181, 1188-1191, 1206, 1213, 1217, 1219, 1233, 1237, 1239/1240, 1253, 1273, 1299). On 343-393, the edd. present descriptions of the stones and information concerning the finding place and the current location of the inscriptions (in Latin).

A.Ivantchik, *BMCR* 2005.11.20 (http://ccat.sas.upenn.edu/bmcr/2005/2005-11-20.html), criticizes mistakes in the Latin text, the lack of autopsy, and mistakes in the lemmata, which are abridged versions of the lemmata of *CIRB* not incorporating the results of later research. In criticism, I.Levinskaya - S.Tokhtas'ev, who are preparing a new edition of *CIRB*, address both ethical issues and mistakes; see *VDI* (2005.4) 179-198 (with a list of errata concerning the origin, description, date, and present location of many monuments) and *BMCR* 2000.10.16 (http://ccat.sas.upenn.edu/bmcr/2006/2006-10-16.html). For a response, see A.Gavrilov - N.Pavlichenko - D.Keyer, *BMCR* 2006.02.15 (http://ccat.sas.upenn.edu/bmcr/2006/2006-02-15.html) and *BMCR* 2007.04.30 (http://ccat.sas.upenn.edu/bmcr/2007/2007-04-30.html). See also the review by E.Dickie, *BMCR* 2005.10.41 (http://ccat.sas.upenn.edu/bmcr/2005/2005-10-41.html).

677. Bosporan Kingdom. Graffiti on amphoras. I.A.Emets, *Arheologija (Sofia)* (2004.1) 43-59 (in Bulgarian; English summary), collects graffiti and dipinti with abbreviated words or names on amphoras found in the Kimmerian Bosporos. The texts were usually written on the neck of amphoras. He argues that they represent abbreviated words indicating the content of the amphoras [most of these abbreviations can be explained as abbreviated personal names, and some of the explanations (e.g., AB = ἀβαφός (οἶνος) and ΡΩ = ῥωμαλέος (οἶνος)), are not plausible. We give some of the more plausible examples, Chaniotis]: e.g., , ΑΓΛ = ἀγλευκός (οἶνος), ΑΛΦ = ἄλφιτα, ΑΛΜ = ἅλμαια, ΑΛΟ = ἀλοιφή, ΓΑ = γάρος, ΓΛΥ = γλυκός (οἶνος), ΕΛ = ἔλαιον, ΚΕ = κέγχρος, ΚΡΙΘ = κρίθινος (οἶνος), ΝΑΦΑ = νάφ(θ)α, ΠΥΡ = πυρός, ΤΑΡ = τάριχος, etc.

678. Chersonesos in Tauris. History, institutions, and territory. M.I.Zolotarev, in *Ancient Greek Colonies* I 603-644, gives an overview of the history, the institutions, and the territory of Chersonesos. We single out the brief discussion of the ostraka (*SEG* XL 612; XLIX 1031; ph.), the oath of Chersonesos (*IOSPE* I^2 401; ph.), the honorary decree for Agasikles (*IOSPE* I^2 418; ph.), and decrees concerning exiles (*SEG* XXXIV 750; ph.) and the selling of land (*IOSPE* I^2 403; ph.).

For a similar overview see L.V.Marchenko, in *Ancient Greek Cities in the Crimea* 149-190, with color photos of *SEG* LIII 767(3-6) (162/163, 165) and *IOSPE* I^2 482 (164).

As regards the honorary decree for Agasikles (*IOSPE* I^2 418), V.M.Zubar, *VDI* (2004.3) 89-99, argues that the πε[δ]ίον mentioned in it should be located in the peninsula of Herakleia.

On the oath of Chersonesos (*IOSPE* I^2 401) see S.D.Kryzhitsky, in *Ancient Greek Cities in the Crimea* 18 (ph.).

For a possibly early decree of Chersonesos see our lemma no. 690.

679. Chersonesos in Tauris. Funerary epigram for a woman, 1st cent. A.D. *CIG* 2101; *IOSPE* I^2 527. Republished by W.Appel, *Nikephoros* 17 (2004) [2006] 100-102 (ph.; dr.; translation). The stone is in the Museum of Odessa. A. presents the following text:

Τὴν πάσαισι γυ|ναιξὶ πο[θή]σι|μον, ἀ[μ]φ[ὶ δὲ] παι|[ι]σίν [ἥ]συχο[ν ..]η || χαι[- - -]|ας [- - - - - - - - - - - - - - - - - - - -]

Above the relief, which represents a standing woman and a girl, the patronymic of the deceased woman: Μετ[ό]χο[υ] (*IOSPE*); no longer legible today, A.

680. Gorgippeia. History, institutions, and cults. Y.M.Alekseeva, in *Ancient Greek Colonies* II 957-1005, presents an overview of the history, urban development, civic institutions, and cults of Gorgippeia adducing the relevant epigraphic material in *CIRB*. We note the discussion of the agonistic inscription *CIRB* 1137 (972/973) and of the cult of Θεὸς Ὕψιστος (*SEG* XXXII 790; *CIRB* 1116, 1123, 1125/1126, 1231; 985/986).

681. Hermonassa. History, institutions, and cults. S.I.Finogenova, in *Ancient Greek Colonies* II 1007-1045, presents an overview of the history of Hermonassa. F. exploits the epigraphic material for the cults of the city (1020-1022; *SEG* LIII 773; *CIRB* 1037/1038, 1040-1043). On 1019 (ph.) she mentions a rolled lead tablet found in 2001; only the word γυνή could be read. [This reading is wrong. For the text (a letter) see now M.Dana, *REA* 109 (2007.1) 86/87 no. 11, to be presented in *SEG* LVII, Avram.]

682. Kerkinitis. Letter of Apatourios, ca. 400 B.C. *SEG* XXXVII 665. This text is adduced by V.A.Kutaisov in *Ancient Greek Colonies* I 566 (text in majuscules; dr.) and id. in *Ancient Greek Cities in the Crimea* 226 (color ph.), in overviews of archaeological research in Kerkinitis. [For a new edition see M.Dana, *REA* 109 (2007.1) 83-85 no. 8, to be presented in *SEG* LVII, Avram.]

683. Kerkinitis. Dedications to Artemis Ephesie, 5th cent. B.C. Two fragments of Attic vases with graffiti on their bottom. Mentioned by V.A.Kutaisov in *Ancient Greek Colonies* I 566 (text in majuscules; dr.); cf. *SEG* LIII 795 bis: 1) Ἄρτεμι Ἐφεσήιη sic Ἡδέα (kylix; ca. 480-460 B.C.); 2) Ἄρτεμι Ἐφεση[–] (skyphos; 5th cent. B.C.)

[1. To be read as Ἐφεσήηι = Ἐφεσείηι? (for these forms cf. *SEG* XL 721 and LIII 795 bis); Ἡδέα seems to be the name of the dedicant || 2. Ἐφεσή[ηι] = Ἐφεσείηι, Chaniotis; on Artemis Ephesie see now S.R.Tokhtas'ev, *ACSS* 11 (2005.1-2) 7-12 no. 2 (to be presented in *SEG* LV), Avram.]

684. Koshary. Amphora stamps and dipinti, 4th-3rd cent. B.C. E.Papuci-Wladyka, T.N.Kokorzhitskaia, in *Transport Amphorae and Trade* 313-324, summarize the results of Polish-Ukrainian excavations in the necropolis of Koshary (40 km east of Odessa west of Berezan, Odessa District), which have yielded many amphoras. The stamped amphoras (66) come from Herakleia Pontica (20 stamps), Sinope (20), Chersonesos (11), Thasos (12), Chios (1), Akanthos (1), and Rhodes (1). The authors provide information on some of the inscriptions. **Herakleia** (stamps on the neck): **1)** Διονύσιος (ca. 400-380 B.C.; 317); **2)** Μ or ΣΙΝΑΙΠΑΥ (ca. 370-350 B.C.; 318); **3)** Εὐρύδαμος, Λυσ. (ca. 370-350 B.C.; 318); **4)** Ἀρί[στων] ἐπὶ [Κ]αρακύ[δε]ος grape (ca. 360-350 B.C.; 318/319) **5)** Ἀπολλο. caduceus Σπίνθαρο(ς) (ca. 350-325 B.C.; 319); **6)** [---] ἐπὶ [---] (ca. 350 B.C.; 319); **7)** Φιλίσκος (ca. 340-310 B.C.; 319). **Sinope** (stamps on handles): **8)** Ἱστιαίο | ἀστυ(νόμου), | Ὄρθου eagle on dolphin (ca. 370-340 B.C.; dr.; 321); **9)** Βόρυος | ἀστυ|νομοῦντος, | Πυθέω satyr (ca. 300-260 B.C.; dr.; 321). **Chersonesos** (stamps on handles): **10)** Ἀπολλ. | Χορ{ΟΡ}είου | ἀσττυνό(μου) (sic) (on one handle), ΗΡ (on the other handle) (ca. 380-370 B.C.; dr.; 321); **11)** Βα[θύλλου] | ἀσ[τυνόμου] (ca. 325-315 B.C.; 322); **12)** Π[ασίωνος] | ἀσ[τυνόμου] (ca. 300-285 B.C.; 322). **Thasos: 13)** Α (dipinto on the neck; ca. 375-350 B.C.; dr.; 322); **14)** ΘΣ (dipinto on the neck; ca. 400-350 B.C.; 323); **15)** Δεινώπ[ας] | hand | Θάσιον (stamped handle; ca. 316-295 B.C.; ph.; 323). Cf. Y.Garlan, *REG* 120 (2007) 223 no. 226.

[14. Perhaps Θ(ά)σ(ιον), Chaniotis.]

685-686. Kyta (Kitej). Epigraphic finds. In a survey of archaeological research at Kitej (ancient Kyta; 40 km south of Kerch), Y.A.Molev, in *Ancient Greek Colonies* II 841-893, mentions a few epigraphic finds. Three graffiti have already been presented in *SEG* XL 629 (ph.); the following texts seem to be inedita.

685: 860. **Inscribed roof tile, 3rd cent. B.C.** Clay tile found in a house: βασιλική

686: 864 (ph.). **Stamped measuring vessel, 3rd cent. B.C.** Found in a house: Σατυρίονος Πολυξενίδου

The stamp of a magistrate, M. [The engraver of the stamp engraved the *rho* in Σατυρίονος and the λυ in Πολυξενίδου upside-down, Chaniotis.]

687. Malaja Perepščina. Inscribed silver ladle, ca. 582-602 A.D. Silver ladle from Malaja Perepščina, now in the Hermitage; inscribed and stamped during the reign of Maurikios (ca. 582-602 A.D.). B.Pharmakowsky, *AA* (1913) 230/231; R.Zahn, *art.cit.* (cf. our lemma no. 709) 286/287; L.Matzulewitsch, *op.cit.* (cf. our lemma no. 710) 7 no. 12; E.C.Dodd, *Byzantine Silver Stamps* (Washington 1961) 119 (ph.); A.Banck, *Byzantine Art in the Collections of the USSR* (Leningrad-Moscow 1977) no. 70 (ph.); A.Effenberg et al., *op.cit.* (cf. our lemma no 710) 107-110. H.Cuvigny, *ZPE* 147 (2004) 198 (ph.), republishes the Greek inscription.

ΕΣΤ.Π. τὸ χερνιβόξε(στον) σὺν τοῦ ὠτ(ὸς) | λι(τρῶν) η', ὀγ(κίας) α', γρα(μμάτων) κ'

'Le service à laver les mains a été pesé (?) au complet (?), avec l'anse: 8 livres, 1 once, 20 scrupules', C. || 1. initio, ἔστι, P.; ἐστ(άθη) π(ᾶν)?, C.; in fine, σὺν τούτῳ, P.; σὺν τοῦ ὠτ(ός), C.; χερνιβόξεστον = 'un basin pour se laver les mains (χερνιβεῖον) assorti d'une auguière (ξέστης)', C.

688. Migulinskaia Stanitsa. Inscribed gold cup with signature, 2nd/3rd cent. A.D. Gold cup found at Migulinskaia Stanitsa; now lost. I.I.Smirnov, *op.cit.* (cf. our lemma no. 709) pl. X no. 27 (dr.); E.H.Minns, *Scythians and Greeks* (Cambridge 1913) 235/236; R.Zahn, *art.cit.* (cf. our lemma no. 709) 291 note 7; M.Rostovtsev, *Iranians and Greeks in South Russia* (Oxford 1922) 135; G.Mihailov, *Epigraphica* 50 (1988) 25. H.Cuvigny, *ZPE* 147 (2004), 191/192 (dr.), republishes the text and discusses the standard of weight: Ξηβανόκου· Ταρούλας ἐποίει· χρ(υσῶν) μη´

'Property of Xebanokos; Taroulas made it; 48 chrysoi' (413.76 g according to the Attic standard), C., correcting M, who regarded 48 chrysoi as the price of the object; she points out that Xebanokos is unattested but has the suffix -okos common in Thracian names. A pair of identical objects weighed 66 chrysoi and 2 oboloi (570.35 g), C. [Xebanokos seems to be an Iranian name, Avram.]

689. Myrmekion. Inscriptions. In a general survey of archaeological research in Myrmekion and Porthmaion, J.A.Vinogradov - A.M.Butyagin - M.Y.Vakhtina, in *Ancient Greek Colonies* II 707-758, briefly adduce *SEG* XLV 993 (ph.) and XLVIII 1005/1006 (ph.).

690. Nikonion. Fragment, early 4th cent. B.C. Three marble fragments. Ed.pr. V.Alekseyev, *VDI* 250 (2004.3) 68-70 (ph.; in Russian); the letterforms support a date in the 5th cent. B.C. [rather early 4th cent. B.C., Avram]. Cf. id., *Issledovanija po antičnoj arkheologii Severnogo Pričernomor'ja* [*Researches on the Archaeology of the North Shore of the Black Sea*] (Odessa 2007) 86 no. IX.

a b
[- - - - - - - - - - - - - - - - - - - -]
Παρθένω· ἧ[μεν δὲ αὐτῶι καὶ]
εἴσπ[λο]υν κ[αὶ ἔκπλουν]

c [---]ΛΟ̣[---|---]ΔΑΥ̣[---|---]ΥΑΙ[---]

a. ΠΑΡΘ[---]|ΓΙΣΠ[---]; b. ΕΝΩΗ[---]|ΥΝΚ[---], ed.pr. [frs. a+b almost join; the text can be restored as fragment of a proxeny decree, probably a pierre errante from Chersonesos (because of the mention of Parthenos) || a+b. 1. initio a reference to the sanctuary of Parthenos or to her priest as proposer of the decree (cf. e.g. *IOSPE* I^2 410), Avram; possibly reference to the publication of the decree in the sanctuary of Parthenos, followed by an addendum with additional privileges, Chaniotis || 1-2. this formulation was hitherto unattested in Chersonesos, but this may be the earliest known decree of this city, Avram || c. 1. if Λ̣Ο̣ belongs to the words εἴσπλους or ἔκπλους (a+b L. 2), then fr. c also joins these fragments, Chaniotis].

691. Nikonion. Graffiti, 5th-2nd cent. B.C. The recent finds at Nikonion include several graffiti. Ed.pr. V.Alekseyev, *VDI* 250 (2004.3) 70-73 (in Russian). Nos. 1-7 are on black-glazed vases of the Classical period, no. 8 is on a bone handle: 1) Ἀφροδίτης (foot); 2) ΕΡΤΥΧΗΣ sic (rim); 3) Ἱππα[--] (foot); 4) hηρακλείδας ⋮ τ[---] | ΠΕΡΙΧΟΡΟΠΟΤ[---] |ΑΙΠΕΡΠΝΙΚΑΔ[---] (wall; late 5th/early 4th cent. B.C.); 5) Ἡ̣ρ̣ο. (rim); 6) ΕΙΡΗΝΑΦΡ.[--] (foot); 7) [--]Ο̣Θ̣Υ̣Ι̣[--] (wall); 8) Ι ΔΙΟΝΨΙ (3rd/2nd cent. B.C.)

1. The cult of Aphrodite is attested in Nikonion, ed.pr. [2. scribal error for Εὐτύχης?, Chaniotis] || 4. L. 1 τ[άχος], τ[έρπω], τ[ωτοί], τ[ρίς]; L. 2, an abbreviated form of περιχορεύω or περιχέω [or περὶ χορδ, Chaniotis], then a form of πότος, ποτόν or ποτήριον; L. 3 perhaps a form of πέρπερος and νικάω, ed.pr., who plausibly suspects a contest during a symposion || 6. 'freedom of Aphrodite', ed.pr. [it is not certain whether the last letter is an omikron; perhaps a female name (Εἰρήνα) or an abbreviated name (Εἰρην.) followed by the name of Aphrodite || 8. perhaps an abbreviated theophoric name (e.g., Ι Διον. ΨΙ), Chaniotis.]

692. Nymphaion. Dedication of a propylon to Dionysos, ca. 389-349 B.C. *SEG* LI 961; LII 741. S.R.Tokhtas'ev, *VDI* 250 (2004.3) 157-180 (in Russian; English summary), republishes this text and discusses its historical context and the relations between Leukon, the ruler of Bosporos, and the barbarian tribes (cf. *CIRB* 6, 6a, 8, 1037/1038). Although Leukon is called ἄρχων Σινδικῆς πάσης, he probably controlled only the part of Sindike that belonged to Hekataios (*SEG* XLIII 515 = LII 740). On this text see also O.Y.Sokolova, in *Ancient Greek Cities in the Crimea* 96 and 103 (color ph.) and ead. in *Ancient Greek Colonies* II 771.

693. Olbia. History, institutions, religion, and territory. S.D.Kryzhytskyy - V.V.Krapivina - N.A.Lejpunskaja - V.V.Nazarov, in *Ancient Greek Colonies* I 389-561, present an overview of the history, institutions, and cults of Olbia, Berezan, and the Olbian chora, making ample use of the abundant epigraphic material (esp. 397-416).

On 535 S.D.Kryzhytskyy and V.V.Krapivina mention an ostrakon found at Siversov Majak (cf. V.V.Ruban, *VDI* 172 [1985.1] 42), which is interpreted as evidence for a unique numerical system (E = 100, ρ = 50, Δ = 10, C = 5, I = 1).

694. Olbia. Letter of Apatorios, late 6th cent. B.C. Rectangular lead tablet originally folded three times; found in the agora of Olbia. Mentioned in *SEG* XLVIII 1012 (no text; translation by J.-P.Wilson); cf. *LSAG*^{2} 479 no. 480. An edition, based on J.Vinogradov's transcriptions (given to W.Burkert and A.Johnston) is presented by M.Dana, *ZPE* 148 (2004) 1-14 (dr.). Her detailed commentary concerns onomastics and the language of the document. According to D.'s interpretation, Apatorios, probably an agent of Leanax, had a private legal

conflict with Herakleides, who proceeded in the seizure of Apatorios' goods (for a similar case of συλᾶν, see *IGDOP* 23); however, these goods, with a value of 27 staters (B L. 8), seem to have been merchandise belonging to Leanax (B LL. 1-3). Menon, probably another agent of Leanax, intervened in this dispute, confirming that the goods belonged to Leanax, whose instructions he was following (B LL. 3-5). With this letter Apatorios asks Leanax to send to Herakleides and Thathaie (his wife?) [but see app.cr.] a register of the goods (B L. 6: διφθέρια), thus confirming his claim (B LL. 5-8). Then, Apatorios d rew a line (B LL. 8/9) and added a further message concerning another matter, apparently two slaves (B LL. 9/10). Since the letter was found in Olbia, it must have been sent by Apatorios from an emporion. D. comments briefly on this letter as evidence for advanced literacy among traders.

R.-A.Santiago Álvarez, M.Gardeñes Santiago, *ZPE* 157 (2006) 57-69 (Spanish translation), suggest several different readings and restorations, discuss linguistic phenomena, and comment on the seizure of goods, the involvement of women in business, slavery (L. 9), and the high level of trade activities.

A: Ἀπατόριος
Λεάνακτι

B: Λήνακτι Ἀπατόριος : τὰ χρήματα σισύλημαι ὑπ' Ἡρακ-
λείδεω τõ Ε[ὀ]θήριος : κατὰ δύναμιν τὴν σὴν : μὴ ἀπολέ-
σω τὰ χρήματα : τὰ γὰρ χρ[ήμ]ατα σὰ ἐφάμην ἒναι : καὶ Μένω-
ν : ἔφατό : σε ἐπ[ι]θε̃ναι ἑωυτῶι : καὶ τ[ἄ](λ)λα ὅσα σὺ αὐτῶι ἐπέ-
θηκας καὶ π[ρὸ]ς ἔφατο {σ'} ἐμοὶ σὰ τὰ χρήματα ἐνῆν : ἰὰν ἐπιθε-
ίης διφθέρια π[ρὸς] Ἡρακλείδην καὶ Θαθαίην : τὰ χρήματα σ-
έο ΥΣ ὀπό[σō, ἀποδ]όσε̄· κε̃νοι γάρ φασιν : ὅ τι σὸν ἔχοσιν ἀποδώ-
[σεν] τὸ : συλη[θὲν ὅλ]ον ἑπτὰ καὶ εἴκοσιν στατῆρες· vacat
[τί? θε]λήσες; περὶ τῶν οἰκιητέων Θυμώλεω
[-- ca. 10-11 -- Εὀ?]θυμίωι : αὐτῶι μοι οὐκ οἶδα ἣν {E} γένηται εὀ
vacat

We do not reproduce the app.cr., which contains all the different readings proposed by Ju.Vinogradov on various occasions. The letter's structure resembles that of *IGDOP* 23. D. proposes the following translation: 'Apatorios à Léanax. A Léanax, de la part d'Apatorios. Je me suis fait saisir les biens par Hérakleidès, fils d'Eothèris. Il est en ton pouvoir que je ne perde pas les biens. Car j'ai dit que les biens sont à toi et Ménôn a dit ce que tu lui as confié et les autres choses que tu lui as confiées; et en outre Il a dit que les biens qui sont dans ma possession sont les tiens. Si tu présentais les registres à Hérakleidès et à Thathaiè, tes biens [seraient recouvrés?] ... Car ces gens-là affirment qu'ils rendront ce qu'ils détiennent de toi, les biens saisis, en tout vingt-sept statères. Qu'est-ce que tu voudras (faire)? En ce qui concerne les esclaves domestiques de Thymôleôs [--- à Eu?]thymios; pour moi-même, je ne sais pas si cela se passera bien.' We also present the translation proposed by S.A.-G.S.: 'A Lénax, Apaturio. He sido despojado de la mercancía por Heraclides, hijo de Eutheris. En la medida de tus posibilidades, (te pido) que yo no pierda la mercancía. Pues yo he dicho que la mercancía era tuya. También Menón ha dicho que tú se la habías confiado precisamente a él, así como todo lo demás que tú le habias confiado, y ha añadido que era precisamenteyo quien tenía tu mercancía. Si tú presentases registros a Heraclides y a Oatea referentes a la mercancía de tu propriedad, de a cuánto asciende su valor estimado, hará la devolución. Pues ellos dicen que, lo que tengan tuyo, lo delolverán, lo apresado. El montante total (es) de 27 estateres. Cúal será tu decisión? Respeto a los esclavos domésticos de Thimoleo, ... [entregrados a? Euthimio], a mi entender, no sé si resultará bien' || A. inscribed on the exterior of the tablet (cf. *IGDOP* 23; *Syll.*³ 1259), D. || B. 1. The name is presented with a contracted form (Λεα- = Λη-); σισύλημαι = σεσύλημαι; (cf. B L. 5: ἰὰν); the form ὑπ' Ἡρακλείδεω shows that the text uses psilosis, D. || 2. || 2. Ε[ὀ]θήριος = Εὐθήριος; Εὔθηρις was hitherto unattested (cf. Εὔθηρος), D.; or Ε[ὐ]θέριος, S.A.-G.S. [but εὀ = εὐ in L. 10 makes Dana's restoration more probable, Avram] || 4. ἑωυτῶι is a typical Ionic form, D.; τἄλλα, S.A.-G.S.; τ[ἄ](λ)λα, D. || 5. : γ' ἐμοὶ τὰ σὰ χρήματα ('cambiaríamos asimismo el orden inhabitual de posesivo + artículo ... por el esperado de artículo + posesivo'), S.A.-G.S. || 6. διφθέρια is the pl. of the neuteϱ διφθέριον, which denotes a document written on leather ('registre'), D. (with references to similar words); Θαθαίην (acc. of Θαθαίης or rather Θαθαίη) belongs to the category of the Lallnamen (*Thatha; cf. Ταταίη in Cumae), D.; Ὀαθαίην, an Iranian female name, S.A.-G.S. (cf. O.Masson, *OGS* III 361: Οαριζας) [the reading and the parallel aduced by S.A.-G.S. are not convincing; an examination of the tablet is necessary, Avram; a male associate, since Θαθαίην can be the acc. of a male name, more probably a male associate of the opponent rather than his wife, Chaniotis] || 7. ὀπό[σα? ca. 4]ος· ἐκε̃νοι, D.; ὡς ὀπό[σō, ἀποδ]όσε̄· κε̃νοι, S.A.-G.S., (cf. *SEG* XXXVIII 838 L. 12: ὀκόσο; a genitive of value) [a verb in the future, 3rd person singular, followed by the Ionic κεῖνοι is probable, but ὡς ὀπό[σō] is problematic; the reading of an omega on Vinogradov's drawing is not certain, and one would expect ἀφ'/δι' ὀπόσō, Avram] || 8-9. a line is engraved under the underlined letters || 9. Θυμώλεως = Θυμόλεως was hitherto unattested, D. || 10. or [Εὐ]θυμίωι, S.A.-G.S. [but see L. 2, Avram].

695. Olbia. Dedication to Ma (?), ca. 100 B.C. *I.Olbia* 74. A.I.Ivantchik, *ACSS* 10 (2004.1/2) 1-14 (ph.; translation), identifies the dedicant as Στέφανος Ἀλεξάνδρου Σμυρναῖος, honored with *I.Olbiae* 27 = *SEG* XXXI 712 + a new fragment [see A.Ivantchik in A.Bresson - A.Ivantchik (edd.), *Une koinè pontique. Cités grecques, sociétés indigènes et empires mondiaux sur le littoral nord de la mer noire (VIIe s. a.C.-IIIe s* (Bordeaux 2007) 99-110 (to be presented in *SEG* LVII), Chaniotis], and dates this dedication to ca. 100 B.C. (similar letterforms as *IOSPE* I² 35). After a critical review of earlier implausible restorations, including restorations of J.Vinogradov found among the unpublished materials in his archive, I. presents a new edition based on autopsy.

[Στ]έφανος Ἀλε̣[ξάνδρου Ζμυρναῖος]
[εἰσ]πλεύσας τὸ ε̣[------------------]
[θεᾷ] Μᾷ ἐπηκόῳ καὶ Τ̣[-------------]

1. Also suggested by V. || 2. εἰσπλέω is used in this period either without an indication of destination or with the preposition εἰς; consequently, τὸ ε[--] cannot be an indication of the destination, but a designation of the dedicated object (e.g., τὸ ἐ̣[πίχρυσον ἄγαλμα]), I. || 2-3. τὸ ε̣[ἰσιτητήριον ἀνάθε]μα, V.; rightly rejected by I., who points out that the adjective εἰσιτητήριος designates inaugural sacrifices of magistrates (e.g., *IG* II² 17 L. 23; *SEG* XVI 42 L. 23; XXI 526 L. 4) || 3. initio, I. restores the name of the goddess Ma, whose cult was popular in Asia Minor and was diffused in the North Pontic region under the influence of Mithridates VI (cf. the use of Μᾶ as a personal name); the attribute ἐπήκοος is attested for Ma in Edessa (*SEG* XXXVI 616 and 619) [on the cult of Ma in Macedonia see also *SEG* XLV 745, Chaniotis]; in fine, καὶ τ̣[οῖς θεοῖς πᾶσιν?] rather than τ̣[οῖς συννάοις θεοῖς], which is too long, I.; ἐπηκόῳ καὶ τ[ροπαιοφόρῳ Δὶ (or θεῷ or Ἥρῳ)], V.

696. Olbia. Grave epigram for Leoxos, ca. 500-475 B.C. *IOSPE* I² 270 (IV 36); *SEG* III 594; XLI 619*. After detailed study of the iconography of the stele, which represents a Greek warrior (front) and a Skythian archer (back), J.Fornasier - K.Fornasier, in J.Gebauer et. al. (edd.), *Bildergeschichte. Festschrift für Klaus Stähler* (Möhnesee 2004) 151-167 (dr.; German translation), reject Ju.Vinogradov's interpretation of the stele [redacted] a public monument demonstrating the antagonism between Greeks and barbarians (see *SEG* XLI 619), interpreting it instead as evidence for acculturation and Skythian influence.

697-701. Olbia. Metrical inscriptions, 4th cent. B.C.-1st cent. A.D. W.Appel, *Nikephoros* 17 (2004) [2006] 93-100, republishes the following texts (ph.; dr.; translation); they are all in the Museum of Odessa.

697: 93/94. **Honorary epigram for the archer Anaxagoras, 4th cent. B.C.** *IOSPE* I² 195; *IAG* 32; *IGDOP* 47. No new readings. A. points out that Anaxagoras may well have managed to shoot his arrow 280 ὀργυιάς = ca. 502 m. The text consists of elegiac couplets ('nicht perfekt').

698: 94-96. **Honorary epigram for the runner Dionysios, 3rd cent. B.C.** *IOSPE* I² 186; *SEG* III 591. In L. 4, A. prefers Novossadsky's restoration ξυ[νῶι ἔχειν τεμέν]ει (*SEG* III 591). *IOSPE* has ξυ[νὰ — φέρ]ει; in L. 7, A. suggests restoring κελεύθῳ, which goes with κραν[αῶι] ('auf der harten oder steinigen Bahn?').

699: 96-98. **Epitaph of Athenokles, 2nd cent. A.D.** *IOSPE* I² 687; *GV* 510; *SEG* LI 977. A. repeats his article summarized in *SEG* LI.

700: 98/99. **Fragment, 1st cent. A.D.** *IOSPE* I² 274b. A. presents the following text:

[---------].εν Σκυ[-----------------]
[----- π]υρίπνευστ[ον πέδον -----]
[----- π]ουλὺν στάχ̣[υν? ----------]
4 [--------]σ̣τα καὶ οὐ κακ̣[ὰ? -------]
[-----------]ε̣[---------------------]

1. Initio, perhaps [---]μ̣ὲν Σκυ[θίην], A. ‖ 2. πυρίπνευστον: only attested in Nonnos ('breathed on by fire', *LSJ*); A. wonders whether it could be associated with πυρός: 'mit Feuer atmend' or 'Weizen hervorbringend'; cf. L. 3: 'reich in Getreide' ‖ 4. perhaps [πολεμι]σ̣τὰ καὶ οὐ κακ̣[ά]?, A.

701: 100. **Fragment, undated.** *IOSPE* I² 275. Broken on all sides, except at right.

[------------------------]
[---]Α[.]ΟΛ̣[----------]
[---]Α̣ΤΑΙ vacat

[---]υ κλυτὸν ἄστυ τ̣-
4 [---]α̣τος vv εἰκὼν [..]
[---]ηνων vv στ̣οργῆς

[-------------------]

The first two lines are probably in prose, A. ‖ 1-2. [οἱ] Ἀ[π]ολλ[λωνι]ά̣ται?, A.

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702. Olbia. Orphic graffiti. *IGDOP* 94a-c. Republished by A.Bernabé, *op.cit.* (cf. our lemma no. 1896) 388-392 nos. 463-467, with critical apparatus and commentary.

See also F.Graf in G.Cerri (ed.), *La letteratura pseudoepigrafa nella cultura greca e romana. Atti di un Incontro di studi, Napoli, 15-17 gennaio 1998* (*AION* 22; Napoli 2000) 61/62. In *IGDOP* 94a, G. suggests reading Διον(ύσου) Ὀρφικοῦ̣ (rather than Διον(ύσωι) Ὀρφικῷ or Διόν(υσος) Ὀρφικοί). He interprets the text βίος θάνατος βίος | ἀλήθεια on the same tablet as an emphatic confirmation: 'from life to death to life: this is the Truth.'

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703. Olbia. Graffiti (dedications to Apollo Delphinios, the Dioskouroi, Hermes, and Meter), 5th cent. B.C. 15 graffiti on black-glazed vases; nos. 1-3 date to ca. 500-475 B.C., nos. 4-15 to the 5th cent. B.C. Ed.pr. V.Alekseyev, *VDI* 250 (2004.3) 76/77 (in Russian; English summary; ph.): 1) [Διοσ]κόρων; 2) Διοσκόρων; 3) [Διο]σκόρ̣[ων]; 4) [--]ΕΜΕ; 5) Ἀντι[---]; 7) Ἀπολλ[---]; 8) Δελ[φιν- --]; 9) [Ἀπόλλω]ν̣ι Δελφιν[ίωι]; 10) ΑΥΙVΙΤΟΓ; 11) Μητρός; 12) ΙΟΜΙΡΓΠΚ; 13) [--]Ι̣ΔΕΜΙΙ ΣΑ; 14) Τὠπόλλονι?; 15) Ἑρμῆ

1-3. The cult of the Dioskouroi is attested in Olbia through graffiti from the 6th cent. B.C. on, ed.pr. ‖ 4-5. personal names?, ed.pr. ‖ 7-9. dedications to Apollo ‖ [9. restored by K.Boshnakov (per ep.), Chaniotis] ‖ 11. dedication to Meter, ed.pr. ‖ 14. ΤΟΠΟΛΛΟΝC, ed.pr. [Τὠπόλλονι or Τὠπόλλον<ος>, Chaniotis].

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704. Olbia (area of: Siversov Majak). Amphora stamps and stamped tiles. 41 stamped amphora handles and 26 stamped clay tiles found during excavations at Siversov Majak, 30 km north of Olbia. Edd.pr. SN.Jefremow - I.Snytkó, *MBAH* 22 (2004.2) 1-47 (dr.). We present only the personal names. [We do not distinguish between the stamps on tiles and on amphoras, because this information is sometimes missing (e.g. nos. 21/22, 26-31, 36-41); on. p. 12 edd.pr. refer to 17 amphoras and 25 tiles from Sinope, but they only list 41 pieces, Chaniotis]. **Sinope** (41 amphoras and tiles; ca. 360-220 B.C.): Magistrates (ἀστυνόμου, ἀστυνομεῦντος): Αἰσχίνης, Ἀπολλόδωρος, Ἀρίστων, Γύριττος, Διονύσιος, Διόφαντος, Ἐπιέλπης, Ἡρακλείδης, Θεόγειτος, Ἰσόκριτος, Ἱστιαῖος, Μνησικλῆς, Μνῆσις, Νικομήδης, Πασιχάρης, Πρωταγόρας τοῦ Κυνίσκου, Φίλων. Potters: Ἀρχεπτόλεμος, Ἀσπάσιος, Βᾶς, Γόλας, Δαΐσκος, Διονύσιος, Ἑκαταῖος, Ἡφαίστιος, Θεύδωρος, Μάνης, Μαντίθεος, Μενέκριτος, Νευμήνιος, Νικόστρατος, Ποσειδώνιος, Σινωπίων, Φιλοκράτης. **Herakleia Pontike** (10 amphoras, 1 tile; 4th-early 3rd cent. B.C.): Magistrates: Ἀπολλώνιος, Ἀρίστων, Μαλάκων, Σάτυρος. Potters: Ἀρίστιππος, Δαμόστρατος, Εὐρυφῶν, Εὔτυχος, Εὐφραῖος, Ἡρακλέδας, Σκύθας. **Chersonesos in Tauris** (3 amphoras; 4th/3rd cent. B.C.): Magistrates (ἀστυνομοῦντος): Ἀπολλώνιος, Γνάθων, Ξάνθος. Potters: Ἀγάθων. **Thasos** (5 amphoras; Θασίων; 4th cent. B.C.): Βίων, Ἰσχύτης, Λαγέτας, Πυλάδης, Τηλεφάνης. **Knidos** (2 amphoras; late 4th cent./early 3rd B.C.): Φιλῖνος, Φίλτατος. **Rhodes** (1

amphora; late 4th/early 3rd cent. B.C.): Τίμαρχος. There are also four stamps consisting of a few letters, on amphoras of Kos (1), Amphipolis (1), and unknown provenance (2).

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705. Pantikapaion. History and inscriptions. In a general survey of archaeological research in Pantikapaion, V.P.Tolstikov, in *Ancient Greek Colonies* II 707-758, briefly adduces *SEG* XXXVII 674 (736; dr.) and *SEG* XLVII 1192(2) (717; ph.). See also id. in *Ancient Greek Cities in the Crimea* 35-86, with color photos of *SEG* XVIII 310 (72); *CIRB* 289 (84), 481 (81).

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706. Tanais. History and economy. T.M.Arsenyeva, in *Ancient Greek Colonies* II 1047-1102, summarizes the history and urban development of Tanais. We note a brief discussion of a proxeny decree (*SEG* XLV 1020).

Reviewing the evidence provided by stamped amphora handles from Rhodes, Sinope, Kos, Knidos, Chersonesos Taurica, Thasos, Herakleia, Chios, and undetermined provenance, G.Jöhrens, in *Transport Amphorae and Trade* 149-153, concludes that in the first decades of its existence (ca. 261-240 B.C.) the emporion at Tanais had stronger trade contacts with Sinope than with Rhodes. The import of Rhodian wine amphoras increased after Tanais had acquired the status of a polis.

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707. Tyras. Epigram and honorary decree for Autokles, ca. 300-275 B.C. *SEG* XLIX 1051. L.Ruscu, in G.Németh - I.Piso (edd.), *Epigraphica II. Mensa rotunda epigraphiae Dacicae Pannonicaeque* (Debrecen 2004) 33-41, discusses the historical context of this inscription. As regards the foundation of Νικώνεον, it is not possible to determine whether it was founded by Miletos or Histria. Nikoneon was destroyed after ca. 350 B.C. either by barbarians or during a war between Pontic cities or during the campaign of Zopyrion (ca. 340-330 B.C.). The expression κατοικοῦντες τὸ Νικώνεον is usually taken as an indication that Nikoneon lacked the status of a polis. According to R. this expression is connected with the temporary destruction of the settlement and not with lack of city status (cf. *SEG* XXXIX 1426); Nikoneon already possessed the status of a polis, and it is the temporary removal of its inhabitants that is being equated with loss of citizenship. [This is not convincing; the destruction of the settlement does not mean that its population lost citizenship (a good example: Polybios 4.54). If the Nikoneans had possessed citizenship before the destruction of their polis, they would have used their ethnic later as well. The formulation κατοικοῦντες τὸ Νικώνεον suggests that *Tyras* did not regard Nikoneon as a polis – whether or not it was a polis is, of course, another matter, Chaniotis.]

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707 bis. Tyras. Honorary inscription for the emperor Severus Alexander, ca. 222-235 A.D. *SEG* LII 748. Republished by A.Ivantchik - N.Son, *VDI* (2004.3) 80-88 (a Russian version of the article summarized in *SEG* LII 748).

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708. Tyras. Inscribed bone amulet(?), 1st cent. A.D. Disc of white bone; Medusa head on the obverse, the letter Σ on the reverse. Ed.pr. V.Alekseyev, *VDI* 3 (2004) 66/67 (in Russian), who interprets this disc as an amulet and suspects that the letter Σ stands for σ(ωτήριος)/σ(ωτηρία) or rather the epithet σ(ωτήρ) (Zeus or Asklepios) or σ(ώτειρα) (Athena, whose cult is prominent in Tyras); alternatively, A. suggests that this may be the first letter of the name of a disease, from which the amulet was expected to protect its owner [or a game piece (cf. *SEG* XXXVII 1264), Chaniotis].

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708 bis. Ulyap. Panathenaic amphoras, ca. 440-400 B.C. *SEG* L 716. I.V.Ksenofontova, *VDI* 235 (2000) 181-185 (ph.), gives a more detailed publication of these two Panathenaic amphoras: 1) τ[ῶν Ἀθένεθεν ἄθλον] (inv.no. 7Kp-IV); 2) [τῶν] Ἀθένεθεν {ἄθ]λον (inv. no. 6Kp-IV). [The restoration presented in *SEG* (in both cases, initio ἐκ) should be corrected, Papazarkadas.]

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709. Unknown provenance (western Siberia?). Inscribed gold plate, Imperial period. Gold plate of unknown provenance (western Siberia?), now in the Ermitage. I.I.Smirnov, *Argenterie antique et vaisselle d'or d'origine orientale. Atlas* (St. Petersburg 1909) pl. VIII no. 22 (dr.). R.Zahn, *Amtliche Berichte aus den königlichen Kunstsammlungen* 38 (1917) 291 note 7; P.Bernard - H.Inagaki, *CRAI* (2000) 1472 note 146. H.Cuvigny, *ZPE* 147 (2004), 190/191 (dr.), republishes the text and discusses the standard of weight used for its measurement: ζεῦγ(ος) χρυσ(ῶν) ξς =

A pair of identical objects weighed 66 chrysoi and 2 oboloi (570.35 g), C.

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710. Unknown provenance. Inscribed silver plate, ca. 491-518 A.D. Silver plate of unknown provenance in the Hermitage (Tomis?; see below); B.Pharmakowsky, *AA* (1913) 230; L.Matzulewitsch, *Byzantinische Antike. Studien auf Grund der Silbergefässe der Ermitage* (Berlin-Leipzig 1929) 5 no. 6; A.Effenberg et al., *Spätantike und frühbyzantinische Silbergefässe aus der Staatlichen Ermitage Leningrad* (Berlin 1978) 138-141 no. 6 (ph). H.Cuvigny, *ZPE* 147 (2004) 198 (dr.), republishes the Greek inscription. The object, made in Constantinople, is dated on the basis of a stamp to the reign of Anastasius (491-518 A.D.). According to a Latin inscription, the object was restored for the bishop Paternus, who may be a homonymous bishop in Tomis (519/520 A.D.; C.): ἔχει καθαρ(οῦ) vac. λί(τρας) κʹ, ὀγ(κίας) ηʹ, γρ(άμματα) ιςʹ vac. καὶ χρυσ(οῦ) ὀγ(κίας) βʹ, γρ(άμματα) κʹ vac. καὶ μι(κτοῦ?) χρυ(σοῦ) νο(μίσματα) βʹ (ἥμισυ)

The sign for ἥμισυ (L') has not been recorded in earlier editions; 'il contient, d'argent fin: 20 livres, 9 onces, 16 grammes; d'or: 2 onces, 20 grammes; d'or palqué (?): 2 solidi et demi', C.

DELOS

711. Delos. Inventories: ζώιδιον. E.Kosmetatou, *Mnemosyne* 57 (2004) 481-483, argues that the term ζώιδιον in the Delian inventories does not designate a 'figurine in the likeness of an animal' (C.Prêtre, cf. *SEG* XLVII 1198), but primarily statuettes of human figures. Two silver statuettes of Apollo and Artemis, dedicated by Kleino, are designated as ζώιδια until the late 3rd cent. B.C. (*IG* XI.2.161 B LL. 11/12; 162 B LL. 8/9; 199 ■ L. 42; *I.Délos* 338 Ba L. 5) and as ἀνδριάντια from 195 B.C. onward (*I.Délos* 396 ■ L. 81; 399 B LL. 129/130; 442 ■ LL. 192/193; 443 B L. 117; 444 B LL. 35/36; 461 Bb L. 25; 1444 Aa L. 13; 1449 c L. 15); cf. the use of the terms ζώιδια and ζωιδάρια for small-size figurines dedicated by Apollodoros (*IG* XI.2.205 Abc L. 14; *I.Délos* 298 A LL. 31/32) and of ζῷια for the frieze of the Erechtheion (*IG* I^3 474 Col. I LL. 41/42). A.Chaniotis, *EBGR* 2004 [2007] 248 no. 26, adduces as parallels the expression καταγλύφοις ζῴοις Βακχικοῖς in our lemma no. 1104 and the term ζωιοπλάστης = 'sculptor' in Poseidippos, *epigr*. 62 (ed. Austin-Bastianini).

R.von den Hoff, in *Das hellenistische Gymnasion* 375-382, discusses the sculptural decoration of the gymnasion at Delos on the basis of the information provided by the following inventories: *I.Delos* 1412 a I LL. 13-24; 1417 A I LL. 118-154; 1423 Ba II LL. 1-8; 1426 B I LL. 43-51. On the Delian inventories, see also oure lemmata nos. 1887 and 1917 bis.

712. Delos. Jews. *IJO* I 210-242 nos. Ach60-71, collects the evidence for Jews and Samaritans on Delos (texts, commentary, translation) and discusses the archaeological evidence concerning the synagogue. The following texts are presented: dedications to Θεὸς Ὕψιστος (Ach60-63; cf. Ach64/65) [P.W.van der Horst, *JSJ* 36 (2005) 71, rightly points out that these texts are probably not related to Judaism]; honorary inscriptions set up by the Samaritans (Ach66/67); an honorary inscription for Herodes Antipas (Ach69); a list of dedicants (Ach68); and epitaphs with curses (Ach70/71; dr.; ph.). We provide concordances with *SEG* and corpora.

SEG XXXII	*IJO* I	*I.Délos*	*IJO* I	*OGIS*	
809	Ach67	2333	Ach64	417	Ach69
810	Ach66	2532	Ach70/71		
		2616	Ach68	*CIJ* I/I^2	
I.Délos				725	Ach70/71
1586	Ach69	*EAD* XXX		726	Ach65
2328	Ach63	485	Ach70/71	727	Ach60
2329	Ach65			728	Ach62
2330	Ach62	*Syll.*^{3}		729	Ach63
2331	Ach60	1181	Ach70/71	730	Ach61
2332	Ach61			731	Ach64

M.Trümper, *Hesperia* 73 (2004) 513-598, discusses in detail the history and architecture of the building *GD* 80. She argues that this building was erected in the 2nd cent. B.C. and

functioned as ■ synagogue from the very beginning, used either by Jews or by Samaritans (cf. *SEG* XXXII 809/810). T. associates the dedications to Theos Hypsistos (*I.Délos* 2328, 2330-2333) with the Diaspora Jews [but see above].

713. Delos. Account, 377-373 B.C. *I.Délos* 98; Tod, *GHI* 125. I.Rutherford, *art.cit.* (cf. our lemma no. 530) 86-89, reprints A LL. 32-39 (translation) and discusses the nature of the choral agon (A L. 33: νικητήρια τοῖς χοροῖς) that took place during the Athenian theoria to Delos. It is more likely that it was a competition among choruses from different poleis of the Delian Amphiktyony, rather than among Athenian choruses. But even if only one Athenian chorus participated in the contest, the Athenians may have sent several choruses for ritual performances. The very ambitious program of this theoria (with several ἀρχιθεωροί) may be related to the fact that it took place after the foundation of the Second Athenian League in 378 B.C.

714. Delos. Account of the hieropoioi, 274 B.C. *IG* XI.2.199. J.-C.Moretti, *Mediterranean Archaeology* 17 (2004) 173-181, presents a critical edition of the passages concerning the purchase of material for constructions in the theater (A LL. 57-59, 62-64, 89-99; French translation). We list the most important differences from the text in *IG*: L. 57: e.g. παρὰ Μένωνος [ἄ]λ[λα ξύ]λ[α μετὰ τῶν ἐπιμελητῶν Ἀρισημβρότ]ου, Φίλτου, Ἀ[νδ]ρομένους (cf. A L. 90); L. 58: τὴμ παλαίστραν (τήν, *IG*); L. 59: σφηκίσκοι (σφηνίσκοι, *IG*); L. 89: τὸμ πῆχυ[ν κ]αὶ τὸμ πόδα χαλκῶν ὀκτὼ ἀπε[με]τρη[σά]μεθα (τὸμ πῆχυ[ν ------]δα χαλκῶν [ὀκτὼ] ἀπε[λογισα]μεθα, *IG*); L. 96/97: Ἀσ{σ}κληπιι[ά]δηι (Ἀσκληπιι[ά]δηι, *IG*) [Ἀσσκληπιι[ά]δηι with gemination of the sigma, Chaniotis]. After detailed study of the technical aspects, M. suggests that the material (timber) was purchased for the renovation of movable theatrical equipment; it consisted of wooden panels arranged in two levels (σκηναί in the center, παρασκήνια on the sides, which included painted πίνακες); he comments on the term σκηνοθήκη and Hellenistic σκηνογραφία.

715. Delos. Honorary inscription for C.Ofellius Ferus and sculptors' signatures, ca. 130-110 B.C. *I.Délos* 1688. The statue of C.Ofellius Ferus, found in the 'Agora of the Italians', is traditionally interpreted as the statue of a merchant. R.Étienne, in *L'hellénisme* 215-223, observes that the man is represented with attributes of military authority (sword and speer) and argues that he was a Roman magistrate [that the office of a Roman magistrate would not be mentioned is a problem; nevertheless, Ofelius was honored δικαιοσύνης ἕνεκα, and this offers some indirect support to E.'s interpretation, Chaniotis]. One of the sculptors, Διονύσιος Τιμαρχίδου, also worked in the sculptural decoration of the porticus Metelli in Rome, with which the 'Agora of the Italians' shares a common feature: both building complexes used halls for the presentation of statues. For the 'Agora of the Italians' E. suggests the term porticus Italicorum.

716. Delos. Dedication to Apollo, ca. 600 B.C. (and late 4th cent. B.C.). 1) *I.Délos* 4; *LSAG*² p. 304 no. 10. 2) *I.Délos* 49. R.Di Cesare, *Eidola* 1 (2004) 23-60, discusses the style of the colossal statue of Apollo (23-38) and its inscriptions. An inscription of the late 4th cent. B.C. (2; dr.) characterizes the statue as a dedication of the Naxians. D. argues that with this late re-dedication of the statue the Naxians appropriated an Archaic monument after the liberation of their island from Athenian domination. He does not exclude the possibility that, originally, the statue was the private dedication of an important Naxian (38-41). After summarizing the various interpretations of the Archaic inscription (1), D. suspects that the metrical text [τ?]õ αϝυτõ λίθο ἐμὶ ἀνδριὰς καὶ τὸ σφέλας is the second line of a boustrophedon inscription (cf. *I.Délos* 1-3); the first line is lost. A comparison with contemporary monuments (cf. *I.Délos* 1; *SEG* XVI 477) leads him to the conclusion that the inscription underlines the identity of material (statue and base are both of marble), thus giving the base an equal significance as that of the statue (41-60).

717. Delos. Dedication to Hestia and the Demos, 2nd cent. B.C. *GIBM* 1154. Several pieces of sculpture in the British Museum have been identified by D.Williams, *RA* (2004) 51-68, as belonging to a group brought by Lord Elgin on board HMS Narcissus (under the command of Ross Donnely) in 1802, during a journey in the Aegean islands, and finally donated by Earl Spencer to the British Museum. They include this altar (62-68), which was taken from Delos on July 11, 1802. W. associates this altar with the πρυτανεῖον (mentioned in *I.Délos* 199 B L. 90; 1416 A I L. 83; 1417 B I L. 89), which housed a cult of Hestia (cf. *IG* XI.2.117). He argues that it commemorated either a repair to the oikos of Ἑστία and the Δᾶμος or, more likely, the re-dedication of the building (οἶκος) after the addition of the cult of Demos. The altar may have stood in Room D, which has a hearth in its middle. The Doric form (τῶι Δάμωι) suggests that the dedicant, Ζώπυρος Ζωπύρου, was a metic, possibly the son of the choregos μέτοικος Ζώπυρος (*IG* XI.2.133 LL. 10 and 13; ca. 170 B.C.) W. identifies Zopyros I with Ζώπυρος Ἐρξίνου, one of the dedicators of the Sarapeion A (*IG* XI.4.1216 III L. 4), proxenos (*IG* XI.4.788), and brother of Μητρόδωρος Ἐρξίνου Λαμψακηνός (*IG* XI.4.708). [A connection with the men from Lampsakos can be ruled out; Lampsakos is not a Doric city and δᾶμος is found in none of its inscriptions, Chaniotis.]

718. Rhenaia. Epitaphs. In a study of inscriptions in the collection of Scipione Maffei (Verona; cf. our lemma no. 573), S.Struffolino, *Acme* 57 (2004) 264-270, discusses the iconography of the funerary relief in the epitaph of Ἀρχάγαθος (*EAD* XXX 341; cf. *IG* IX².4.1216; *EAD* XXX 337, 342/343) and gives a brief account of antiquarian research in Rhenaia (16th-19th cent.).

RHODES

719. Rhodes. Amphora production, trade, and chronology. G.Finkielszstejn, in *Transport Amphorae and Trade* 117-121, sketches the perspectives for further work on determining the chronology of Rhodian amphoras.

720. Kamiros. Topography. The ἱεροθυτεῖον and an adjacent στοά are known from *Tit.Cam.* 112 = *LSCG Suppl.* 105. L.M.Caliò, *PP* 59 (2004) 436-459, identifies the στοά as the porticus excavated in the sanctuary of Athena (cf. *Tit.Cam.* 158). The ἱεροθυτεῖον served as the place where sacrifices and banquets (σίτησις ἐν ἱεροθυτείωι) took place, fulfilling the function that the πρυτανεῖον had in other cities (cf. the function of buildings designated as ἀνδρών and ἑστιατόρειον). The banquets (cf. *Tit.Cam.* 159) probably took place in the στοά (cf. *Tit.Cam.* 109, which mentions a gathering of the μαστροί in the sanctuary of Athena; for similar rituals in the territory of Kamiros, see *LSCG Suppl.* 111 = *I.Rhod.Per.* 201 from Tymnos). C. collects evidence for σίτησις ἐν ἱεροθυτείωι in Kamiros, Lindos, Ialysos, and Antiphellos (e.g. *Tit.Cam.* 86; cf. *IG* XII.1.847-849, 1033; *I.Lindos* 281, 297, etc.; *Syll.*³ 570 L. 20) and comments on κτοῖναι, ἱεροποιοί, and the civic subdivisions in Rhodes.

721. Lindos. Honorary inscription for T.Flavius Aglochartos, ca. 80-90 A.D. *I.Lindos* 384 b; *SEG* XL 668. A.Bresson, in *L'hellénisme* 225-228, republishes this text (French translation), with several new restorations and commentary. In L. 1 he adds a new fragment (*I.Lindos* 384 f), which confirms the restoration proposed by C.Habicht (*SEG* XL 668): Ἱερῆ Ἀθάνας Λινδίας καὶ Διὸς Πολιέως. In LL. 8/9 B. restores Χερσ[ον]ασι[ί]ων (Χερσ[ον]α-σ[ιIτ]ῶν, Habicht). In L. 17 he restores ν[αυκλ]αρεῦντες (cf. P.M.Fraser - G.E.Bean, *The Rhodian Peraea and Islands* [Oxford 1954] 2 no. 1; ν///αρεῦντες, Habicht). B. also comments on the following phrases: ἐπίτροποι τῶν Σεβαστῶν designate Imperial procurators (LL. 11/12); the expression κάλλιστα ἀποκρίματα designates the responses of Roman authorities to Rhodian requests (L. 13; cf. *IG* XII.1.58 L. 10: κάλλιστα γράμματα; G.Jacopi, *Nuove epigrafi dalle Sporadi meridionali* [Rhodes 1932] 34: μεγαλοπρεπεῖς ἀποκρίσεις; cf. *Syll.*³ 804 L. 5; *OGIS* 494 L. 18); the ἀγόμενος ἀγὼν ἐν Νεαπόλει (L. 14) is the agon in Naples, not a contest in a deme of Ialysos (*I.Lindos*). For another honorary inscription for Aglochartos see our lemma no. 723.

722. Lindos. The Lindian anagraphe. *I.Lindos* 2; *Syll.*³ 725; *SEG* LIII 821*. On the orator Hegesias, whose ἐγκώμιον Ῥόδου is mentioned as one of the sources of the anagraphe see G.Staab, *art.cit.* (cf. our lemma no. 726) 130. See also our lemma no. 1917 bis.

723. **Rhodes. Honorary inscription for T.Flavius Aglochartos (?), ca. 80-90 A.D.** Fragment of a marble base broken on all sides. F.Pugliese Carratelli, *ASAA* NS 1/2 (1942) 154/155 no. 14 (ph.). Republished by A.Bresson, *art.cit.* (cf. our lemma no. 721) 228-232 (French translation), who plausibly argues that the honored person was T.Flavius Aglochartos, known from an inscription of Lindos (our lemma no. 721). The two texts have many similarities and a few differences, of which we mention the most significant: in Lindos, the priesthood of Athena Lindia is mentioned in the beginning (L. 1); the priesthood of Artemis Kekoia (LL. 8/9) and the office of the τραπεζείτης (L. 13) are only mentioned in Rhodes, probably because Aglochartos served in these offices a few years after the Lindian text had been erected; the sequence of the communities, which honored him, is not the same (in Lindos: Lindians, Ialysians, Ialysians Eretheimiazontes, Kamireis, Chersonasioi); the acquisition of Roman citizenship is mentioned only in Rhodes (LL. 11/12); the reference to his service as an envoy (LL. 9-11) is more detailed in Lindos; instead of a reference to the theoria in Neapolis (Lindos), the Rhodian text, being later, mentions the more prestigious theoria to Olympia (L. 12); the honors by other Greek cities (LL. 14-17) are not mentioned in Lindos. The Lindian text was dedicated by the Lindians, the monument in Rhodes probably by the entire Rhodian demos.

[- -]
[- - - - - - - - - -]..[- -]
[- - - - - - - - - -].ΣΑ[- -]
[τειμαθέντ]α δὲ κ[αὶ ὑπὸ Λινδίων καὶ Χερσονασίων καὶ]
['Ιαλυ]σίων καὶ Καμειρέ[ων καὶ 'Ιαλυσίων τῶν]
['Ερε]θειβιαζόντων καὶ γυμ[νασιαρχήσαντα τῶν]
[νεω]τέρων καὶ ποιησάμενον [τὰν θέσιν τοῦ ἐλαίου]
[ἐ]κ [τ]ῶ[ν ἰ]δ[ί]ων ἐπὶ μῆνας δέκα δύο κ[αὶ ἱερατεύσαντα]
[Ἀθά]νας Λινδίας καὶ Διὸς Πολιέως κ[αὶ Ἀρτάμιτος]
[Κεκ]οίας καὶ πρεσβεύσαντα πλεονάκ[ις ἰς 'Ρώμαν]
[πο]τί [τ]ε τοὺς Σεβαστοὺς καὶ ποτὶ ἀνθ[υπάτους καὶ]
[ποτὶ ἐπι]τρόπους καὶ τυχόντα τᾶ[ς] 'Ρωμα[ίων πολι]-
[τεία]ς κα[ὶ] γενόμενον ἀρχιθέωρον ἰς 'Ο[λυμπίαν]
[καὶ τ]ραπεζειτεύσαντα καὶ πο[ι]σάμε[νον ἐπαγγελί]-
[ας καὶ] προεισφορὰς μειζόνων κεφαλα[ίων καὶ τειμα]-
[θέντα] ὑπὸ πολίων 'Ελ⟨λ⟩ανίδων καὶ στεφανω[θέντα ὑπὸ]
[τᾶν] βουλᾶν χρυσέοις στεφάνοις καὶ [ἀνδριάντων καὶ]
[πρ]οσώπων ἀργυρέων ἀναθέσεσι [- - - - - - - - - - - - - -]
[....]το[- - ca. 8 - -]σ[- -]

1. [–]TO[--], PC; the second letter may be an omega, B. ‖ 2. [---]ΣΑ[---], PC; probably [π]άσα[ς ταῖς τειμαῖς], B. ‖ [τειμαθέντ]α δὲ κ[αὶ ὑπὸ 'Ροδίων καὶ Λινδίων καὶ | 'Ιαλυ]σίων καὶ Καμειρέ[ων καὶ 'Ιαλυσίων τῶν], PC ‖ 6. τὰ[ν θέσιν], PC ‖ 13-14. [ἐπιδόσεis], PC; the Lindian text (our lemma no. 721) has ἐπανγελίαις, B.

724. **Rhodes. Honorary inscription for an anonymous athlete (runner), beginning of the 3rd cent. A.D.** *Suppl.Epigr.Rh.* 67 (Pugliese Carratelli; see also L.Robert, *Hellenica* XI/XII [Paris 1960] 443-446; E.Erxleben, *Klio* 52 [1970] 87-98). Republished with detailed commentary by J.-Y.Strasser, *Klio* 86 (2004) 141-164 (dr.; French translation). See also J.Mylonopoulos, *EBGR* 2004 [2007] 316 no. 261. Cf. *An.Ép.* (2004) [2007] no. 1465.

[- -]
[- - - - -] νεικήσαντα [Ἀδρ]ιάνεια Ὀλύμ[π]ια
[ἐν Ἀναζάρβῳ?] παίδων στάδιον • καὶ ἐν Ἀντιοχείᾳ
[τῆς Συρίας τὸν] Εὐκράτους ἰσάκτιον παίδων στάδιον
[. . . . . . · ἀγενεί]ων? δὲ κρίσιν νεικήσαντα ἐν Λαοδικέ-
[ᾳ τῆς Συρί]ας Σωτήρια Καπετώλια ἰσοκαπετώλια v
[. . . . στάδ]ιον, μεταβάντα δὲ καὶ εἰς τὴν τῶν ἀνδρῶν v
[κρίσιν, νε]ικήσαντα ἐν Ταρσῷ κατὰ τὸ ἑξῆς Ἀδριάνια Ὀλύμπια,
[Κομόδει]ον? • καὶ τούτους ἱεροὺς καὶ εἰσελαστικοὺς οἰκουμε-
[νικούς v v] • νεικήσαντα δὲ καὶ θεματείτας στεφανείτας ἀγῶ-
[νας . (or 1-2) ὧν ἐ]ν Ἐφέσῳ παίδων στάδιον • ἔτι καὶ τῇ αὐτῇ Ἐφεσίων
[πόλει στε]φθέντα τὸν παρ' αὐτοῖς ἐπιτελούμενον ἀγῶνα Κοινὰ
[Ἀσίας στ]άδιον • καὶ ἐν τᾷ λαμπροτάτᾳ 'Ροδίων πόλει νεικάσαν-
[τα Δεῖα? Ὀλύ]μπια παίδων στάδιον • καὶ τὸν Περίκλειον ἀγῶνα
[ἀγενείων? σ]τάδιον • νεικάσαντα δὲ καὶ ἐν τᾷ πατρίδι αὐτοῦ Πά-
[νεια παίδων] ἀνδρῶν στάδιον τῇ αὐτῇ ἡμέρᾳ καὶ ὁπλείτην
[πρῶτον εἰς το]ὺς αἰῶνας • διὰ πάσης οὖν κρίσεως καὶ Σε- v v
[βαστῆς? κρίσεως] διελθόντα καὶ στεφανωσάμενον τὰ ἔρ- v v
[ματα καὶ ἀνακηρ]ύξαντα τόν τε δῆμον καὶ τὴν βουλὴν v v
[- - - - - - - - - -]ΩΣΙΝ, καὶ διὰ ταῦτα πολιτείαις ἀξιωθέν-
[τα Λαοδικέων καὶ Ταρ]σέων καὶ Ἀντιοχέων ὁπότε ἠγωνί-
[σατο καὶ ἀνδριάντο]ς ἀναστάσει τειμηθέντα ὑπὸ τῆς Και-
[σαρέων πόλεως, κ]αὶ μετὰ τὴν ἄθλησιν, σεμνὸν καὶ ἀξιοπρε-
[πῆ βίον διενένκα]ντα, τᾷ παρ' ἀμεῖν τᾶς ἱεροκαρυκείας τειμᾷ·
[κοσμήσαντος αὐτο]ῦ τὰν ἑαυτοῦ πατρίδα καὶ ἐπιδόντος ἑκάστῳ
[πολείτᾳ ἀνὰ (δηνάρια) πέ]ντε καὶ τοῖς σεμνοτάτοις βουλευταῖς ἀ[νὰ]
[(δηνάρια) δέκα? καὶ εἰς ἐκ]δανιστείαν τᾷ κρατίστᾳ βουλᾷ δόντος ἄτ[οκα? (δηνάρια)]
[. . καὶ ἐπὶ τᾷ ἀνασ]τάσει τοῦ ἀνδριάντος ἑκάστῳ βουλευ[τᾷ (δηνάρια) . .]
[καὶ ἑκάστῳ πο]λείτᾳ (δηνάρια) Α A^C Δ • φιλήσαντος δὲ καὶ τειμ[ήσαντος]
[- - - - - -ο]υ • Τιβερ(ίου) Κλαυ(δίου) Ἀλεξάνδρου β' Κλασί(ου) • τὰν π[ροθυ]- v v
[μίαν ἂν ἐπεδ]είξατο περιὼν περὶ τὰν πατρίδα αὐτοῦ [- - - - -]
[- - - - - τᾷ κρ]ατίστᾳ βουλᾷ καὶ αὐτοῦ εἰς ἐκδαν[ιστείαν]
[- - ca. 9 - -]ας· τὸν παράδοξον καὶ ἱεροκάρυκα ΤΑ[- - ca. 6 - -]
[- - ca. 8 - -]ωνος ἐκ τῶν ἰδίων φιλότειμον καὶ Α[- - -]
vacat Θεοῖς vacat

Date: the Soteria Kapetolia (LL. 4/5) had been created under Septimius Severus shortly after 197/198 A.D.; since subsequently the honorand has also died (see L. 30 περιών: 'de son vivant'), the text dates from the early 3rd cent. A.D., at the earliest, S. ‖ in the beginning two or three lines are missing, in which the dedicants may have been mentioned and the civic status and agonistic titles of the honorand, S. ‖ the structure of the text is as follows: 1) the victories of the honorand and his special merits (LL. 1-19); 2) the honors awarded to the athlete (LL. 19-23); 3) his merits as hierokeryx in Rhodes in the gen. abs. (LL. 24-28; probably a summary of the honorary decree of the Rhodians for this man); 4) a passage (again in the gen. abs.) concerning a friend of the honorand, who saw to it that the inscription was engraved and the stone erected (LL. 29-32); 5) return to the accusative of the beginning of the text (LL. 32-34; concerning the honorand), S., who points out that the core of the text is in Attic koine (LL. 1-12; 16-22; lines that probably reflect a summary of his achievements made by the honorand himself), whereas LL. 12-16 and 22-32 are in the Rhodian dialect and have probably been contributed by Tib. Claudius Alexander (L. 29) ‖ 1. [...]ΙΛΙΙ_._ Ὀλύ̣μ̣[π]ια, P.C.; [Ἀδρ]ι̣ά̣ν̣ε̣ι̣α̣ Ὀλύ̣μ̣[π]ια, S., who adds that such a contest is attested for Smyrna, Kyzikos, Tarsos, and Anazarbos; since the honorand gained his great victories in his own province and in Cilicia, S. opts for Anazarbos ('avec prudence'); [τὰ ἐν Ταρσῷ], not unattractive in view of L. 7, is too short, S. (see 145 note 19 and 146 note 31) ‖ 4. initio [πυθικ]ῶν, R., but it is too short, S., who considers two options: either a second discipline (e.g., δίαυλον) or a qualifying adverb: e.g., ἀκονιτί; ἀγενεί]ων?, S., who points out that the honorand is said to have competed in each age-category (κρίσις; LL. 16/17) ‖ 6. initio: 'nous n'avons pas de solution satisfaisante', S.; μεταβάντα: προσβάντα is the term generally used in this context, S., who adds that the choice of μεταβαίνω implies that the honorand gained his victory *immediately* after his transfer to the category of the adult men ‖ 7-8. κατὰ τὸ ἑξῆς: the honorand won two contests in Tarsos in a row; the Ἀδριάνια Ὀλύμπια are well attested in Tarsos; for the ἀγὼν Κο(μ)μόδειος in Tarsos see *IGLS* 1265 (*IAG* 85); for the Κο(μ)μόδεια in general see *SEG* XLVI 2268; the absence of the discipline in these lines is pardonable in a text for a specialist in the sprint, S. ‖ 9-12. after the victories in the prestigious (and rewarding: εἰσελαστικούς implies monetary rewards paid by the mother-city after the εἰσέλασις of the victor) ἱεροὶ καὶ εἰσελαστικοὶ οἰκουμενικοὶ ἀγῶνες (LL. 8/9) the text mentions the total number (i.e., the figure to be restored in L. 10 initio) of victories in θεματεῖται στεφανεῖται ἀγῶνες; S. interprets the latter as money-games, in which the victors, in addition to the usual money prize (τὸ θέμα), received a crown, not one made of foliage (reserved for the ἱεροὶ στεφανεῖται ἀγῶνες) but of metal; S. refers to two inscriptions (*AJA* 4 [1888] 12 no. 9, from Pogla; 3rd cent. A.D.; *ABSA* 16 [1909/10] 117 no. 10; Derbe; 3rd cent. A.D.) recording victories ex aequo in local prize games; the victors are said to have won (νικήσαντες) and to have been 'crowned together' (συστέφθεντες); here the 'crown' is not a synonym for 'victory' but refers to an additional reward: money prize plus crown; in another inscription for two συστέφθεντες (*I.Selge* 46) two monumental crowns have been engraved on the stele. [However, the monumental metal crown is in most cases connected with official ἱεροὶ ἀγῶνες; in a recent article H.Iskan (see *SEG* LII 1448) compares them with our 'Cup' or 'Pokal': an enduring prize compared to the rapidly deteriorating foliage-crown; whether three examples from southern Turkey concerning relatively obscure local θέμιδες suffice as evidence for the rise of an empire-wide category of ἀγῶνες θεματεῖται στεφανεῖται remains to be seen; instead of original thematic games upgraded by the award of a prize crown, we should perhaps think in terms of original ἱεροὶ ἀγῶνες in which, given the necessity to attract prestigious (and greedy!) athletes, money prizes were added; a special category are those ἀγῶνες θεματικοί that are transformed into ἱεροὶ ἀγῶνες and in which θέματα may well have continued to be given in addition to the crown that by definition belongs to the ἱερὸς ἀγών. In LL. 10/11 our athlete mentions one victory in Ephesos in the stadion of the paides and another in the Κοινὰ Ἀσίας (στεφθέντα etc.). S. regards LL. 10-12 as a 'nouvelle parenthèse'; but why would our victor quite arbitrarily

mention just this victory in Ephesos? It makes more sense to connect the passage with the preceding lines; if that is correct, around 200 A.D. the Κοινὰ Ἀσίας in Ephesos were not an eiselastic, oecumenical agon but were degraded to the category of ἱεροὶ ἀγῶνες in which an additional money prize was awarded. Ἱεροὶ στεφανεῖται ἀγῶνες that for some reason or another did not become eiselastic, lost much of their popularity. In S.'s reconstruction they apparently acquiesced in their 'déclassement'; in mine they tried to ameliorate their threatened position, Pleket] ‖ 13-16. this section is a contribution of the Rhodian friend of our athlete (see LL. 28/29), who in his own Rhodian dialect mentions victories in Rhodes and in the athlete's home-city (Caesarea Panias in Palaestina) ‖ 13. initio, [Ἀλίεια ἰσολύ]μπια, R.; too long, S., who adds that ca. 200 A.D. the Rhodian Hal(i)eia certainly were eiselastic and thus would have been mentioned in the beginning of our text (LL. 1-8); in his view the Rhodian editor selected a few victories in thematic games: one in the Περίκλειος ἀγών, i.e., a contest founded by a rich Rhodian Perikles, another in the Πάνεια in the athlete's home town (for which see L.Robert, *Hellenica* XI/XII [Paris 1960] 442-446) and the third in Rhodes. S. suggests restoring in L. 13 [Δεῖα Ὀλύ]μπια; for thematic Olympia he refers to *I.Sardis* 79 B L. 15 (for which see Strasser's article in *BCH* 127 [2003] 261; cf. *SEG* LIII 1355); Ἀλῖα, dismissed by S., is the most probable restoration; the list is structured as follows: international sacred and eiselastic games (LL. 1-9), Ephesian games (LL. 9-12), Rhodian games (LL 12-14), and games at Kaisareia Panias, the runner's home-city (LL. 14-16), M. ‖ 15. the honorand won the hoplite-race probably the next day in the same Paneia, S. ‖ 16-17. the age-class Σεβαστή is on record for the Σεβαστά in Naples, S. ('mais nous restons sceptique') ‖ 17-19. the honorand had the council and the demos of the cities that enfranchised him (LL. 19/20) proclaimed as victor; he adorned 'l'hermès de la ligne de départ' (στεφανωσάμενον τὰ ἕρματα) with the wreaths he had won in ἀγῶνες ἱεροὶ στεφανεῖται, S., with ample commentary on the terminus technicus ἀνακηρύττω and the habit of having one's own or another city proclaimed as victor; ἕρμα ('herm') also occurs in *AP* 9.319, where it denotes the starting line (ἀφετήριον); on Roman mosaics and sarcophagi, herms protect the prizes awarded to the victors; the theme of a victor offering his crown to a herm is already on record in the iconography of the Classical period; in L. 19 init. P.C. restored [ἐν τοῖς ἀγ]ῶσιν; S. considers [ἐν τούτοις τοῖς ἀγ]ῶσιν or [ἐν τοῖς ἱεροῖς ἀγ]ῶσιν ('un peu court') but hesitates in view of the uncertain reading of ΩΣ ‖ 22-34. in these lines the honorand's life in Rhodes, after his retirement, is dealt with; the money distributed among citizens and councillors (LL. 24-26) is to be understood as a summa honoraria for his function as ■ ἱεροκῆρυξ, E. and S. [for the social status of a ἱεροκῆρυξ see my remarks in *Nikephoros* 14 (2001) 198-200, Pleket] ‖ 23. [βίον ζήσα]ντα, R.; too short, S., who restores [βίον διενένκα]ντα ('menant une vie ---') ‖ 24. [αὐξήσαντος αὐτο]ῦ, E., who also considered [κοσμήσαντος αὐτο]ῦ but thought, incorrectly, that it was too long; [κοσμήσαντος αὐτο]ῦ, S. ‖ 25. in fine δ̣[έκα], E.; ἀ̣[νὰ | (δηνάρια) δέκα?, S. ‖ 26. [ἐκ]δανιστεία (see also L. 31): hapax, S., who considers two possibilities: 1) the honorand established a foundation; the interest from its capital was to be used for distributions among the bouleutai; the honorand's friend Tib. Cl. Alexandros may have contributed to the foundation after the honorand's death; 2) the honorand (and his friend) gave an interest-free loan to the council, which in its turn should generate interest by giving loans to citizens; in fine ἀπ̣' [ἰδίου], E., rejected by R.; ἄτ̣[οκα (δηνάρια) | ..], S. ‖ 27-28. each citizen received one denarius and four asses on the occasion of the erection of the honorand's statue ((δηνάρια) ΑΑ^{C}Δ); E. restored in L. 27 in fine βουλευ̣[τᾷ (δηνάρια) β' α^{S} η']: twice as much, just as in LL. 25/26; but the restoration seems too long for the available space, S., who considers βουλευ̣[τᾷ (δηνάρια) ε']: four times more than what the citizens received ‖ 28-29. τεκ̣μ̣[ηριώσαν|τος ὑπὲρ αὐτο]ῦ, E.; rejected by R.; τειμ̣[ήσαντος], S., who adds: 'La structure de la suite nous échappe'; clearly the honorand's friend's role is dealt with in these lines ‖ 29-30. τὰν π̣[ροθυμίαν | αὐτοῦ, ἃν ἐπεδ]είξατο, E.; too long, S., who notes the absence of a verb to govern the whole passage: 'nous ne voyons pas lequel' ‖ 30-32. [καὶ τᾷ πόλει καὶ τᾷ κρ]ατίστᾳ βουλᾷ καὶ αὐτοῦ εἰς ἐκδαν[ιστείαν | φιλοτειμί]ας, E.; rejected by S.: '--- une

anacoluthe que nous ne pouvons admettre' ‖ 32-33. ἱεροκάρυκα τ[ᾶς πόλιος | καὶ δι' αἰῶ]νος, E.; S. wonders whether TA and [--]ῳνος belong to the name (and perhaps the patronymic) of the honorand; ἀ[ξιολογώτατον], E.; 'qui est possible', S.

725. Rhodes. Altar of Zeus Meilichios, 3rd cent. B.C. Poros cover tile of a pyre found outside the south wall. Edd.pr. M.Filimonos-Tsopotou, *Ἡ ἑλληνιστικὴ ὀχύρωση τῆς Ρόδου* (Athens 2004) 159-163 (dr.; ph.). The tile did not cover a funerary pyre, but a place where burned offerings to Zeus M(e)ilichios were made. He was worshipped as a chthonic deity (ed.pr.): Διὸς Μιλιχίου

726. Rhodes. List of books, late 2nd cent. B.C. Maiuri, *NS* 11; M.Segre, *RFIC* 13 (1935) 214-222. In a discussion of the work of the historian and orator Hegesias of Magnesia, G. Staab, *ZPE* 148 (2004) 127-150, adduces the list of books of a Rhodian library (of the gymnasion?), which mentions his works Οἱ Φιλαθήναιοι, Ἀσπασία, and Ἀλκιβιάδης (LL. 8-10). *Aspasia* and *Alkibiades* must have been philosophical dialogues. It cannot be excluded that they were composed by Hegesias of Kyrene and erroneously attributed to Hegesias of Magnesia. The work Οἱ Φιλαθήναιοι can certainly be attributed to the orator of Magnesia. Its title derives from the attribute φιλαθήναιος, which was used with negative connotations in Athenian comedy and oratory, often in connection with the relations between Athens and Macedonia. The word designates a person who demonstrates exaggerated or inappropriate friendship toward Athens (129-138).

727. Rhodes. Epitaphs, ca. 300-250 B.C. E.Karantzali, *AD* 54 B2 (1999) [2006] 933, reports the discovery of five urns in the western cemetery. Four of them are inscribed with the names of the deceased persons. K. gives two names: Ἀριστοβούλου and Πρωτάρχου.

LESBOS

727 bis. Lesbos. Epigraphic research (P.Pappageorgiou). See our lemma no. 1846.

727 ter. Lesbos. History: Eresos and Mytilene during the reign of Alexander the Great. See our lemma no. 1818.

728. Mytilene. Theophanes of Mytilene. G.Grimm, *AW* 35.1 (2004) 63-70, presents an overview of the career of Theophanes of Mytilene (on 65, ph. of the statue base for Pompeius, Theophanes, and Potamon: *IG* XII.2.163).

729. Mytilene. Boundary stone, Hellenistic period. Irregular stone found reused in the foundation of an ancient road in the area of the north cemetery. Ed.pr. L.Acheilara, *AD* 54 B2 (1999) [2006] 759 (ph.): Ὅρος

730. Mytilene. Epitaph, Imperial period. Stele found reused in the foundation of an ancient road in the area of the north cemetery. Ed.pr. L.Acheilara, *AD* 54 B2 (1999) [2006] 759: ΣΑΜΑΤΡΟΥ, χαῖρε

731. Mytilene (area of). Weight (?), undated. Lead weight found in the area of an ancient fort at Παναγιούδα Σκάλας Λουτρῶν. Mentioned by L.Acheilara, *AD* 54 B2 (1999) [2006] 772: Μυτ(ιληναίων)

ΜΥΤ, A. [Μυτ(ιληναίων); lead weight or sling bullet, Chaniotis].

NISYROS

732. Nisyros. Honorary decree for King Demetrios Poliorketes, ca. 301-286 B.C. Right part of a marble stele found in 1995 in the church of Agioi Anargyroi in Mandraki. Ed.pr. I.C.Papachristodoulou, in *Χάρις Χαῖρε* 435-449 (ph.; English summary), who identifies the honored king as Demetrios Poliorketes (cf. *Syll.*³ 953 = *I.Knidos* 221, for his activities in this area), without excluding an identification with Demetrios II (239-229 B.C.; cf. *IG* XII.3.91, a letter of his son, Philip V, to Nisyros). On 444 a list of the known decrees of Nisyros (*IG* XII.3.88-91; *SEG* XLVIII 1101; M.Chaviaras, *AE* [1913] 7/8 nos. 1/2; *I.Dor.Ins.* no. 63); on 445 a list of the known eponymous δαμιουργοί and of the Nisyrian months (Ἀρταμίτιος, Δάλιος, Καρνεῖος, Σμίνθιος). P.Gauthier, *BE* (2005) no. 378, confirms the identification of the honorand with Demetrios Poliorketes, since there is no information concerning activities of Demetrios II in the eastern Aegean; a probable date is the period ca. 290-286 B.C.

[------------------------------]
[2-3]ροτέλεος, τετράδι Ἀ̣ρ̣ταμιτ[ί]-
[ου· ἔ]δοξε τῶι δάμω[ι, β]ουλᾶς γνώ-
[μα]· ἐπειδὴ βασιλεὺς Δημήτρι[ος]
4 [ε]ὔνους ὢν διατελεῖ ἐς τὰμ πόλιν
καὶ τὸν δᾶμον τὸν Νισυρίων, δεδό-
[χ]θαι τῶι δάμωι στεφανῶσαι βασι-
[λ]ῆ Δημήτριον χρυσῶι στεφάνωι·
8 [ἀ]ν̣α̣γορεῦσαι δὲ τὸν στέφανον το̣[--]
[------------------------------]

1. [Ἱε]ροτέλεος, [Ἀνδ]ροτέλεος, or [Ἀκ]ροτέλεος; the end of the name of the eponymous damiourgos or of the patronymic of the president of the προστάται ([καὶ προστατᾶν τῶν σὺν --- τῶι —]ροτέλεος; cf. *IG* XII.3.89/90); tArtamitios is attested for the first time in Nisyros, whose calendar is close to those of Rhodes and Kos/Kalymna, ed.pr. ll 8. in fine, mention of the magistrates (το[ὺς] or τὸ[ν]) responsible for the proclamation of the crown, G.

ASTYPALAIA

733. Astypalaia. Honorary inscription (?), late Hellenistic period. Fragment of a round base. Mentioned by A.Dreliosi-Irakleidou, *AD* 54 B2 (1999) [2006] 962, who reports that a text (decree?) of ten lines is preserved (no text).

734. Astypalaia. Kalos-inscription, undated. Marble base of a stele found in Astypalaia; inscribed with a text in two lines [a graffito? Chaniotis]. Mentioned by A.Dreliosi-Irakleidou, *AD* 54 B2 (1999) [2006] 962 (no division of lines): Παῖς ὁ καλός

KIMOLOS

734 bis. Kimolos? (found at Izmir, now lost?). Argive decree of arbitration between Kimolos and Melos, ca. 336 B.C.? *IG* XII.3.1259; *SEG* XII 367; XLVI 2340; Rhodes-Osborne, *GHI* 82. On the basis of the new information provided by the archive of bronze tablets from Argos (see our lemma no. 427), C.B.Kritzas, *CRAI* (2006) 421/2 note 86, is able to resolve the long-standing problem of interpreting ἀρήτευε Λέων βωλᾶς ΣΕΥΤΕΡΑΣ Ποσίδαον (LL. 14/15). The word in capitals is not a dialectical variant of δευτέρας (second, sc. βωλά) or an error, but the name of Leon's phratry Σευτέραι of the tribe Hylleis, attested several times in these texts. He came from the κώμη Ποσίδαον. It is true, Kritzas points out, that Argos had two six-months' βωλαί each year but not on the evidence of the nomenclature of Leon in this text. Kritzas presents the same argument in his paper 'Ἐτυμολογικὲς Παρατηρήσεις' (see our lemma no. 427) 157-159.

KOS

735. Kos. Asylia of the sanctuary of Asklepios. K.Buraselis, in *The Hellenistic Polis of Kos* 15-20, studies the campaign of the Koans to achieve the recognition of the asylia of the

Asklepieion (242 B.C.) against its political background. He argues that the primary motives of this campaign were not religious (contra K.J.Rigsby) but political. Because of the Third Syrian War (246-241 B.C.) the political situation in the Eastern Mediterranean was unstable (cf. *SEG* XLII 994; *Labraunda* 3). Following the example of the Aitolians (reorganization of the Soteria) and Smyrna (asylia of the sanctuary of Aphrodite Stratonikis), the Koans, no longer exclusively relying on the Ptolemies for protection, exploited the asylia of the Asklepieion in order to achieve protection for the entire island. The international character of the campaign corresponds to contemporary Hellenistic trends.

B. comments on two recognition decrees. The decree of Aigeira (*SEG* XII 371 LL. 41-51 = Rigsby, *Asylia* no. 18) reveals the intention to propagate the particular Achaian policy toward asylia ([κα]θὼς καὶ [δόγ]μα ἐστὶ τᾶι τε πόλει καὶ τοῖς [Ἀ]χαιοῖς ἄ[συ]λα εἶμεν τὰ ἱερά). The decree of Pella (*SEG* XII 374 = Rigsby, *Asylia* no. 23) differs from the other Macedonian decrees as it uses the phrase πρὸς τὸν βασιλέα Ἀντίγονον καὶ πρὸς Πελλαίους καὶ τὴν λοιπὴν χώραν τὴν Μακεδόνων and lacks a reference to the wish of King Antigonos. This can be explained by the special status of Pella as a royal residence.

736. Kos. Chronology. C.Crowther, in *The Hellenistic Polis of Kos* 21-60, provides a palaeographical framework for the dating of Koan inscriptions, gives an overview of the development of Koan lettering styles (4th-2nd cent. B.C.), and tentatively identifies 16 stonecutters: **1)** Cutter of R.Herzog, *Heilige Gesetze von Kos* (Berlin 1928) no. 3 (cf. *ibid.* nos. 1/2 and 4): mid-4th cent. B.C.; **2)** Cutter of Herzog, *ibid.* no. 12 (cf. *Iscr.Cos* ED 92 and 108): late 4th/early 3rd cent. B.C.; **3)** Cutter of *OGIS* 43 = *SEG* XLIX 1106 (cf. *SEG* LI 1054; *Iscr.Cos* ED 36, 39, 48, 63, 70, 190, 226): ca. 280 B.C.; **4)** Cutter of *RC* 28 (cf. *SEG* XXVIII 700; *Iscr.Cos* ED 35, 145; *Syll.*³ 398; *RC* 26/27): ca. 278-242 B.C.; **5)** Cutter of Rigsby, *Asylia* no. 25 (cf. *SEG* XLVIII 1093; Rigsby, *Asylia* nos. 14-22, 26/27: ca. 242 B.C.; **6)** Cutter of Rigsby, *Asylia* no. 28 (cf. *SEG* XLIX 1108?; *Iscr.Cos* ED 38 and 134?; *RC* 25; Rigsby, *Asylia* nos. 12 and 49): ca. 242 B.C.; **7)** Cutter of *I.Cret.* I.viii.7 (cf. *SEG* XLVIII 1097; *Tit.Cal.* Test. XIII; *I.Cret.* IV 168): ca. 220 B.C.; **8)** Cutter of *Iscr.Cos* ED 49 (cf. *PH* 7; *Iscr.Cos* ED 17, 26, 110, 130, 194; Rigsby, *Asylia* no. 13): late 3rd cent. B.C.; **9)** Cutter of *PH* 10 (cf. *Iscr.Cos* ED 42?, 206, 227): late 3rd cent. B.C.; **10)** Cutter of *SEG* XLVIII 1094 (cf. *SEG* LI 1050): ca. 250-200 B.C.; **11)** Cutter of *SEG* XLIX 1113 = *I.Erythrai* 112 (cf. *SEG* XXVII 518): late 3rd/early 2nd cent. B.C.; **12)** Cutter of *PH* 367 (cf. *Iscr.Cos* ED 37, 60 + 112, 166, 182): ca. 180-175 B.C.; **13)** Cutter of *Tit.Cal.* 78 (cf. *SEG* XLVIII 1095? and 1114?; *Iscr.Cos* ED 212; *Tit.Cal.* Test. XXIV): early 2nd cent. B.C.; **14)** Cutter of *SEG* XLIX 1115 (cf. four unpublished fragments): ca. 150 B.C.; **15)** Cutter of *SEG* XLIX 1116 (cf. *SEG* XLVIII 1089 bis; LI 1063; *Iscr.Cos* ED 131 and 201): ca. 150 B.C.; **16)** Cutter of *Syll.*³ 1000 (cf. *SEG* L 766; *PH* 34?; *Iscr.Cos* ED 144, 189, 195): late 2nd cent. B.C.

This study results in the identification of the following fragments as parts of the same inscription: **a)** *Iscr.Cos* ED 36 should be inserted between ED 48 B3 and B2. **b)** *Iscr.Cos* ED 226 may have been the heading of ED 39. **c)** The following fragments may be part of the same stele: *PH* 7; *Iscr.Cos* ED 17, 26, 49, 110, 130, 194; an unpublished fragment ('Kos Sylloge 0885').

C. presents photos of the following inscriptions, the palaeography of which is discussed in his article [the nos. in parenthesis refer to the no. of ph.]: *SEG* XVIII 329 (22); XXVIII 698 (44), 700 (38); XLVIII 1093 (12), 1094 (45), 1104 (24); XLIX 1106 (10), 1113 (44), 1115 (49), 1116 (50); L 766 (40); LI 1050 (46); *Tit.Cal.* 78 (48), Test. XII (23); *PH* 7 (1), 10 (27), 367 (47), 387 (26); *Iscr.Cos* ED 5 (32), ED 39 (34), ED 48 (35), ED 36 (36), ED 49 (4), ED 71c (3), ED 110 (42), ED 132 (20), ED 145 (37), ED 178 (29), ED 180 (41), ED 189 (14), ED 190 (11), ED 216 (33), EV 2 (28); R.Herzog, *Heilige Gesetze von Kos* (Berlin 1928) nos. 11 (7), 12 (8); Höghammar, *Sculpture and Society* -- (cf. *SEG* XLIII 550) no. 61 (30); *I.Cret.* I.VIII.7 (19); *Syll.*³ 398 (2), 569 (25), 590 (21), 1000 (39); *LSCG* 152 (9); *RC* 28 (15); Rigsby, *Asylia* nos. 13 (43), 25 (13), 28 (16), 38 (17), 176 (31); P.Boesch, *Theoros* (Berlin 1908) p. 28 (18).

C.Habicht, in *The Hellenistic Polis of Kos* 61-67, proposes absolute or closely approximate dates for the year of office of 36 eponymous μόναρχοι [cf. already *SEG* L 752/753].

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737. Kos. Dialect. E.Nieto Izquierdo, *Glotta* 80 (2004) 72-93, discusses the 'third compensatory lengthening' in the dialect of Kos (e.g., ξεῖνος for ξένος), collecting the relevant data from Koan inscriptions. He shows that this lengthening, common in metrical texts, personal names, and names and epithets of deities, is not a Koan peculiarity. Οὐλομέτριον in *LSCG* 151 C LL. 5/6 (cf. Hesychios, s.v. οὐλοχόϊον) is the only instance of compensatory lengthening in a Koan non-metrical inscription; but perhaps it does not derive from *ὀλϝ° (cf. οὐλαί) but from *ϝολ-ν ('gerbe'; cf. (Ἰ)ουλίς).

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738. Kos. Funerary and dedicatory altars. Based on prosopographical and palaeographical observations, K.Höghammar, in *The Hellenistic Polis of Kos* 69-81, proposes approximate dates for cylindrical funerary altars of the early 2nd cent. B.C. from Kos and modifications in the typology and chronology suggested by D.Berges (cf. *SEG* XLVI 987): 1) *SEG* XLV 1119 (Τιμαχίδας Παυσανία; Antimacheia; ca. 185-150 B.C.; ph.); 2) Maiuri, *NS* 687 (Νίκαρχος Τιμώνακτος; Halasarna; ca. 185-140 B.C.; ph.); 3) see our lemma no. 772; 4) *PH* 327 b (Καλλιπίδας Καλλιπίδα; Zipari, near Kos; ca. 200-170 B.C.); 5) Maiuri, *NS* 450 (Παρμενίσκος Φιλίππου; ca. 200 B.C.); 6) *PH* 183 (Λαυδίκη Δαμᾶ; late Hellenistic or early Roman Imperial period).

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739. Kos. Honorary inscriptions in the sanctuary of Asklepios. E.Interdonato, in M.Cébeillac-Gervasoni et al. (edd.), *Autocélébration des élites locales dans le monde romain. Contextes, images, textes (IIᵉ s. av. J.-C./IIIᵉ s. ap. J.-C.)* (Clermont-Ferrand 2004) 267-285, studies the function of the sanctuary of Asklepios as a stage for the self-representation of the local elite in Kos, focusing on the honorary inscriptions set up there. In the 3rd and 2nd cent. B.C. the sanctuary was a place where members of the elite were honored by foreign communities because of their services as foreign judges (*SEG* XLIX 1107, 1114-1116) or doctors (*PH* 14; *Iscr.Cos* ED 132; *I.Cret.* I.VIII.7; II.III.3; IV 168; E.Samama, *Les médecins* -- [cf. *SEG* LIII 2191] no. 135); the honorary inscription set up for Hermias by his wife is an

exception (K.Höghammar, *Sculpture and Society* -- [cf. *SEG* XLIII 550] no. 64). In the 1st cent. B.C. these groups of honorands were replaced by Roman statesmen and members of their families (Höghammar, *op.cit.* nos. 46, 48, 52, 55). After the mid-1st cent. B.C. honorary inscriptions for prominent individuals, namely C.Iulius Theopompos of Knidos (*PH* 134) and C.Stertinius Xenophon [see *SEG* L 754], were set up in the Asklepieion.

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740. Kos. Wine trade. After a brief discussion of the contacts of Kos with Ptolemaic Egypt and Palestine, H.Johnsson, in *The Hellenistic Polis of Kos* 133-151, collects the evidence for the export of Koan wine in the eastern Mediterranean (Palestine/Israel: Akko/Ptolemais, Jerusalem, Marissa, Nessana, Samaria, Tell Anafa, Tell Keisan; Cyprus: Amathous, Kition, Nea Paphos, Salamis; Egypt: Alexandria, Arsinoe/Krokodilopolis, Medinet-el-Fayum, Tanis). Observing that, unlike Rhodian amphoras, the majority of Koan amphoras were not stamped (in Halasarna, only ca. 12.5-17.5 % of the Koan amphoras were stamped), J. makes a rough comparison between Koan and Rhodian wine exports and argues that the volume of Koan exports (especially ca. 300-150 B.C.) has been underestimated. On 147-151, J. compiles a catalogue of 68 Koan stamped amphora handles from the aforementioned sites in Palestine/Israel, Cyprus, and Egypt (no inedita).

A more modest estimate of the Koan exports is suggested by G.Finkielsztejn, *ibid.* 153-164, who also makes useful methodological observations. In Marissa, Rhodian amphoras are five times more numerous than the Koan ones (160). Focusing on Koan exports in the southern Levant in the Hellenistic period (especially in Marissa), F. compiles a list of stamped amphoras and their approximate dates (159). We list a few unrecorded stamps: [Ἄ]λυκος, Εὐθέτου, Ἱππία, Μενίσκου, Ορο[--], Πάπο[υ] or Πρώτο[υ], Σα., Σωπάτρ[ου], [--]φρι[--]. F. observes that the stamping of amphoras was a local matter, aiming at controlling the production of the vessels (number and capacity) and not the export. The names on stamps are those of fabricants, not of magistrates. The short neck of Koan amphoras may be explained by the fact that Koan wine had more fully achieved fermentation when poured into the vessels.

On the typology of the Koan amphoras see also V.Georgopoulos, *ibid.* 129/132.

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741. Antimachia. Fragment of an honorary decree, ca. 200 B.C. Fragment of a marble stele(?) reused as a basin. Copied by J.Zarraftis in Kos (1898), who sent his copy to R.Herzog; known from an entry in the latter's diaries (20 November, 1898); now lost. Edd.pr. L.Hallof - K.Hallof, in *The Hellenistic Polis of Kos* 86, in an appendix to a short history of epigraphical research in Kos [cf. *SEG* LIII 843]. It is not clear whether this is a decree of a cult association or of the demos of Antimachia (edd.pr.).

[- -]
[- - - Ἄ]ριστος Αἰσχ[- - εἶπε· ἐπειδὴ Ἀριστόβουλος(?)]
[Ἀρίστ]ου τοῦ Νόσσω[ος - - - - - - - - - - - - - - - - -]
[- - - - γ]ενόμενος ἐπι[μήνιος - - - - - - - - - - - - - - - -]
[- - - - - -]ΧΙ[- - - -]ΤΟΥΕΡ[- - - - - - - - - - - - - - - - -]

Restored by edd.pr. on the basis of Herzog's copy (text in majuscules, no restorations) ‖ 1-2. cf. *PH* 10 d LL. 48/49: Ἀ[ρι]ιστόβουλος Ἀρίστο[υ] τοῦ Νόσσω[ος], edd.pr. ‖ 3. for [γ]ενόμενος ἐπι[μήνιος] cf. a decree of a cult association from Antimachia (*PH* 382 = *Syll.*³ 1107), edd.pr. ‖ 4. perhaps [ἀρ]χι[τέκτων] τοῦ ἔρ[γου], edd.pr.

742. Halasarna. Inscriptions. G.Kokkorou-Alewra, *Ἀλάσαρνα Ι: Οἱ Ἐπιγραφές* (Athens 2004), presents 21 new inscriptions found in the sanctuary of Apollo (27-82; ph.). She also offers a history of epigraphic research in Halasarna (14-18), a report of the excavation in the sanctuary (19-25), and a general discussion of the content of all the inscriptions found at Halasarna (83-102: decrees, cult regulations, dedications, honorary inscriptions, epitaphs, boundary stones; English summary on 139-159). For the new texts see our lemmata nos. 743-750, 757, 760, 762-765, 769, 771-774; we do not reproduce two small fragments (82 nos. 20/21).

In Appendix II, *ibid.* 125-138, edd.pr. L.Hallof - K.Hallof present a catalogue of 27 inscriptions found by R.Herzog during his excavation at Halasarna in 1902. These texts are only known from Herzog's copies in his notebook and from his squeezes, preserved in the *IG* archive in Berlin; six of the inscriptions have been published; for the inedita see our lemmata nos. 751-756, 758/759, 761, 766-768, 770, and 775-781.

A complete catalogue of all the inscriptions of Halasarna is presented by G.Kokkorou-Alewra, S.Aneziri in Appendix I, *ibid.* 109-122 nos. 1-69a; it consists of the 21 new texts (NE), the 27 texts found by Herzog, and texts that have been published earlier [for nos. 12/13, then inedita, see *SEG* LI 1050 A/B]. The same authors, *ibid.* 123/124, provide a list of 8 inscriptions that concern Halasarna or Halasarnitai: *SEG* XXVII 519 (no. 5); XLIV 691 (no. 7), 695 (no. 6); XLVIII 1096 (no. 1); *PH* 7 (no. 3), 10 (no. 2); *Iscr.Cos* ED 154 (no. 7), EV 200 (no. 8), 212 (no. 4), 226 (no. 6); Maiuri, *NS* 460 (no. 6).

We give a comparatio numerorum for the published texts mentioned in the catalogue (AK) and in Appendix II (W).

SEG XXX	*Halasarna*	*SEG* XLVIII	*Halasarna*	*PH*	*Halasarna*
1051	AK10	1094	AK1,	370	AK23
			W54	371	AK50
***SEG* XLI**				373	AK49
680	AK6	1104	AK3,	374	AK62
			W51	375	AK53
***SEG* XLVI**				376	AK57
1089	AK47	***SEG* LI**		377	AK58
1118	AK57	1050	AK13	378	AK56
		1051	AK20	379	AK51
***SEG* XLVIII**				380	AK63
1089	W43	***PH***		381	AK60
1089 bis	AK7,	367/368	AK16	388	AK24
	W43	369	AK19		

Iscr.Cos	*Halasarna*	*IGR* IV	*Halasarna*	*Syll.*³	*Halasarna*
ED 42	AK15	1094	AK44	569	AK4,
ED 114	p. 121	1095	AK42		W60
		1096	AK45	621	AK19
Maiuri, *NS*		1097	AK49	793	AK17
674	AK10	1098	AK48	1023	AK16
677	AK66	1099	AK46		
678	AK65	1100	AK37	*LSCG*	
679	AK64			172	AK19
				174	AK17

743. Halasarna. Decree concerning the pledging of sacred vessels, ca. 250 B.C. Marble stele found in the sanctuary of Apollo. Ed.pr. G.Kokkorou-Alewra in *The Hellenistic Polis of Kos* 119-121 (ph.; translation); republished by ead., *op.cit.* (cf. our lemma no. 742) 41-44 no. 5 (ph.). The decree regulates the pledging of sacred vessels; it forbids the priest and the timachoi to borrow money with the sacred vessels of the sanctuary of Apollo as surety. It also forbids anyone to receive these items as surety for a loan. An exception was made under certain circumstances (cf. L. 17: κατὰ ψάφισμα) for those members of the demos of Halasarna who had the right to participate in the sanctuary (for a list of these demotai see our lemma no. 748).

Ἔδοξε τῶι δάμωι· Σύμμαχος καὶ
Ἀριστοφάνης ναποῖαι εἶπαν· μὴ
ἐξέστω τῶι ἱερεῖ μηδὲ τοῖς
τιμάχοις δανείσασθαι ἐπὶ τοῖς
ποτηρίοις μηδὲ τοῖς ἄλλοις σκεύεσι
τοῖς ὑπάρχουσι ἐν τῶι ἱερῶι τοῦ
Ἀπόλλωνος· μηδὲ δανείζειν μηθένα
ἐπὶ τούτοις παρευρέσει μηδεμιᾶι·
εἰ δέ τίς κα δανείσηται ἢ δανείσηι
παρὰ τὰ γεγραμμένα, ἀποτεισάτω
ἕκαστος τῶν αἰτίων δραχμὰς πεντα-
κισχιλίας ἱερὰς τοῦ Ἀπόλλωνος καὶ
ἁ ὑποθήκα ἄκυρος ἔστω καὶ ἐνθύμιον
ἔστω τῶι δανείσαντι καὶ τῶι δανεισα-
μένωι ὡς ἀδικεῦντι τὸν θεόν, εἴ κα μὴ
δανείζωνται τοὶ δαμόται οἷς μέτεστι
τοῦ ἱεροῦ κατὰ ψάφισμα·
vacat
τὸ δὲ ψάφισμα τόδε ἀναγραψάντω εἰς
στάλαν λιθίναν καὶ ἀναθέντω
ἐς τὸ ἱερόν

1-2. The two napoiai probably belonged to the two tribes (Dymanes and Hylleis?) that had access to the sanctuary, ed.pr. ‖ 3. ἱερεῖ is written in a rasura ‖ 13. ἐνθύμιον = remorse for a sacrilege; cf. *Iscr.Cos* ED 112 L. 5; *LSCG* 154 L. 14, ed.pr.

744. Halasarna. Sacrificial calendar, ca. 225-200 B.C. Upper part of a marble pedimental stele found in 1991 in the sanctuary of Apollo. Mentioned in *SEG* XLV 1120. Ed.pr. G.Kokkorou-Alewra in *The Hellenistic Polis of Kos* 121-126 (ph.; translation), with thorough commentary; republished by ead., *op.cit.* (cf. our lemma no. 742) 44-53 no. 6 (ph.). This document is a sacrificial calendar listing the annual sacrifices to be performed by the priest of Apollo (LL. 5-7) in the months of Hyakinthios, Karneios, and Theudaisios; he also performed sacrifices for Ἀφροδίτη (*PH* 369 LL. 2/3 and 9) and presumably offered sacrifices to Apollo, Asklepios, and Herakles. Cf. the comments of A.Chaniotis, *EBGR* 2004 [2007] 285/286 no. 140.

Τάδε ἀνέγραψαν τοὶ ἄνδρες
τοὶ αἱρεθέντες, Νικόμαχος
Τιμαινέτου, Ἀρίσταιχμος
Ἀρισταρχίδα, Χαιρέδαμος
Δαμοφῶντος, ἃ θύει ὁ ἱερεὺς
τοῦ Ἀπόλλωνος καθ' ἕκαστον
ἐνιαυτόν· μηνὸς Ὑακινθίου
δυωδεκάται, Ἱστίαι Φαμίαι οἶν
ἔρσενα, τούτου ἀποφορά
ἐς τιμαχεῖον· γυναιξὶν οὐχ ὅ(υ)-
σια· ⁝ Ἀπόλλωνι ἱερεῖον τέλεων,
Ἱστίαι Τιμαχείαι ἱερεῖον· ⁝ ἐνάται
πρὸ ἰκάδος, Ἀπόλλωνι τέλεων
καὶ τελέαν· ταῦτα διαιρεῖται
τοῖς δαμόταις πᾶσιν· ⁝ Διοσκόροις
οἶν ἔρσενα· Διὶ Σωτῆρι οἶν ἔρσενα·
Καρνείου ἐνάται ἱσταμένου,
Ἀφροδίται αἶγα· ⁝ διχομηνίαι, Ἀρτά-
μιτι Ἀγροτέραι ἱερε(ῖ)ον· ⁝ Ἑκάται
Στρ̣ατίαι αἶγα τελείαν· ⁝ ἑκκαιδε-
κά̣ται Διὶ Πολιεῖ ἐν Ἀγροπόλι οἶν
τέλ̣εων· Ἀθάναι Πολιάδι οἶν
τελείαν, παρ' ἐνιαυτὸν ἑκατέρωι
τῶν θεῶν· τούτων οὐκ ἀποφορά·
ἰκάδι, Ἑκάται Μελιτείναι ἱερεῖον·
Θευδαισίου ἑκκαιδεκάται, Ἀπόλλω-
νι τέλεων καὶ τελείαν· ⁝ Λατοῖ ἱερε-

[ῖον, Ἀρτά?]μ̣ι Πυθηΐδι οἶν τελείαν· Δι-
[ὶ Σωτῆρι, Ἀθά]ν̣αι Σωτείραι I
[---------------]Φ̣Ε̣[--------]

4-5. Chairedamos, son of Damophon, may be the father of Δαμοφῶν and Θεύδωρος Χαιρεδάμου in G.Pugliese Carratelli, *ASAA* 25/26 (1963/64)165-175 no. IX a LL. 54 and 93 (ca. 200-175 B.C.), ed.pr. ‖ 8. for Ἱστία Φαμία, a goddess of divination, cf. *SEG* XLIX 1102/1103, ed.pr. ‖ 10. τιμαχεῖον is the seat of the τιμᾶχοι (cf. *SEG* IX 18, 33, 1944; cf. τιμούχιον in *I.Priene* 12 L. 4), ed.pr. ‖ 10-11. women were not allowed to go to the seat of the timachoi, ed.pr.; women were not allowed to attend the sacrifice, C.; in fine, probably a mistake of the scribe, not a dialectic form (οὐσία), ed.pr. ‖ 12. the sacrifice to Hestia Timacheia was not brought to the timacheion, possibly because she was a chthonic deity; her cult is attested only here, but cf. the cult of Hestia as Πρυτανεία, Πρυτανῖτις, and Βουλαία and that of Ἀφροδίτη Τιμοῦχος in Delos (*IG* XI.4.1146) and Paros (*IG* XII.5.222), ed.pr.; C. rejects the interpretation of Hestia Timacheia as a chthonic deity [on the cult of Hestia Boulaia in Kos see P.Hamon, *Chiron* 36 (2006) 151-168, Chaniotis] ‖ 15. for the cult of the Dioskouroi cf. *Iscr.Cos* EV 18 a L. 4, ed.pr. ‖ 18-19. this is the first attestation of Artemis Agrotera in Kos, ed.pr. ‖ 19. ΙΕΡΕΟΝ, lapis ‖ 19-20. the cult of Hekate Stratia may have been introduced to Kos from Karia; the popularity of her cult in the late 3rd cent. B.C. may be connected with the Cretan War, ed.pr. ‖ 21-22. on the cults of Zeus Polieus and Athena Polias in Kos cf. *PH* 37; *Iscr.Cos* ED 55 A and EV 226; the ἀκρόπολις of Halasarna is the hill Tholos; cf. *PH* 369 L. 13, ed.pr. ‖ 24. no punctuation between θεῶν and τούτων ('these sacificial victims for each of the gods are not to be carried away from the sanctuary every other year'), ed.pr.; παρ' ἐνιαυτὸν refers to the sacrifice, not to the apophora prohibition, and it is connected with ἑκατέρωι τῶν θεῶν; one should punctuate before τούτων ('on the 16th a sacrifice of a full-grown sheep to Zeus Polieus in the Akropolis, a full-grown ewe to Athena Polias, alternately every other year to each of these gods; the meat of these sacrificial animals cannot be carried away/is to be consumed at the site'); a sacrifice was offered every year to both Zeus and Athena; the alternating sacrifice (one year to Zeus, the other to Athena) refers only to the obligation of Apollo's priest, C. ‖ 25. this is the first attestation of the epithet Μελιτεῖνα for Hekate (cf. other euphemistic epithets such as Μελινόη, Καλλίστη, and Εὐκολίνη), ed.pr. ‖ 27. on the cult of Lato cf. *Iscr.Cos* ED 55 B L. 4, ed.pr. ‖ 28. the cult of Ἄρτεμις Πυθηΐς is attested for the first time (cf. Ἄρτεμις Πυθία in Miletos: *Milet* I.7.302), ed.pr. [rather [ἐν τ]ᾶ̣ι Πυθηΐδι (during the Pythais), Hallof] ‖ 28-29. for the cults of Zeus Soter and Athena Soteira in Kos cf. *Iscr.Cos* ED 45 B L. 11; ED 82 LL. 4/5, 17-19; EV 248 A LL. 2/3 and B LL. 2/3, ed.pr.

745. Halasarna. Honorary decree for Diokles, late 3rd cent. B.C. Two joining fragments of a marble stele with moulding; found in 1985 reused in a Late Antique house. Mentioned in *SEG* XL 683 and XLV 1120. Ed.pr. G.Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 27-32 no. 1 (ph.), with commentary on the prosopography, the honors, and the offices (ἀρχεύων, προστάται ναποῖαι).

Ἔδοξε τᾶι δάμωι τῶι Ἁλασαρνι-
τᾶν· v ἐπειδὴ Διοκλῆς Ἀλεξάνδρου
αἱρεθεὶς ἀρχεύων παρ' Ἡρακλῆ τά τε
ἱερὰ ἐξέθυσεν τῶι θεῶι καλῶς
καὶ ἐ̣νδόξως, καταξίως καὶ αὑτο[ῦ]

καὶ τῶν προγόνων, οὐδεμίαν ὑπο-
στελλόμενος δαπάναν ἀλλὰ δη-
(λ)όμενος ἀπόδειξιν ποιεῖσθαι τᾶς
αὐτοῦ προθυμίας, ὅπως οὖν καὶ ὁ
δᾶμος [φ]αίνηται τοὺς ἀγαθοὺς ἄ[ν]-
δ[ρας τι]μῶν καὶ καταξίας χάριτας
ἀποδιδοὺς τῶν εὐεργετημάτων,
ἐπαινέσαι τε Διοκλῆ ἐπὶ τᾶι αἱρέ-
σει ἇν ἔχων διατελεῖ καὶ στεφα-
νῶσαι αὐτὸν χρυσέωι στεφάνωι
ἀπὸ χρυσῶν τριάκοντα ἀρετᾶς ἕ-
νεκεν καὶ εὐνοίας τᾶς εἰς αὐτόν·
ὅπως δὲ καὶ ἁ ἀναγγελία γένητα[ι]
καλῶς καὶ ἐνδόξως τοῦ στεφά-
νου, ἄνδρας ἑλέσθαι τρεῖς ἐκ πά[ν]-
των τῶν δαμοτᾶν ἤδη, οἵτινε[ς]
ἐπελθόντες ἐπὶ τὸς προστάτα[ς]
καὶ τὰμ βουλὰν καὶ τὰν ἐκκλησία[ν]
τό τε ψάφισμα ἀποδωσεῦντ[ι] καὶ
παρακαλεύντω τὸς πολίτας, ὅπω[ς]
ἁ ἀναγγελία δοθῇ ἐν τῶι ἀγῶνι τῶν
Διονυσίων καθ' ἃ αἰτεῖται ὁ δ[ᾶ]μος·
τοὶ δὲ ναποῖαι τοὶ ἐν ἀρχᾶι εὔντες
ἀναγράψαντες τόδε τὸ ψάφισμα
ἐς στάλαν λιθίναν ἀναθέντω ἐς
τὸ ἱερὸν τοῦ Ἀπόλλωνος παρὰ τὰ[ν]
παραστάδα τοῦ ναοῦ ἐν δεξιᾶ[ι]
ἐσπορευομένων· v τὸ δὲ ἀνάλω-
μα τὸ γενόμενον ἔς τε τὸν στέ-
φανον καὶ τὰν ἀναγραφὰν τᾶς vv
στάλας τελεσάντω τοὶ ναπο[ῖαι]
τοὶ ἐν ἀρχᾶι ὄντες ἀπὸ τῶν τοῦ
θεοῦ vv χρημάτων· vacat
ἄνδρες αἱρεθέ[ντες]· Τιμόλυκος
Διοκλεῦς, Φιλόφρων Εὐφιλήτου,
Λαμπίας Θαρσύνοντος
vacat

2. K.Hallof and C.Habicht identified Diokles, son of Alexandros, with the Diokles honored in *SEG* XLVIII 1094 (Kos; ca. 250 B.C.); but this date is too early; he should be identified with Diokles, son of Alexandros, who served as priest of Dionysos (*SEG* XLV 1126; ca. 190-180 B.C.), ed.pr. ‖ 3. for ἀρχεύω, i.e. 'to supervise rituals', cf. *PH* 44 L. 1, 384 LL. 3 and 10; *Iscr.Cos* ED 81 L. 1, 138 L. 2, ed.pr.; Ἡρακλῆ, ed.pr. [Ἡρακλῆ, Hallof] ‖ 7-8. ΔΗΔΟΜΕΝΟΣ, lapis; δήλομαι = βούλομαι; cf. *SEG* XLVIII 1094 L. 9, ed.pr. ‖ 40. Philophron, son of Euphiletos, is known from an epidosis list (*Iscr.Cos* ED 42 L. 15; ca. 200 B.C.), ed.pr. ‖ 41. Lampias, son of Tharsynon, is mentioned in the epidosis list *PH* 10 c L. 71 (ca. 201 B.C.), ed.pr.

746. Halasarna. Honorary inscription for Diokles, ca. 200 B.C. Marble columnar base of a bronze statue; an earlier inscription was erased; found reused in an early Byzantine building. Mentioned in *SEG* XL 683 and XLV 1120. Ed.pr. G.Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 66/67 no. 12 (ph.). Diokles is known as one of the most prominent citizens of Kos during the First Cretan War in the late 3rd cent. B.C.; see *SEG* XLVIII 1104 (honorary decree); *PH* 10 (initiator of the subscription list) and 45 L. 3 (priest of Dionysos; 206 B.C.); *Iscr.Cos* EV 231 (honorary inscription of the Aitolian Koinon); T.Klee, *Zur Geschichte der gymnischen Agone an griechischen Festen* (Leipzig 1918) 7 ID LL. 7/8 (winner at the Asklepieia in 217 B.C.).

[Ὁ δ]ᾶ[μος ὁ Ἀ]λασαρνιτᾶν ἐτίμασε
Διοκλῆ Λεωδάμαντος ἀρετᾶς ἕνεκα
[κ]αὶ εὐνοίας τᾶς εἰς αὐτόν

747. Halasarna. List of persons who were to receive an honorary crown, early 2nd cent. B.C. Marble stele with moulding found reused in a wall south of the sanctuary of Apollo. Mentioned by C.Kantzia, *AD* 39 A (1994) [1990] 157 (ph.); cf. *SEG* XL 683. Ed.pr. G.Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 36-41 no. 4 (ph.), with comments on the prosopography. The inscription contains a list of nine men, whose crowning by the board of former priests (ἱερατευκότες) was to be announced at the Pythaia on the 17th (LL. 2-11) and 18th of a month (LL. 12-36); from another inscription (our lemma no. 748 A L. 55), ed.pr. infers that this month was Dalios. A.Chaniotis, *EBGR* 2004 [2007] 287 no. 141, points out that this text shows that the former priests constituted a board (as in Lindos), i.e., retained a certain corporate identity (see *SEG* LIII 817); taking into consideration the fact that the announcement of honors could be postponed for years (e.g., *SEG* XXXVIII 143) [see now A.Chaniotis in P. Wilson (ed.), *The Greek Theatre and Festivals. Documentary Studies* (Oxford 2007) 55/56] and that an early announcement or an announcement during one of the major public events was reserved to selected benefactors, C. argues that this list aimed at securing for important benefactors an announcement during the most important festival.

Οὓς δεῖ ἀναγορεύεσθαι ἐν τοῖς
Πυθαίοις· τᾶι ΙΖ τοὶ ἱερατευ-
κότες στεφανοῦντι vacat
Πολύμναστον Ζωπύρου
στεφάνῳ χρυσῷ ἀρετᾶς ἕ-
νεκα καὶ εὐνοίας τᾶς ἐς αὐ-
τόν· v τοὶ ἱερατευκότες
στεφανοῦντι Τειμόθε-

ον Ἀλεξιμάχου στεφάνῳ
χρυσέῳ ἀρετᾶς ἕνεκα
καὶ εὐνοίας τᾶς ἐς αὐτόν·
ΙΗ τοὶ ἱερατευκότες στεφα-
νοῦντι Ἁγησίαν Δαμοφῶν-
τος στεφάνῳ χρυσέῳ ἀρετᾶς
ἕνεκα καὶ εὐνοίας τᾶς ἐς αὐ-
τόν· τοὶ ἱερατευκότες στεφα-
νοῦντι Πλάτωνα Λύκωνος στε-
φάνωι χρυσέωι ἀρετᾶς ἕνεκα
καὶ εὐνοίας τᾶς ἐς αὐτόν· τοὶ
ἱερατευκότες στεφανοῦντι Ἑκα-
ταῖον Σιμία στεφάνωι χρυσέωι ἀρε-
τᾶς ἕνεκα καὶ εὐνοίας τᾶς ἐς αὐτόν·
τοὶ ἱερατευκότες στεφανοῦντι Χάρ-
μιππον Χαρμίππου τοῦ Δαμοκράτους
στεφάνωι χρυσέῳ ἀρετᾶς ἕνεκα καὶ
εὐνοίας τᾶς ἐς αὐτόν· τοὶ ἱερα-
τευκότες στεφανοῦντι Λεύκιον
Λευκίου στεφάνωι χρυσέῳ ἀρετᾶς
ἕνεκα καὶ εὐνοίας τᾶς ἐς αὐτόν·
τοὶ ἱερατευκότες στεφανοῦντι
Καλλίστρατον Ἑκατοδώρου στε-
φάνωι χρυσέῳ ἀρετᾶς ἕνεκα καὶ
εὐνοίας τᾶς ἐς αὐτόν· τοὶ ἱερα-
τευκότες στεφανοῦντι Δαμ[ο]-
[κλ]ῆν Νικάρχου στεφάνωι χρυσέω[ι] ἀρετᾶ[ς]
[ἕνε]κα καὶ εὐνοίας τᾶς ἐς αὐτόν

13-14. Hagesias, son of Damophon, is mentioned in the subscription list *PH* 10 b L. 25 (ca. 201 B.C.), ed.pr. ‖ 20-21. Hekataios, son of Simias, contributed to an epidosis for a library (L.Robert, *BCH* 59 [1935] 421-425 L. 6; early 2nd cent. B.C.); he may be the son of Simias, son of Hekataios, contributor in an epidosis (*PH* 387 L. 20; ca. 225-200 B.C.) and priest of Apollo (see our lemma no. 764; ca. 200-175 B.C.), ed.pr. ‖ 23-24. an earlier Charmippos, son of Charmippos, is mentioned in a subscription list (*SEG* XLVIII 1098 A L. 111; ca. 240 B.C.); a contemporary Charmippos, son of Charmippos (the same individual?) is mentioned in *SEG* XLVIII 1111 A L. 6 (ca. 180-175 B.C.), ed.pr. ‖ 34-35. Damokles, son of Nikarchos, may be identified with Damokles, father of Nikarchos, in *PH* 387 (ca. 225-200 B.C.); cf. a Δαμόκριτος Δαμοκλέους in *SEG* XLVIII 1103 B L. 6 (ca. 200 B.C.) and in Maiuri, *NS* 676 (early 2nd cent. B.C.), ed.pr.

748. Halasarna. Decree of the φυλαί concerning participation in the sanctuaries of Apollon and Herakles and list of demotai, early 2nd cent. B.C. *PH* 367/368; *Syll.*[3] 1023; G.Pugliese-Carratelli, *ASAA* 41/42 (1963/64) 183-201 no. XXVI. C.Habicht, *art.cit.* (cf. our

lemma no. 736) 63/64, dates this text, during the term of Πραξιμένης as monarchos (A L. 1) to ca. 175 B.C. (one generation after *PH* 10). K.Höghammar, *art.cit.* (cf. our lemma no. 738) 72-74, observes that names that appear in this list also appear in *PH* 10 (202/201 B.C.), 44 (late 3rd cent. B.C.), and 387 (ca. 200 B.C.), *Tit.Cal.* 85 (202/201 B.C.?), *Iscr.Cos* ED 179 (ca. 200-190 B.C.), and *SEG* XLVIII 1111 = our lemma no. 784 (early 2nd cent. B.C.) and prefers a date shortly after the date of *Iscr.Cos* ED 234 (ca. 185-180 B.C.). On this text see also our lemmata nos. 762-764 and 771.

748 bis. Halasarna. Honorary inscription, early 2nd cent. B.C. *SEG* XLIII 563 (on the basis of a preliminary report). Marble block, part of a base of a statue; the inscription began on another block. Ed.pr. G.Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 68/69 no. 13 (ph.): [-----] στεφάνῳ | [-----] καὶ εἰκόνι χαλκῇ | [ἀρετᾶς ἕ]νεκα καὶ εὐνοίας | [τᾶς εἰς] αὐτόν

749. Halasarna. Honorary decree for the doctor Antipatros, ca. 200-150 B.C. Two joining fragments of a marble stele; one of them was found during the excavation in the sanctuary of Apollo, the other was reused in an early Byzantine wall. Mentioned by C.Kantzia, *AD* 39 A (1984) [1990] 147/148. Ed.pr. G.Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 33-36 no. 2 (ph.), who provides a list of honorary decrees for doctors in Kos (34 note 57) [cf. *SEG* LIII 2191] and discusses the prosopography: Antipatros is mentioned as the teacher of the doctor Ὀνάσανδρος Ὀνησίμου in *SEG* XLI 680. His son (not his father; *SEG* XLI 680 app.cr.), Διοσκουρίδας Ἀντιπάτρου, a κιθαρῳδός, won the Asklepieia in 174/3 B.C. (T.Klee, *Zur Geschichte der gymnischen Agone an griechischen Festen* [Leipzig 1918] 14 II C LL. 13-14). Antipatros was also honored in Kalymna (R.Herzog, *RFIC* 70 [1942] 9 no. 4a/b; *Tit.Cal.* 78).

[---]TOEN
[---------------------------------------]ΣΩΝ πᾶσι
[----------------- ὅπως οὖν ὁ δᾶμος] ὁ Ἁλασαρνι-
[τᾶν φ]αίνηται καταξί[ας χάριτας] ἀποδιδοὺς Ἀντι-
πάτρωι τᾶς τε κατὰ τὰν [τέχ]ναν ἐμπ(ε)ιρίας καὶ
τᾶς κατὰ τὸν βίον ἀναστρ[ο]φᾶς, πολλοί τε καὶ
ἄλλοι προτρέπωνται ποτὶ τὰ [κ]άλλιστα θεωρεῦ(ν)-
τες μνάμας ἐνδόξου καὶ χάριτας τυγχάνοντας
τὸς ἀξίος τῶν ἰατρῶν· vv ἀγαθᾶι τύχαι· δεδόχθαι Ἁ-
λασαρνίταις ἐπαινέσαι Ἀντίπα[τ]ρον Διοσκουρίδα
ἀρετᾶς ἕνεκα τᾶς κατὰ τὰν τέχ[ν]αν καὶ εὐνοίας
τᾶς εἰς αὐτόν· στεφανῶσαί τε αὐ[τ]ὸν χρυσέωι
στεφάνωι ἀπὸ χρυσῶν πεντήκ[ον]τα· vv ἵνα δὲ καὶ ἀνα-
γορευθῇ ὁ στέφανος Διονυσί[ων] τε τῶι πρ[ά]τωι
[ἀγῶνι καὶ τοῖς μεγάλοις Ἀσκληπιείοις ἐν τῶι γυμνικῶι]
[ἀγῶνι --]

5. ΕΜΠΠΡΙΑΣ, lapis ‖ 6. the phrase τᾶς κατὰ τὸ νέο̣ν ἀναστρ[ο]φᾶς refers to Antipatros' teaching activities; cf. *SEG* XLI 680 LL. 4-5 (μαθὼν παρὰ Ἀντιπάτρωι τῶι Διοσκουρίδα{ι} τὰν τέχναν), ed.pr. [τὸν βίο̣ν, corrected by K.Rigsby, Hallof] ‖ 7-8. ΘΕΩΡΕΥΙΤΕΣ, lapis ‖ 13-15. cf. *SEG* XLVIII 1097 LL. 25-27, ed.pr.

750. Halasarna. Honorary inscription, ca. 150 B.C. Small fragment of a marble stele. Ed.pr. G.Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 36 no. 3 (ph.).

[-----]Σ[------------]
[------]Τ[----------]
[------]ΤΟ[---------]
[------]ου παν[-----]
[------]τος ὑπο[-----]
[--- στ]εφανο̣ς [---]

6. A reference to crowning or a personal name, ed.pr.

751. Halasarna. Honorary inscription for Theugenes, 1st cent. B.C. Marble statue base reused in a Byzantine church. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 126 W44, on the basis of a copy and a squeeze by R.Herzog.

[ὁ] δᾶμος ὁ Ἀλασα̣[ρνιτᾶν]
[ἐ]τίμ̣ασεν Θευγένη̣ν
[Ἀ]ριστοκλέους στεφά-
[νωι χρυ]σέ̣ω̣ι [κ]α̣ὶ̣ εἰ̣κ̣ό̣νι
[- - - - - - - - - - - - - - - -]

752. Halasarna. Honorary inscription for Augustus, ca. 25-23 B.C. Round marble base of a bust found in situ in a round building in 1902 (cf. our lemma no. 756). R.Herzog, *HZ* 125 (1922) 217 note 1. Cf. K.Höghammar, *Sculpture and Society* -- (cf. *SEG* XLIII 550) 190 no. 80. Included in the catalogue of L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 129 W48 (ph.). We give the text, which has never been presented in *SEG* (H. does not indicate the line division): ὁ δᾶμος ὁ Ἀλα|σαρνειτᾶν ἀνέθη|κεν Αὐτοκράτορα Καί|σαρα θεοῦ υἱὸν θεὸν | Ἀπόλλωνα Σ[ωτῆρα], | τὸν αὐτοῦ κτίσταν καὶ | εὐεργέταν

753. Halasarna. Honorary inscription for Iulia, 12-2 B.C. Two joining fragments of a marble statue base, reused in a Byzantine church. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 126/127 W45, on the basis of a copy and a squeeze by R.Herzog.

ὁ δᾶμος ὁ Ἀλασαρνιτᾶν | καθιέρωσεν Ἰουλίαν Σεβαστ[ὰν] | Λατοῖν καλλίτεκνον

The inscription postdates the death of Agrippa (12 B.C.), who is mentioned in another honorary inscription for Iulia from Halasarna (R.Herzog, *Koische Forschungen und Funde* [Berlin 1899] 229/230 no. 223); Iulia is also honored at Isthmos on Kos (G.Pugliese Carratelli, *PP* 24 [1969] 129 no. 4), ed.pr. ‖ 3. for the honorary attribute

καλλίτεκνος, attributed to Iulia after the birth of Caius and Lucius Caesar, see *SEG* XLIII 711, edd.pr. [see also our lemma no. 1837, Chaniotis].

754. Halasarna. Subscription list for a statue of an emperor, 1st cent. A.D. Marble block found reused in a vineyard. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 129/130 W49 (ph.), on the basis of a copy and a squeeze by R.Herzog.

[ἐ]π̣[ὶ] μο(νάρχου) Φιλοτίμου τοῦ Ἑ̣κα[- - -]
τοίδε ἐπανγείλαντο ἐς τὰ[ν ἀργυ]-
ρέαν εἰκόνα τοῦ Σεβαστοῦ vacat
vacat

1. This monarchos is otherwise unattested, edd.pr. ‖ 2-3. 'Die Aufforderung, für ein Kaiserstandbild aus Silber zu spenden, scheint keine große Resonanz gefunden zu haben: jedenfalls steht kein einziger Name auf dem Stein', edd.pr. [or the names of the sponsors were painted, Chaniotis] ‖ 3. probably a statue of Augustus, edd.pr.

755. Halasarna. Honorary inscription for the emperor Vespasian, 1st cent. A.D. and ca. 69-79 A.D. Marble base found near the Byzantine church in 1902 and then reused in another church. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 137/138 W69, on the basis of a copy and a squeeze by R.Herzog.

I ὁ δᾶμος ὁ Ἀλασαρ-
vacat
II νειτᾶν καθιέρωσεν
Αὐτοκράτορα Καίσαρα Οὐεσ-
πασιανὸν Σεβαστὸν
διὰ ναποᾶν τῶν σὺν
Ἀλεξάνδρῳ Θέωνος
vacat
[- - - - - - - - - -]
I διὰ ναποᾶν τῶν σὺν Μάρ-
κῳ Κοιλίῳ Μάρκου υἱῶι
Ῥούφωι
καὶ Ζωπύρου Πλου-
ὸς Μά(ρκου) Κοιλίου νε(ωτέρου)

The inscription for Vespasian was written on the rasura of an earlier inscription (for Nero?); LL. 1 and 7-12 belong to the earlier text, LL. 2-6 to the later, edd.pr. ‖ 6. Ἀλέξανδρος Θέωνος was priest of Apollo in 62 A.D. (R.Herzog, *Sitzungsberichte Akademie Berlin* [Berlin 1901] 485 no. 4 no. 92), edd.pr. ‖ 8-10. Μᾶρκος Κοίλιος Ῥοῦφος was priest of Apollo in 23 A.D. (*ibid.* 483 no. 4 no. 53), edd.pr. ‖ 11-12. Πλοῦς Νικηφόρου was priest of Apollo in 30 B.C. (*ibid.* 483 no. 4 no. 60), edd.pr.

756. Halasarna. Honorary inscription for the emperor Titus, ca. 79-81 A.D. Marble base of a bust found in a round building near a Byzantine church. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 128/129 W47, on the basis of a copy by R.Herzog. The round building where this base was found is also the finding place of honorary inscriptions for Vespasian (our lemma no. 755) and Augustus (our lemma no. 752); it must have had a function

in the Imperial cult (edd.pr.). Edd.pr. provide a list of inscriptions for emperors in Halasarna: *SEG* XLVI 1089 (Claudius); *IGR* IV 1094 (Caesar), 1095 (Iulia), 1096 (Tiberius), 1097 (Nero), 1098 (Drusilla), 1099 (Claudius); our lemma no. 753.

Αὐτοκράτορα Τίτον
Καίσαρα Σεβαστὸν
Οὐεσπασιανὸν
ὁ δᾶμος ὁ Ἁλασαρ-
νιτᾶν καθιέρωσεν
διὰ ναποᾶν Ἑλένου
τοῦ β' τοῦ Διονυσ[ί]-
ου καὶ Λευκίου Ἀν-
τωνίου Λευκίου υἱ-
οῦ Βάσσου καὶ Γαΐο[υ]
Οὐεττίου Γαΐου υἱοῦ
Ῥούφου νε(ωτέρου)

6-8. Helenos' father, Ἕλενος Διονυσίου, was priest of Apollo in Halasarna in 38 A.D. (R.Herzog, *Sitzungsberichte Akademie Berlin* [Berlin 1901] 484 no. 4 no. 68), edd.pr. ‖ 8-10. Bassos served as priest of Apollo in 73 A.D. (Herzog, *ibid.* 485 no. 4 no. 103), edd.pr.

757. Halasarna. Cult regulation, 1st cent. A.D. Fragment of a marble stele. Ed.pr. G.Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 53/54 no. 7 (ph.), who identifies the text as a cult regulation (sacrificial calendar?; cf. L. 6).

[------]ΕΤΑΝ δια[-------]
[------]ου Πανάμ[ου ----]
[------]ΩΞΩΝ ΤΑΣ[------]
[------] σύνπαντος [------]
[------] λαχὼν ἱερε[-----]
[--- τὰ] κρέα τοῦ βοὸ[ς --]
[-----------]ṿτων [--------]

5. A form of ἱερεύς or ἱερεῖον, ed.pr.

758. Halasarna. Honorary inscription for a man, 1st cent. A.D. Six fragments of a marble base found near the Byzantine church in 1902. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 136/137 W68 (ph.), on the basis of a copy and a squeeze by R.Herzog.

ΜΩ e
ΝΙΜ
ΚΑΙ
ΑΙ̣ f

a ΚΑ[- - - - - - - κ]αὶ [εὐν]-
c οία[ς τᾶς εἰς] αὐ[τ- -]
vacat
b+d Φίλιππος [Μ]οσχ[ί]ωνος τὸν
συνγεν[ῆ] ἐπεσκεύασε

The exact position of fr. e is not known ‖ 2. [εἰκό]νι μ[αρμαρίνα̣]?, edd.pr. ‖ 5-6. restored by edd.pr. ‖ 7-8. written with smaller letters; restored by Herzog ‖ 7. Φίλιππος Μοσχίωνος, who restored the statue of a relative, was priest of Apollo in 84 A.D. (R. Herzog, *Sitzungsberichte Akad. Berlin* [1901, 21] 485 no. 4 no. 114), edd.pr.

759. Halasarna. Honorary inscription for the kitharodos Helenos, 1st cent. A.D. Marble block found in a church in 1902. Mentioned by L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 133/134 W61; an edition is in preparation. The text mentions the victorious κιθαρῳδὸς Ἕλενος Ἰάσωνος.

760. Halasarna. Honorary inscription for γερηφόροι, 3rd cent. A.D. Fragment of a travertine block of the left pilaster of building Γ; a mason's mark (Δ) on the top shows that this was the fourth block; two rows of two laurel wreaths in relief; a tainia between the two rows. Ed.pr. G.Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 71-76 no. 15 (ph.), who observes that the persons are otherwise unattested, although the family of the Σεμπρώνιοι is attested in Kos (*Iscr.Cos* ED 126, EF 437; *PH* 102 LL. 10/11; cf. *SEG* XXXIX 851 and XLV 1133). A γερεαφόρος βασιλέων is mentioned in *PH* 37 L. 21 (cf. R.Herzog, *Heilige Gesetze von Kos* [Berlin 1928] 45/46); cf. also *Tit.Cal.* 250 L. 3). The nature of this office (sacrificial official?, one of the monarchoi?) or honorary title is not known; it is also not clear whether the four persons, three of which were members of the same family, were γερηφόροι at the same time or in different years, but it seems more probable that in the Imperial period γερηφόρος was an honorary title. Epaphrodeitos (I) and Rufina (II) probably were the parents of Iulianus (III) and Faustus (IV). This family may have contributed to the reconstruction of building Γ (Apollo's temple?) after the earthquake of 139 A.D. (ed.pr). Cf. ead., in E.Papuci-Władyka, J.Śliwa (edd.), *Studia Archaeologica. Liber amicorum Ianussio A. Ostrowski ab amicis et discipulis oblatus* (Kraków 2001) 177-188.

I: Μ.
Σεμπρ(ω)-
νίου Ἐπα-
φροδεί-
του

II: Αὐρ.
Ῥουφί-
νης τῆς
Ῥούφου

Γερηφόρων

III: Μ.
Σεμπρω-
νίου
Ἰουλια-
νοῦ

IV: Μ.
Σεμπρω-
νίου
Φαύστου

The four names are inscribed within the wreaths, the word γερηφόρων on the tainia ‖ II. cf. an Αὐρηλία Ῥουφίνα in *Iscr.Cos* EF 778; the names Rufina and Rufus are often attested in Kos, ed.pr. ‖ III. for Ἰουλιανός cf. *Iscr.Cos* EV 114, ed.pr. ‖ IV. for Φαῦστος cf. *Iscr.Cos* EV 261 B L. 5, ed.pr.

761. Halasarna. Dedication to Hermes, late 3rd/early 2nd cent. B.C. Marble block reused in a house in 1902. Mentioned in *SEG* XL 683. Edd.pr. L.Hallof - K.Hallof, in *op.cit.*

(cf. our lemma no. 742) 135/136 W66 (ph.), on the basis of a copy and a squeeze by R.Herzog: Γενοκλῆς Ἁγησικλεῦ | Ἑρμᾶι

1. in fine, Ἁγησικλεῦ (sic), H.; a Γενοκλῆς Ἁγησικλεῦς is known as agoranomos in *Iscr.Cos* EV 212 (2nd cent. B.C.); for a relative see our lemma no. 777, edd.pr.

762-765. Halasarna. Dedications to Hekate Stratia by priests of Apollo and hieropoioi, late 3rd cent. B.C.-1st cent. A.D. Bases and pillars originally from the sanctuary of Apollo. Ed.pr. G.Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 54-66 nos. 8-11 (ph.). Dedications to Hekate Stratia by the priest of Apollo and the six hieropoioi at the end of their term are very common in Halasarna (*PH* 370 and 388, and our lemma no. 766) [there are three more inedita in R.Herzog's papers, Hallof]. The dedicated object was usually a hekataion. The number of ἱεροποιοί varies in the Koan inscriptions: four or five (*Iscr.Cos* EV 2 = *PH* 56; cult of Demeter), five (our lemma no. 766), six (our lemmata nos. 762-765), and eight (*Iscr.Cos* EV 2; cult of Aphrodite and Homonoia; *PH* 406; cult of Asklepios and Hygieia), possibly depending on the cult. It is not clear whether all the hieropoioi belonged to the same tribe (*PH* 370) or each tribe was represented by two men (*PH* 388?; ed.pr.). For another dedication to Hekate Stratia see our lemma no. 766.

762: 54-57 no. 8. **Dedication to Hekate Stratia, ca. 200 B.C.** Marble base (of a stele?) found in a modern house in 1982.

Χαιρέδαμος Δαμέα ἱερα-
τεύσας Ἀπόλλωνι καὶ τοὶ ἱεροπο-
οὶ Ἀγέας Δαμοκλεῦς, Ἀρισ-
τόβουλος Εὐδωρίδα, Εὐκλει-
τίδας Δράκοντος, Νικόστρα-
τος Αἰσχυλίδα, Τιμοκλῆς [Φ]αι-
νίωνος, Λύκαιθ[ος Λε]υκίππο[υ]
Ἑκάται Στρατίαι

2-3. ἱεροπο(ι)οί, ed.pr. [a correction is not necessary, Hallof] ‖ 6-7. the name Phainion is attested only for a single Koan, in ca. 201 B.C. (*PH* 10 d L. 47), ed.pr. ‖ 7. Lykaithos, son of Leukippos, is known from the epidosis of ca. 201 B.C. (*PH* 10 b L. 2 = *Iscr.Cos* ED 227 L. 15); he served as ἐπιμήνιος (*PH* 382 L. 8); his sons Λεύκιππος and Μοσχίων are mentioned in a list of demotai (G.Pugliese Carratelli, *ASAA* 25/26 (1963/64) 183-201 no. XXVI B viii LL. 17/18 and 25/26 = our lemma no. 748; ca. 180-175 B.C.) and possibly in an epidosis (*PH* 387 LL. 16 and 23); a Leukippos served as monarchos in ca. 210-180 B.C. (*Tit.Cal.* 88 L. 49), ed.pr.

763: 58-61 no. 9. **Dedication to Hekate Stratia, ca. 200 B.C.** Marble pillar with moulding, found reused in an early Byzantine building in 1994.

Ἱερεὺς
Χαρμύλος
Μύρμακος
καὶ ἱεροποιοὶ
Θευγένης
Ἁγήτορος,
Χαρμύλος
Θευτιμίδα,
Φιλῖνος
Κρατίνου,
Νόσσων
Ἑκατοδώρου,
Ἀρισταγόρας
Ἑκατοδώρου,
Ἀριστομένης
Ἀριστωνύμου,
Ἑκάται Στρατίαι

3. The name Μύρμαξ is rare; Χαρμύλος Μύρμακος is perhaps the brother of Μεντὼ Μύρμακος in G.Pugliese Carratelli, *ASAA* 25/26 (1963/64) 183-201 no. XXVI B v LL. 11/12 = our lemma no. 748 (ca. 180-175 B.C.); her children were Ἀπολλόδωρος Ἀπολλοδώρου (*ibid.* B v L. 9) and perhaps Μύρμαξ Ἀπολλοδώρου (our lemma no. 764) ‖ 5-6. Θευγένης Ἁγήτορος is mentioned in Pugliese Carratelli, *ibid.* B ii L. 47 and *Iscr.Cos* ED 42 L. 20 (ca. 200 B.C.), ed.pr. ‖ 7-8. a Χαρμύλος Θευτιμίδα τοῦ Δαμοκρίτου is mentioned in *PH* 10 b L. 31 (ca. 201 B.C.), ed.pr. ‖ 11-12. mentioned as hieropoios in *Iscr.Cos* ED 42 L. 14 (ca. 200 B.C.); possibly the brother of Aristagoras (LL. 13/14), ed.pr. ‖ 13-14. Ἀρισταγόρας Ἑκατοδώρου served as hieropoios a second time (see our lemma no. 764); his son may be Ἑκατόδωρος Ἀρισταγόρα in G.Pugliese Carratelli, *art.cit.* no. IX a L. 65 (ca. 200-175 B.C.), ed.pr. ‖ 15-16. Ἀριστομένης Ἀριστωνύμου is mentioned in *PH* 10 b L. 31 (ca. 201 B.C.), ed.pr.

764: 61-64 no. 10. **Dedication to Hekate Stratia, ca. 200-175 B.C.** Marble pillar with moulding, found reused in an early Byzantine buiding in 1992.

Ἱερεὺς
Ἀπόλλωνος
Σιμίας
Ἑκαταίου
καὶ ἱεροποιοὶ
Νικίας Ἀγέα,
Ἀρισταγόρας
Ἑκατοδώρου,
Εὐκλ(ε)ιτίδας
Ἀριστάρχου,
Τιμαχίδας
Παυσανία,
Ἀρίσταιχμος
Ἀρισταίχμου,
Μύρμαξ
Ἀπολλοδώρου
vacat
Ἑκάται Στρατίαι

3-4. For Σιμίας Ἑκαταίου and Ἑκαταῖος Σιμία see our lemma no. 747 ad LL. 20/21 ‖ 7-8. see our lemma no. 763 ad LL. 13/14 ‖ 8-9. cf. Εὐκλειτίδας [---]χου in *SEG* XLVIII 1111 A LL. 9/10; he may be the son of Κλεινίας Ἀριστάρχου and Ζωπυρὶς Εὐκλειτίδα in G.Pugliese Carratelli, *ASAA* 25/26 (1963/64) 183-201 no. XXVI B vi LL. 46-49 = our lemma no. 748 (ca. 180-175 B.C.), ed.pr. ‖ 9. ΕΥΚΛΙΤΙΔΑΣ, lapis ‖ 11-14. these two hieropoioi are also mentioned in Pugliese Carratelli, *ibid.* B vii L. 9 and i LL. 31/32; for Timachidas see also *SEG* XLV 1119; for Aristaichmos see also our lemma no. 766, ed.pr. ‖ 15/16. see our lemma no. 763.

765: 64-66 no. 11. **Dedication, 10 A.D.** Fragment of a base (?) of travertine stone.

[Ἱερεὺς] Ἀ[πόλλωνος]
[Ἀγ]αθήμερος Ἐπιγ[όνου]
καὶ ἱεροποιοὶ
[Ἀρτ]εμίδωρος Σωστ[ρ]άτο[υ],
[Ν]ικαγόρας Θ τοῦ Νικαγόρα,
[Π]άνδαρος Ἐπαφροδείτο[υ],
[Ἀ]ντίοχος Ἀπολλωνί[δου],
[Δ]αμόφιλος Δαμοφί[λου],
Χαρεῖνος Ἐπαφροδ[είτου]
καλλιερήσ[αντες]

The inscription is crudely carved; the letters of LL. 1 and 10 are larger || 2. Ἀγαθήμερος Ἐπιγόνου served as priest in 10 A.D. [correct 10 A.D., Hallof] (R.Herzog, *Sitzungsberichte Akademie Berlin* [1901] 483-492 no. 4 no. 40), ed.pr. || 5. the sign +Θ+ indicates homonymity of father and son; cf. Νικαγόρας Νικαγόρα in *IG* XII.8.260 L. 15 (ca. 82 B.C.), ed.pr. || 6. Pandaros was the brother of Chareinos (L. 9), ed.pr. || 8. a certain Δαμόφιλος β' is known as priest for the year 46 A.D. (see Herzog, *ibid.* 486 no. 4 no. 76), ed.pr.

766. Halasarna. Dedication (to Hekate Stratia?), ca. 200-150 B.C. Marble base of a dedication, broken on top right found, in a Byzantine church. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 127/128 W46, on the basis of a copy and a squeeze by R.Herzog. For the formulation cf. our lemma no. 762. The name of Hekate may have stood on a plaque that supported the dedication (edd.pr.). For similar dedications to Hekate Stratia see our lemmata nos. 762-765. The date is based on the prosopography (see app.cr.).

Ἀρίσταιχμος [Γόρ]-
γο<υ> ἱερατεύσ[ας Ἀ]-
πόλλωνι καὶ ἱερο-
πο<ι>οὶ Ἀναξίστρατος
Σίμου, Ἄριστος Ἀρισ-
τοβούλου, Ἀρίσταιχμος
Εὐκράτευς, Ἀρίσται-
χμος Ἀρισταίχμου,
Εὐκράτης Εὐκράτευς
vacat

1. Restored by Herzog; Ἀρίσταιχμος Γόργου is attested as ἱεροποιός in *PH* 388 L. 8, edd.pr. || 2. ΓΟΓ, lapis || 4. ΠΟΑΙ lapis || 5-6. for Aristos' father, Ἀριστόβουλος Ἀρίστου, see *PH* 387 L. 30, edd.pr. || 6-7. the ἱεροποιὸς [Εὐκρά?]της Ἀρισταίχμου (R.Herzog, *Koische Forschungen und Funde* [Berlin 1899] 220 LL. 9/10) seems to be Aristiachmos' father, edd.pr. || 7-8. Ἀρίσταιχμος Ἀρισταίχμου may be the same ἱεροποιός as the one mentioned in our lemma no. 764 LL. 13/14, edd.pr. || 8. in fine, the scribe first wrote ΜΟΣ and corrected it later.

767. Halasarna. Dedication of a priest of Apollo, 2nd cent. B.C. Left part of a marble block found in a Byzantine church. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 134/135 W64 (ph.), on the basis of a copy and a squeeze by R.Herzog.

Δάρδα[νος - - - - ἱερατεύ]-
σας Ἀπόλ[λωνι - - - - - -]
καὶ τῶι [- - - - - - - - - - -]
vacat

3. Ἀ[σκλαπιῶι]? or τῶι δ[άμωι], Herzog.

768. Halasarna. Dedication of a priest to Apollo, 2nd cent. B.C. Marble plaque found in a Byzantine church in 1902. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 136 W67, on the basis of a copy and a squeeze by R.Herzog: Εὐτηρίδας Ἀριστοκλείδα | ἱερατεύσας vv Ἀπόλωνι

1. The name Εὐτηρίδας is attested in Kos || 1-2. for the formulation cf. *Iscr.Cos* EV 4: Πυθιὰς Τεισίωνος | ἱερατεύσασα | Δάματρι; Euteridas seems to have been Apollo's priest, but one cannot exclude the possibility that this is a dedication to Hekate Stratia (cf. our lemmata nos. 762-766) and that the names of the hieropoioi stood on the base of the dedication, edd.pr.

769. Halasarna. Dedication to Apollo on behalf of Theudamos, 1st cent. A.D. Marble base. Ed.pr. G.Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 69/70 no. 14 (ph.): Ὁ δᾶμος ὁ Ἀλασαρνιτᾶν | εἱλαστήριον Ἀπόλλωνι | ὑπὲρ Θευδάμου τοῦ | Ἀττάλου

2. ΝΑΠΟΛΛΩ written in a rasura; dedications are designated as ἱλαστήριον in Kos in the Imperial period: *PH* 81 and 347; *An.Ép.* (1934) no. 89, ed.pr. || 3. ΕΥΔΑΜΟΥΤΟ written in a rasura || 3-4. Theudamos, son of Attalos, is otherwise unknown, but the names Theudamos and Attalos are attested in Kos, ed.pr.

770. Halasarna. Dedication of the ληνεῖται for the well-being of the emperors, 3rd cent. A.D. Marble block found in a church. Mentioned by R.Herzog, *Heilige Gesetze von Kos* (Berlin 1926) 45. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 130/131 W52 (ph.), on the basis of a copy and a squeeze by R.Herzog.

ὑπὲρ τῆς τῶν αὐτοκρατό|ρων τύχης οἱ ληνεῖται ἐπόησαν palm branch
crown

2. The ληνεῖται were either a demos or the professional association of those who treaded in the wine-vat, H.; a new word, probably a synonym of ληνοβάτης, edd.pr.

770 bis. Halasarna. Christian dedication, undated. Dedication in the bema of the Christian basilica at Kardamaina. M.Brouscari, *Mosaico* 7 (1999) 56/57; non vidimus. Mentioned by L.M.De Matteis, *op.cit.* (cf. our lemma no. 791) 217. Cf. M.Sève, *BE* (2006), no. 50. The text refers to a dedication made by the ψηφωταὶ Δωρόθεος and Εὐτύχιος.

771-774. Halasarna. Epitaphs, late 3rd cent. B.C.-2nd cent. A.D. Four epitaphs found in Kardamaina. Ed.pr. G.Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 76-81 nos. 16-19 (ph.).

771: 76/77 no. 16. Cf. K.Hallof - L.Hallof, *ibid.* 132 W55. **Epitaph of Phano, ca. 200 B.C.** Marble block: Φανὼ Χαρμίππου | Εὐκράτευς γυνά

1. A Χάρμιππος Χαρμίππου in *SEG* XLVIII 1098 L. 111 (ca. 240 B.C.); Φανὼ Χαρμίππου is mentioned together with her son Δαμοκράτης Δαμοκράτευς in G.Pugliese Carratelli, *ASAA* 25/26 (1963/64) 183-201 no. XXVI B i L. 81 = our lemma no. 748 (ca. 180-175 B.C.), ed.pr. [but her husband was Eukrates, not Damokrates; different persons or a case of remarriage, Chaniotis] ‖ 2. the name Eukrates is attested in Kos, but an identification is not possible, ed.pr.

772: 77/78 no. 17. **Epitaph of Damokles, ca. 200-150 B.C.** Marble round funerary altar decorated with garlands and boukrania: Δαμοκλεῦς | τοῦ | Νικάρχου

1-3. This man is honored in our lemma no. 747 LL. 34-36; a Δαμοκλῆς, probably the same person, was the father of Νίκαρχος, Δαμόκριτος, and Ἄριστος mentioned in *PH* 387 LL. 3-7 (late 3rd or early 2nd cent. B.C.?), ed.pr.; K.Höghammar, *art.cit.* (cf. our lemma no. 738) 71/72, points out that Damokles is more probably the son of Nikarchos in *PH* 387; this suggests a date in ca. 150 B.C.

773: 78/79 no. 18. **Epitaph of Ainipp[--], ca. 2nd cent. B.C.** Upper left part of a marble block: Αἰνιππ[--] | Ἀγεπ̣[όλιος]

1. The names Αἴνιππος/Αἰνίππα are not attested in Kos, ed.pr. ‖ 2. the name Agepolis is common in Kos; Ἁγεμονὶς Ἁγεπόλιος (*PH* 378) may be a sister of Ainipp[--], ed.pr.

774: 79-81 no. 19. **Epitaph of [---]ne and M.Coelius Leukios, ca. 2nd cent. A.D.** Marble funerary altar; two earlier inscriptions on the front and one on the right side were erased (we do not reproduce the few remains of letters): [---]νης | [Χρ]εμωνίδα, | Μάρκου Κοιλ̣ί̣ο̣υ Λευκίου· ‖ ζῶσιν

1. The genitive of a female name, the wife of Leukios, ed.pr. ‖ 2. the name Chremonidas was hitherto unattested in Kos, ed.pr. ‖ 3-4. for the family of Coelii in Kos, see *PH* 381 and our lemma no. 755, ed.pr.

775-780. Halasarna. Epitaphs, 3rd cent. B.C.-3rd cent. A.D. Six epitaphs found during the excavations of R.Herzog in 1902. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 131-134 W53, W57-59, W62/63 (ph.), on the basis of copies and squeezes by R.Herzog.

775: 134 W63 (ph.). **Epitaph of Ariston, 3rd/2nd cent. B.C.** Marble block found in the Byzantine church: Ἀρίστων | Πυθίωνος

776: 133 W59 (ph.). **Epitaph of Epiheris, 2nd cent. B.C.** Marble block found in the Byzantine church: Ἐπίγηρις | Καλλικράτευς

1. Ἐπίγηρις is attested in Isthmos and Halasarna (*PH* 10 d LL. 40/41; 387 L. 14), edd.pr.

777: 132 W57. **Epitaph of Hagesidamos, 2nd/1st cent. B.C.** Marble block found near the church of Ἅγ. Ἀσώματοι: Ἁγησίδαμος | Γενοκλεῦς

Probably a relative of the man in our lemma no. 761, edd.pr.

778: 134 W62 (ph.). **Epitaph of Glykera, 2nd/1st cent. B.C.** Marble block found in the Byzantine church:

Γλυκέρα | Μένωνος, | Φιλοκλεῦς δὲ | γυνά

779: 131 W53 (ph.). **Epitaph of Aristarchos and Polymnastos, 1st cent. B.C.** Marble plaque reused in the Byzantine church.

Ἀρ̣[ι]στ̣ά[ρχου]	[Πολ]υμνάστου
τοῦ	[τ]οῦ
Π̣ολυ[μ]ν̣[ά]στ[ου]	[Ἀ]ρ[ι]σ̣τάρχου

780: 132/133 W58 (ph.). **Epitaph of Epameinon, 2nd/3rd cent. A.D.** Fragment of a marble stele found in the Byzantine church: [Ἐπαμ]είνω̣[ν Ἀρι]|στ̣άρχου ἐτῶ̣ν [. .] | vacat

1. initio, restored by edd.pr. ‖ 1-2. restored by Herzog.

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781. Halasarna. Boundary stone, 1st cent. B.C. Marble block found at Βασιλικαίς, north of Kardamena, in 1902 and then held in a private house. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 135 W65 (ph.), on the basis of a copy and a squeeze by R.Herzog: Ὅρος | γᾶς | νέων

Edd.pr. consider but reject the reading ὅρος γᾶς [but the gen. poss. makes it the most probable interpretation: 'boundary stone of the land belonging to the association of the neoi,' Chaniotis]; they prefer the reading ὅρος |

Γᾶς, attributing the boundary stone to a sanctuary of Ge; cf. *Syll.*³ 1000 L. 14: ὁ πριάμενος τὰν ὠνὰν κύκλου Γᾶς; 'mit dem Heiligtum der Ga standen die νέοι in irgendeiner Verbindung.'

782. Kos. Two decrees of unknown cities concerning the asylia of Kos, 242 B.C. Right part of a stele; now lost, known from a squeeze preserved in the *IG* archive in Berlin. Ed.pr. B.Helly, *Chiron* 34 (2004) 103-105. According to K.Hallof (apud ed.pr.), the letterforms resemble those of the decrees of cities in Asia Minor and the adjacent islands, which were visited by the theoroi Hippotas, Aischros, and Epikles; they are different from those of the decrees of Thessalian cities concerning the asylia of Kos (*SEG* LIII 850/851). Yet, ed.pr. excludes on the grounds of the dialect of no. I (genitive pl. -ουν, accusative pl. -ος, gemination θύσσας) an attribution to a city of the Aiolis and attributes it to a Thessalian city (Mopseion?), pointing out that the sequence of the inscribed decrees in Kos does not necessarily follow the itinerary of the theoroi. It is not certain whether the second decree also comes from Thessaly. [A new fragment joins infra and changes the text of LL. 12-14, Hallof.]

I: [--]ΣΤΟ
[---]ΛΚΡΑΤΙ
[--- παργενο]μένουν
[θεουροῦν πὰρ τᾶς πόλιος τοῦν Κουίουν --------------------------- ἐπαγγε]λλόντουν
[τάς τε θύσσας καὶ τὰν ἐκεχείρραν καὶ τὰν πανάγυριν καὶ τὸς ἀγοῦνας] τὸς τοῦ Ἀσ-
[κλαπιοῦ τὸς παρ' αὐτοῖς συντέλονσι, ἔδοξε τοῦ δάμου τοῦ --------]ΑΝ τάς τε θύσσας
[καὶ τὰν ἐκεχείρραν ἀποδεξάσθειν ποθύμους κατοῖα ἄξουεν ἁ πόλις] τοῦν Κούιουν καὶ
[τὸ ἰαρὸν ἄσυλον ἔμμεν· δόμεν μὰ τοῖς θεουροῖς δραχμὰς Ἀλεξαν]δρείας ἴκατι καὶ πά-
[νσας ἀμέρας ἅς κα ἐπιδάμεντι καλέσειν αὐτὸς ἐπὶ ξένια ἐς τὸ πρυτανεῖον?] vacat
II: [Ταγευόντων? ---]χοντος, Ξενοφῶντος τοῦ
[τοῦ --]δόμου, Ἀντιπάτρου τοῦ Φε-
[ρενίκου? ---------------------------------- τοῦ -------]άνδρου, Τιμοθέου τοῦ Λε[---]
[--- ἔδοξε τῆι πόλε]ι, ἐπειδὴ παραγενομέ-
[νων θεωρῶν παρὰ τῆς πόλεως τῆς Κωίων -------------------------- κα]ὶ ἐπαγγε[λόν]-
[των --]

6. Perhaps [Μοψειατ]ᾶν, ed.pr., after taking into consideration the limited number of Thessalian ethnics with a genitive plural in -ᾶν and the possible provenance of the decree from Pelasgiotis.

783. Kos. Honorary epigram for the poetess Delphis, late 3rd cent. B.C. *PH* 137; *IGR* IV 1069; W.Peek, *Philologus* 87 (1932) 235 no. 13; Höghammar, *Sculpture and Society* -- (cf. *SEG* XLIII 550) no. 60. D.Bosnakis, *art.cit.* (cf. our lemma no. 787) 105, republishes this text (German translation), identifying the honored person as the poetess Δελφὶς Πραξαγόρα mentioned in our lemma no. 787 (contra *LGPN* I, s.v. Δέλφις, a man; Δελφὶς Φιλίνου as in *PH* 10 c LL. 35/36, K.Höghammar [*SEG* XLVII 1278]).

οὐ μόνον [ἀθλητῆρας ἀμύμ]ονας, ὦ χρυσέα Κῶ,
ὑ[μ]ῖν ο[ὐ]κ [Μέροπος φαίδι]μος οἶκος ἔχει,
ἀλλ' ἰδὲ καὶ Θ[⏑⏑– ἀ]οίδιμος ἅδε ἀνέτειλε
Δελφίς, ἐπεὶ Μου[σ]ᾶν [ἅψ]α[τ]ο Ὀλυμπιάδων
καὶ Ο[.]Σ[⏑ –⏑⏑ –⏑⏑ –⏑⏑ –]σκρα τέτευ(χ)ε
[—]Ρ[--]

1. *PH* ‖ 2. restored by R.Herzog in his copu of *PH* ‖ 3. θ[αυμαστός], Peek (1932); Θ[αυμίνου], Peek (schedae in the *IG* archive) ‖ 4. *PH* ‖ 5. [Ἄ]σκρα, Herzog.

784. Kos. Subscription list, ca. 190-175 B.C. *SEG* XLVIII 1111. K.Höghammar, *art.cit.* (cf. our lemma no. 738) 72/73, rejects the date suggested by C.Habicht for this inscription (ca. 180-175 B.C.; see *SEG* L 752). Since the contributions were made for the defence of Kos, the island must have been threatened by a war, which Höghammar suggests identifying either with the war against Antiochos III (192-189 B.C.) or with the war of Eumenes I against the Gauls and Prusias I (186-183 B.C.).

785. Vacat.

786. Kos. Honorary inscription, mid-first cent. A.D. *Iscr.Cos* EV 134. A.Chaniotis, *art.cit.* (cf. our lemma no. 1837), 343/344, observes that one of the priesthoods held by the honorand was the priesthood of a member of the Julio-Claudian house with the title Παρθικός (LL. 4/5: [Κ]αίσαρος Σεβαστοῦ υἱοῦ Παρθ[ικοῦ]). Caius Caesar is the only Julio-Claudian, who had a connection with the Parthians. His meeting with King Phraates V (1 A.D.) was celebrated as a success. The Koans honored Caius Caesar with the Καισάρηα (*Iscr.Cos* EV 218 A LL. 9-11). Kos may have been one of Caius' stops in his Eastern expedition. C. restores: [καὶ Γαΐου Κ]αίσαρος Σεβαστοῦ υἱοῦ Παρθ[ικοῦ].

787. Kos. Honorary inscription for a poetess, 1st cent. A.D. Marble block, broken on top right, probably part of an exedra that supported a statue; found near the ancient agora. Ed.pr. D.Bosnakis in *The Hellenistic Polis of Kos* 99-108 (ph.; German translation). Although the exact specialty of the honored poetess is not clear (see app.cr.), this inscription is a rare direct attestation of the participation of women in musical contests (cf. Plut., *quaest. conv.* 675; Johannes Malalas, *Chron.* 22.378/379) [also, *F.Delphes* III.3.249 and *Syll.*³ 689 presuppose the participation of female musicians at the Pythia in the Hellenistic period; see also our lemma no. 1919, Chaniotis].

Ὁ [δ]ᾶμος ἐτείμασε [- - - - -]
Ἀπολλωνίου Ἀλεξαν[δρίδα]
καὶ Κώιαν, ποιήτριαν κω[μῳδίας]

ἀρχαίας, νεικάσασαν τὰ [- - - Σε]-
βαστὰ Ὀλύμπια καὶ τὸν ἐν [Περγά]-
μωι κοινὸν Ἀσίας καὶ ἄλλους ἱ[ε]-
ροὺς ἀγῶνας, ἀρετᾶς ἕνεκα κ[αὶ]
εὐνοίας τᾶς εἰς αὐτάν·
ἁ εἰκὼν Δελφίδος τᾶς Πραξαγόρα Κώιας ἐλεγειογρά-
φου

2. Perhaps a relative of Ἀπολλώνιος Δωρίωνος Ἀλεξανδρεύς in the epidosis list *SEG* XLVIII 1098 B L. 5 (ca. 240 B.C.) and Ἀπολλώνιος Δωρίωνος (no ethnic) in a list of Osiriasts (*PH* 54; *Iscr.Cos* EV 375; 2nd/1st cent. B.C.); an Ἀπολλώνιος Ἀπολλωνίου Ἀλεξανδρεύς is also attested in Rhodes (Maiuri, *NS* 8 II LL. 7-9; 2nd/1st cent. B.C.), ed.pr. ‖ 3. the anonymous poetess had been awarded citizenship in Kos; for citizenship awards to female artists cf. *IG* IX.2.62, *F.Delphes* III.3.145 (= *IG* IX².1.740), and *F.Delphes* III.4.79, ed.pr. ‖ 3-4. the restoration ποιήτριαν κω[μῳδίας] ἀρχαίας is unparalleled and problematic; since ἀρχαία κωμῳδία designates 'Old Comedy' (or perhaps 'a comedy already performed' in *CIG* 2759 = Roueché, *Performers* no. 53), it is not clear what kind of poetry this ποιήτρια composed and in what kind of competitions she participated; perhaps her poetry consisted in adaptations of plays of 'Old Comedy'; adaptations of tragedies are attested (e.g., *SEG* XI 52 C LL. 215/216; *F.Delphes* III.3.128); there is no other evidence for female authors of dramas, but cf. *AP* 5.138 (κόρη τραγῳδός); I.Parenti, *Dioniso* 35 (1961) 5-29 no. 229a (ὑποτραγῳδός); an alternative reading would be ποιήτριαν, κω[μῳδὸν] | ἀρχαίας, ed.pr. ‖ 4-5. perhaps τὰ [νέα] or [ἱερὰ]; the agon Σεβαστὰ Ὀλύμπια cannot be identified with any of the many local Olympic games; cf., e.g., Ὀλύμπια Σεβάσμια in Damaskos (*IAG* 209), ed.pr. ‖ 8. εἰς αὐτάν, sc. πόλιν, ed.pr. ‖ 9-10. Δελφίς may be the poetess honored with the epigram in our lemma no. 783 (late 3rd cent. B.C.); she was a member of the family of the famous Koan doctor Praxagoras; it is not clear why the statue of a much earlier poetess is mentioned in the honorary inscription for another poetess; perhaps it was an expression of local pride, ed.pr. [It is possible that the anonymous poetess requested to be honored with the already existing statue of a famous Koan poetess; the rededication of old statues is a very common phenomenon precisely in this period; see our lemma no. 11 and L.Shear in Z.Newby, R.Leader-Newby (edd.), *Art and Inscriptions in the Ancient World* (Cambridge 2006) 221-246; V.Platt, *ibid.* 247-271, Chaniotis.]

788. Kos. Funerary epigram for Stibos, 2nd/1st cent. B.C. Marble stele found in the ancient cemetery at Marmaroto. Ed.pr. D.Bosnakis in *Χάρις Χαῖρε* 151-154 (ph.; English summary).

Πρὶν μὲν ἐνὶ ζωοῖσιν ἔτ' ὤν, Στίβε, πολλὰ κατ' ἄγκη
τέρπεο γαυριόων κυδαλίμοισιν ἄγραις, vacat
νῦν δέ σε τεθνειῶτα μέλαν νέφος ἀμφικαλύπτει·
ὀκτωκαιδεχέτη μοῖραν ἐπερχόμενον vacat
vacat v Ἀΐδας· ἀλλ' ὦ Κυλλάνιε δαῖμον,
παῖδα τὸν ἀκρήβην πέμψον ἐπ' εὐσεβέας

Three elegiac couplets ‖ 1. Cf. *AP* 7.670; *GV* 714 and 735; the name Stibos is unattested in Kos, but cf. Στίβων; in fine, for ὄγκος cf. Kaibel, *EG* 781 and 932, ed.pr. ‖ 2. for τέρπεο cf. *I.Ephesos* 456 and 2043; Merkelbach-

Stauber, *SGO* III 13/05/04; for γαυριόων cf. Theocr., *Id.* 25.133, ed.pr. ‖ 3. cf. *Il.* 15.350; *Od.* 4.180; *GV* 1122; *IG* XIV 638, ed.pr. ‖ 5. initio, ca. 7 letters are missing, probably painted (–⏑⏑–); e.g., (εἶλ' ἀμῖ)ν (cf. *IG* XII.3 Suppl. 276; *AP* 7.51), ed.pr.; med., ΑΛΛΟ, lapis; in fine, for Hermes Kyllanios cf. *Iscr.Cos* EV 335 bis, ed.pr. ‖ 6. for ἀκρήβης (at the beginning of ephebic age) cf. *AP* 6.71 and 12.124; for the place of the pious in the underworld cf. *SEG* XV 510; *GV* 258, ed.pr. [see *SEG* L 1750 and LI 2291, Chaniotis].

789. Kos. Epitaph (?) of Demous, 1st cent. B.C./A.D. D.Bosnakis, *art.cit.* (our lemma no. 788) 156, presents the text of an unpublished honorary inscription [or epitaph, Chaniotis]; for other nurses in Koan inscriptions see our lemma no. 790 app.cr. [now also in *Iscr.Cos.* EF 11, Hallof].

Νικηφόρος Δημοῦδι τῇ θρεψάσῃ | τὸ ἐπίθεμα

790. Kos. Funerary epigram for Nikaia, 2nd cent. A.D. Marble pedimental stele found in the Roman necropolis. Ed.pr. D.Bosnakis in *Χάρις Χαῖρε* 154-156 (ph.; English summary).

Τετραέτης Νικαία, | ὁδοιπόρε, τῶιδ' ὑπὸ | τύμβωι
κέκλιμαι, | ἄρτι σαφεῖ φθεγγο|μένη στόματι·
οὐδὲ | μὲ θρεψάσῃ Κλεοῖ, | ὡς θέμις, οὐ Μακρίνῃ, |
ματρὶ φίλαι, χάριτας | δοῦναι ἐὰς ἔτυχα

We present the text in verses (two elegiac distichs) and not as it is inscribed (nine lines) ‖ 1. first attestation of Nikaia in Kos, ed.pr. ‖ 3. for κέκλιμαι cf. *IG* II² 10385; Bernand, *Inscr. métriques* 66, ed.pr. ‖ 4-5. cf. *AP* 7.12; *IG* IV 682; *I.Smyrna* 512; *GV* 1745; it is remarkable that the poet depicts a four-year-old girl with the facility of clear, articulate speech, ed.pr. [on this phenomenon see our lemma no. 1840, Chaniotis] ‖ 6. other nurses in Kos: *PH* 130; *Iscr.Cos* EV 206; our lemma no. 789; for Kleo cf. Κλειώ in *GV* 1729, ed.pr. ‖ 7. cf. Μακαρεῖνος in Maiuri, *NS* 525, ed.pr. ‖ 9. ἐάς = ἐμάς, ed.pr.

791. Kos. Mosaic inscriptions. L.M.De Matteis, *Mosaici di Cos dagli Scavi delle Missioni italiani e tedesche (1900-1945)* (Athens 2004), presents a detailed study of mosaics in Kos. On 176-178 she summarizes the content of inscriptions and comments on the names of the gladiators and the beasts (cf. Robert, *Gladiateurs* 191/192 no. 191); detailed description of the decoration and bibliographical references. No inedita. We present all the texts.

1) 33-53 no. 1 (ph.). **Mosaic inscriptions, late 2nd/early 3rd cent. A.D.** Mosaic from the area of the west baths with representation of the judgment of Paris in the central panel (A), of Apollo and the Muses in smaller panels (B), and of venationes on the borders (west: C; south: D; east: E; north: F; central border, west: G; central border, east: H). The legends refer to gods, mythological figures, venatores, and animals. Robert, *Gladiateurs* 191 no. 191 C (with an incomplete list of names of gladiators and animals given to him by M.Segre). Cf. M.Sève, *BE* (2006) no. 50.

A: Πάρις, Ἑρμ[ῆς], [Ἀφροδίτη], Πόθος, Ἥρα, Ἀθηνᾶ
B: Κλειώ, Εὐτέρ|πη, Θάλια, Μελ|πομέ|νη, [Οὐρα]νία, Καλλι|όπη
C: Λ[..]|ΟΣ, Αἰθέρις, Σταδιάρχης(a bull), Δωνᾶτος, Νο[---] (a bear), Εὔπλοια (a she-bear), Φίλων
D: Ταχινή (a she-bear), Μειδίας, Ἀρκοδάμας (a bull), Ἀδιάμακτος, Δρακόντις, Ἔρως (a deer), Ξανθία (a she-bear), Ἀλέξαν[δρος], [...]Ε|[...]ΙΝ, Διόνυσος (a bear)
E: Σόλων, Ἀνέμιν
F: Εὐείδας, Εὐτύχης, Πάρδος (an animal), Δρακόντις, Ἀέρις (a bull), Ἀέρις (a second bull), Κοχλᾶς, Ρουφεῖνως, Γοργόνις, Ἀσβόλις, Νωρική (a she-bear), Πικρίδις
G: Ρουφεῖνως, Πολυνείκης (a bull), Ρουφεῖ|νως, [.]Γ[...], Ἀνδρομάχη (a she-bear), [Ἀνδρ]ομάχη (a second she-bear), Πικρίδις
H: Διονύσις, Διονύσις, Μᾶγνος, Πολυνείκης (a bull)
2) 103-105 no. 34 (ph.): **Mosaic inscription, ca. 200-250 A.D.** Mosaic found in the 'Sacello di Eracle' in the harbor of Kos; representations of Orpheus, a banquet with Herakles, and a hunting scene; an inscription refers to the hunter. G.Karo, *AA* 51 (1936) 179 (ph.); L.Laurenzi, *BdA* 3 (1936/37) 137 (ph.); L.Morricone, *BdA* 35 (1950) 63/64: Πρωτέας
3) 97 no. 27 (ph.). **Mosaic inscriptions, ca. 200-250 A.D.** Mosaic found in the 'Casa di Sileno'; representations of Silenus, hunting scenes, and gladiatorial combats. Mentioned by Robert, *Gladiateurs* 191 no. 191 B (texts provided by M.Segre); the inscriptions refer to gladiators: Αἰγιαλός, [---]ς Ζέφυρος, Ὕλας
4) 145-147 no. 70, **Mosaic inscriptions, ca. 250-300 A.D.** Mosaic found west of the stadium, now in the Archaeological Museum in Istanbul; representations of Orpheus and gladiatorial combats. R.Herzog, *AA* 16 (1901) 131-134; G.Mendel, *Catalogue des sculptures grecques, romaines et byzantines* (Constantinople 1914) 507-509 no. 1304; Robert, *Gladiateurs* 191 no. 191 A; the inscriptions refer to gladiators: Τυδεύς, Λεύκασπις, νει[κᾷ], Πακτωλός, Νυμφέρως, Ἔρως, Περσεύς, [---]εύς

1. Text in majuscules, D. [we correct some of the readings using Robert's list and the photos, Chaniotis] ‖ C. ΑΙΘΗΡΙΣ, ΔΟΝΑΤΟΣ, D.; Αἰθέρις, Δωνᾶτος, R. [Λ[ᾶλ]ος or perhaps Α[δλ]ος; Νω[ρική]? (cf. F), Chaniotis] ‖ F. ΕΥΕΥΔΑΣ, D.; Εὐείδας, R. ‖ G. ΑΝΔΡΟΜΑΚΗ, ΡΟΥΠΗΕΙΝ(Ω)Σ, D. ‖ H. ΔΙΟΝΥΣΙΟ, D. [probably ΔΙΟΝΥCIC, Chaniotis] ‖ 4. Νει[κᾷ], R.; Νεί[κη], D.; in fine, [Ἀχιλλ]εύς, Herzog (who omits Ἔρως), Mendel [this name is not mentioned by D., Chaniotis].

NAXOS

792. Naxos. Boundary stone of the sanctuary of Zeus Melosios, 4th cent. B.C. Rock-cut inscription discovered in 1999 near the chapel of Agia Marina on Mt. Zas. Ed.pr. M.B.Savo, in E.Lanzillotta (ed.), *Ricerche di antichità e tradizione classica* (Tivoli 2004) 149-171 (ph.), with detailed commentary on the cult of Zeus Melosios and related cults of fertility.

ὅρος Διὸς | Μηλωσίου

The cult of Zeus Melosios on Mt. Zas was already known through a boundary stone (*IG* XII.5.48; ph.); his cult is attested in Korkyra (*IG* IX 702) [not in *IG* IX².1.4, because it is considered a forgery, Chaniotis]; this epithet ('the one dressed in sheepskin', μηλωτή) characterizes the god as patron of shepherds, ed.pr. Ed.pr. gives an overview of the cults of Zeus, listing (151 note 7) his Naxian cult epithets: Εὐβουλεύς (*IG* XII Suppl. 196; *SEG* XVI 478), Μαιμάκτης (*IG* XII.5.47), Ὀλύμπιος (*IG* XII.5.49), Στράτιος (*IG* XII.5.50), and Σωτήρ (*IG* XII.5.51).

PAROS

793. Paros. Boundary stone of the sanctuary of Athena Pontia, 4th cent. B.C. *SEG* XXVII 707. M.B.Savo, in E.Lanzillotta (ed.), *op.cit.* (cf. our lemma no. 702) 173-203 (ph.; dr.), attempts to interpret the function of Ἀθηνᾶ Ποντία. After a discussion of the cults of Athena on Paros (Ἀθηναίη Πολιοῦχος: *IG* XII.5.134 L. 17; Ἀθάνα Ὑπερδεξία: *SEG* XV 517; Ἀθηναίη Κυνθίη: *IG* XII.5.210), the cults of other goddesses designated as Ποντία (Ἑκάτη, Ἀφροδίτη, Θέτις, Νηρηΐδες, Ἀμφιτρίτη, Ἰνώ/Λευκοθέα), and various aspects of Athena's cult on Paros and elsewhere (on 193-197 discussion of the Athenian Πλυντήρια with reference to *IG* I³ 7), she argues that the epithet Ποντία characterizes goddesses connected with the sea, the protection of children, light, purification, and initiation. In the case of this Parian cult she does not exclude the possibility of an influence of the Athenian thalassocracy.

794. Paros. Boundary stone and deed of sale, late 3rd cent. B.C. Marble stele found at Paroikia. Edd.pr. Y. Kourayos - S.Detoratou, *AD* 54 B2 (1999) [2006] 790/791 (ph.), on the basis of information provided by A.Matthaiou (date, content). [Ἀγνόθεος (L. 3), Ἀλεξῆς (L. 13), Ἀμφιάναξ (L. 14), Εὐέτης (L. 13), Ἰοκλῆς (L. 3), Κλεύμνηστος (L. 16; a Doric form), Κριναγόρης (L. 2), Νεωκλείδης (L. 5), Νικέας (LL. 14/15), and Πάταικος (L. 14) were hitherto unattested on Paros, but Ἀλεξῆς, Ἥγιλλος, and Κριναγόρης are attested in the Parian colony of Thasos; the other names (Ἀριστέας, Διόδωρος, Δόρκος, Ἰσηγορίδης, and Καλλίγνωτος) were already attested on Paros, Chaniotis.]

[Ὅ ρ]ο ς χ ω ρ ί [ο υ]
[-- ca. 7 --] Κριναγόρου καὶ κοινὸν Σωτηριαστῶν
[οὓς συν]ήγαγεν Ἀγνόθεος : ἐπὶ Ἰσηγορίδου Ἰοκλ[έους?]
[- ca. 5 -] χωρίον ἐπρίαντο ἐν Ἕλητι τῷ κάτω οἷς γείτων
[ca. 4-7]της Νεωκλείδου : ἀπὸ τοῦ ὅρου τοῦ ἐπὶ τεῖ ὁδῶι? π-
[ρὸς τ]ῶι Λευκῶι, οὗ ἐνγέγραπται ἡ ὠνή, ἕως τῆς ὁδοῦ
[ἐκ πό]λεως φερούσης ἐπὶ τὴν οἰκίαν καὶ τῶν τάφων τ-
[ῶν] ὑπαρχόντων· μῆκος δὲ ἀπὸ τοῦ ὅρου εὐθε[------]
[ἕως] τῆς ἐλαίας τῆς ἐπὶ τῆς ὁδοῦ τῆς δευτέρας : ἀ-
[πὸ τοῦ] ὅρου τοῦ παρὰ τὴν ἐλαίαν : παρὰ Ἀριστέου
[------]σικλέους : περιήγητα δραχμῶν ΗΗΗ· : τῆι

[-------]ει ὁ ἀποδόμενος πᾶσαν· μνήμονες παρῆσαν
[Δι?]όδωρος Δόρκου, Ἀλεξῆς Εὐέτου· μάρτυρες
[Ἀμ]φιάναξ Νικέου, Πάταικος Ἡγίλλου,
[Καλ]λίγνωτος Νικέου· συνπωλητής
[---]τιος Κλευμνήστου vacat

1. Written in larger letters [for boundary stones in Paros cf. *SEG* XLIII 1138-1140, Chaniotis] || 2. the estate was purchased by Krinagores and the cult association of Soteriastai, edd.pr. [[Ἁγνόθεος?] Κριναγόρου; the purchaser may be the founder of the association (L. 3); this would explain the lack of patronymic, Chaniotis] || 3. initio, ἤγαγεν, edd.pr. [[συν]ήγαγεν, Chaniotis] || 4. the place name Ἕλης possibly survives in the modern name Ἕλητας, edd.pr. || 5. initio, [---] τῆς Νεωκλείδου, edd.pr. [[---]της Νεωκλείδου (the end of a male name), Chaniotis]; in fine, ἐπὶ τεῖ ὀδῶξ, edd.pr. [a typo? Chaniotis] || 6. the place name τὸ Λευκόν possibly survives in the name of the village Λεῦκες, edd.pr. [τὸ Λευκόν alludes to a white rock or another similar topographical feature, e.g. poplar trees (Λεῦκαι) || 8. punctuation after ὑπαρχόντων || 12. punctuation after πᾶσαν, Chaniotis] || 13. [Δι?]όδωρος, edd.pr.

795. Paros. Dedication by a victorious athlete, 4th/3rd cent. B.C. Marble pillar [stele, edd.pr.)] supported by a low marble base; found at Paroikia. Edd.pr. Y.Kourayos - S.Detoratou, *AD* 54 B2 (1999) [2006] 791 (ph.; dr.).

[ca. 5 νικ]ήσας στάδιον
[ca. 4-5]ιδε ἐν ἀγῶνι
[Μνη]σίθεος μὲ ἀνέθηκεν ὁ
[Αὐ]τοκράτους

No restoration, edd.pr. [we tentatively restore the text, which may be metrical; Mnesitheos (L. 3) is attested on Paros, Autokrates in its colony, Thasos; no date in the edd.pr.; the letterforms (dr.) suggest a date in the late Classical or early Hellenistic period, Chaniotis] || 3. in fine, ἀνέθηκε υἱο, edd.pr. [ἀνέθηκεν ὁ on the ph., Chaniotis].

796. Paros. Epitaphs, Hellenistic period? Two marble urns found at Paroikia. Edd.pr. Y. Kourayos - S.Detoratou, *AD* 54 B2 (1999) [2006] 791 (ph.; no date): 1) Τιμησίλεω; 2) Ἀμβροσίας

1. Τιμησήλεω, edd.pr., who observe that he may have been a prominent citizen, since his name appears on amphora stamps [read: Τιμησίλεω || 2. hitherto unattested in Thasos, Chaniotis].

797. Paros. Amphora stamps, Hellenistic period. Y.Kourayos - S.Detoratou, *AD* 54 B2 (1999) [2006] 797, mention the discovery of an undetermined number of stamped amphora handles (inter alia with Πειθόκρατος and Παυσανίας) during an excavation at Paroikia.

PREPESINTHOS

798-802. Prepesinthos (Despotiko). Inscriptions, Imperial period. In a report concerning the excavation of a sanctuary of Apollo on the island of Despotiko (near Antiparos; ancient Prepesinthos), Y.Kourayos, *Eulimene* 5 (2004) 27-89, mentions several inscriptions that will be published by A.Matthaiou. The identity of the god worshipped in this sanctuary is revealed by many graffiti on vases with the abbreviated name of Apollo (44: Ἀπολ., Ἀπ.). We give the texts as given by K. (and read by M.). Cf. Y.Kourayos - B.Burns, *BCH* 128/129 (2004/05) [2006] 140, 172 (ph.); Y.Kourayos, *AAA* 34-38 (2002-2005) 37-87 (Greek inscriptions on 64, 70, 72, 73, and 78) id. in M.Yeroulanou - M.Stamatopoulou (edd.), *Architecture and Archaeology in the Cyclades. Papers in Honour of J.J.Coulson* (Oxford 2005) 109 and 130 (dr.).

798: 30 (ph.). **Dedication, Archaic period.** Fragment of a marble perirrhanterion inscribed on the rim: Μάρδις ἀνέθηκεν

The name Mardis is of Eastern (Persian?) origin; cf. Μαρδόνιος (*IG* II^2 10252; *IG* XII.8.309 L. 6) and Μάρδυλις (*IG* IX^2.1.332 L. 6), A.Matthaiou apud K.-B. (p. 140).

799: 31. **Dedication, undated.** Fragment of a marble perirrhanterion: [--- ἀνέθη]κεν

800: 45. **Altar of Hestia Isthmia, 4th cent. B.C.** Altar built of four plaques; on the top of one of them an inscription: Ἑστίας Ἰσθμίας

Hestia was worshipped as a patron of sailors; the epithet was hitherto unattested for this goddess; it derives from the name of the cape (Isthmos), where the sanctuary is located; in antiquity this isthmus connected Antiparos and Despotiko, K.

801: 44 (dr.). **Graffiti on vases, Archaic period.** Five fragments of vases inscribed after firing [we read the texts from the dr., Chaniotis]: **1)** Ἀπ. **2)** Ἀπολ. **3)** Ἀ̣πω[---] 4)[---]πο[---] 5) APTHME[---]

A form of the name Ἄρτεμις, K. [the third letter (which resembles a + rather than a T) may be a X, Chaniotis].

802: 49 (ph.). **Dipinto on a dinos, 7th cent. B.C.** Five sherds of a dinos of a Parian workshop with the painted representation of warriors; two of them are identified through labels: Μ[ε]νέλ[αος], Σφέλ[λας]

SYROS

803. Syros. Jewish inscriptions, 4th cent. A.D. (or later). *IJO* I 242-247 nos. Ach72-74 (translation) presents three inscriptions related to Jews: a prayer (*IG* XII.5.720 no. 80 = Ach72; ph.); ■ dedication (*IG* XII.5.712 no. 99 = Ach73); a building inscription of Herod the Great (*IG* XII.5.713 = Ach74).

ANDROS

804. Andros. Inscription, Imperial period. C.Televantou, *AD* 54 B2 (1999) [2006] 817, mentions an inscribed plaque of the Imperial period found in the area of the ancient agora. The text refers to the sanctuary of Ζεύς.

CHIOS

805. Phanai. Graffiti on amphoras, 5th-7th cent. A.D. Two sherds of amphoras inscribed after firing; found in the area of the sanctuary of Apollo Phanaios. Ed.pr. H.Beames, *ABSA* 99 (2004) 234 and 251 nos. 263/264 (dr.): 1) ΚΑΓ̣ (no. 263); 2) Κυρι[--]|ΑΕ⸖ ΘΛ̣[--]|WN (no. 264)

2. ΚΥΡΙ ΑΕΕΘΛΩΝ; the text 'might perhaps be translated as "Lord of the Contests". However, given that it occurs on a broken piece of pot and that what may be "ΑΕΘΛΩΝ" is split over two lines, plus the presence of a strange character between the epsilon and theta, caution is required,' B. [indeed; the letterforms suggest a date in Late Antiquity or the early Byzantine period and the Archaic/poetic form ἀέθλων would be odd, Chaniotis].

SAMOS

806. Samos. History. On the basis of the public documents published in *IG* XII.6.1 (cf. *SEG* L 810), T.Gnoli, in E.Cavallini (ed.), *Samo. Storia, letteratura, scienza. Atti delle giornate di studio, Ravenna, 14-16 novembre 2002* (Rome 2004) 249-274, discusses several aspects of Samian history in the Hellenistic and Roman Imperial periods. After proposing a typology of public inscriptions (ca. 322 B.C.-3rd cent. A.D.; 250/251), he focuses on the formulae of honorary decrees of the early Hellenistic period (321-281 B.C.; *IG* XII.6.17-41, 65) and on documents of the late Republican and Augustan period (*IG* XII.6.351-353, 355-356, 390/391, 393-396, 399-401, 480; cf. *Aphrodisias and Rome* no. 13; Italian translation), placing them in

the historical context of this period (creation of the province of Asia, Mithridatic Wars, relations with Marc Antony and Octavian/Augustus). He argues that *IG* XII.6.65 (honorary decree for Νικομένης Μενεσθέως Ῥόδιος) belongs to the group of texts that honor foreigners for their services during the Samian exile (cf. *IG* XII.6.17-41). See also our lemma no. 1021.

For the cult of Antigonos Monophthalmos and Demetrios Poliorketes in Samos, see our lemma no. 1899.

807. Samos. Honorific decree of the Athenian cleruchy for Zeno[dot]os, ca. 350 B.C. *IG* XII.6.252; *SEG* XLV 1164; L 810. After reprinting the text, K.Hallof, in *Symposion 1999*, 229-234, offers a useful textual and interpretative analysis justifing his reconstruction of the decree in *IG*. In L. 8 he ponders the supplement τὸν στρατηγὸν ε̣[ἰς Σάμον] as a viable alternative to τὸν στρατηγὸν Ε̣[ὐθύδημον]. In LL. 12-14, the surprising reward of one talent to the denouncer Ζηνό[...]ος (most likely Ζηνό[δοτ]ος) finds its parallel in *TrGF* IV, test. 1. Because of the poor preservation of LL. 17-20, the technicalities behind the bestowal of Athenian citizenship on Zeno[dot]os remain tantalizing, although the recent discovery of a new fragment of *IG* II² 735 [see now *SEG* LIII 133, Papazarkadas] shows the Athenian cleruchy at Hephaisteia seeking the approval of the Athenian assembly on a similar issue. The new decree appears to challenge the opinio communis that the Athenian cleruchies had very limited judicial authority. It also contradicts the assertion of Aristotle, fr. 611.35, that the Athenians expelled the whole Samian population after setting up their cleruchy in 365 B.C., for Zeno[dot]os must have been a Samian; cultic personnel were apparently allowed to stay on.

808. Samos. Dedicatory epigrams for Hera, 4th cent. A.D. *SEG* VI 405; *IG* XII.6.584. A.-V.Pont, *REG* 117 (2004) 553 with notes 21/22, supports a date under Julian for the epigram of Αἰδέσιος (*IG* XII.6.584 I; ca. 307-311 A.D., *IG* + *SEG* LI 1087 bis).

In a study of pilgrimage in Crete in Late Antiquity, M.Di Branco, in *Creta romana e protobizantina* I 12 note 46, adduces the epigram of Πλούταρχος (*IG* XII.6.584 II), governor of the provincia Insularum and λαμπρότατος (vir clarissimus). He express his doubts on the identification of the emperor (L. 8) with be Julian, because during his reign the provincia Isularum was governed by viri perfectissimi (W.Kuhof, *Studien zur zivilen senatorischen Laufbahn im 4. Jh. n. Chr.* (Frankfurt 1983) 241-331). He prefers to date the text to the reign of Constantine and to identify Plutarchos as the son of Plutarchos, an Athenian high priest (*IG* IV².1.436/437; 308 A.D.), and not the son a homonymous proconsul of Achaia. [D. does not address any of the arguments in favour of a later date (summarized in *IG*): Julian addresses one of his letters to ■ certain Plutarch (ep. 153 ed. Bizet); the dedicant in Samos was a λαμπρότατος (vir clarissimus), whereas his alleged father, the Athenian high priest, was not. The early date rests on the claim of W.Kuhof that in the later part of the 4th cent. A.D. the provincia Insularum was administered by viri perfectissimi; but as the number of known governors of this province is very limited, this is a generalisation based on little evidende, Chaniotis].

809. Samos. Masons' inscriptions in the aqueduct of Eupalinos, ca. 550 B.C. (or ca. 530 B.C.). *IG* XII.6.1002; *SEG* XLV 1171. H.J.Kienast, *MDAI(A)* 119 (2004) 67-90, proposes a new interpretation of the inscription παράδειγμα, painted in the tunnel of Eupalinos. Rejecting the interpretation of this word as a reference to a 'standard section', K. argues that the text designates an additional section of the tunnel, which had to be constructed in order to overcome technical problems. The word refers to the solution given by Eupalinos to a difficult problem of measurement; it must have been written in his presence to commemorate this achievement.

810. Samos. Building inscription, 2nd cent. A.D. *IG* XII.6.491; *SEG* XLIX 1156. V.Giannouli, *AD* 54 B2 (1999) [2006] 804, refers to this text without knowledge of its publication in *IG* and erroneously identifying the dedicant (Antipatros) with the general of Alexander the Great.

LEMNOS

811. Hephaisteia (Kabeirion). Building instructions, late 3rd cent. B.C. *SEG* L 827. In a study of the architectural remains of a building, which may be the Telesterion of the sanctuary of the Kabeiroi, L.Beschi, *ASAA* 82 (2004) [2006] 246, reprints this text and tentatively associates it with the construction of the Telesterion in the late 3rd cent. B.C. A letter of Philip V (*SEG* XII 399; cf. L 825) possibly refers to the king's interest in constructions in this sanctuary.

811 bis. Hephaisteia. Honors for Philetairos, 175/4 B.C. G.Susini, *ASAA* 14-16 (1952-54) 321/322. N.Dimitrova, *ZPE* 148 (2004) 212, rejects Susini's date (not much later than ca. 250 B.C.), arguing that the letterforms better suit a date in the 2nd cent. B.C. Since the name Androkleides is rare, Ἀρχίας Ἀνδροκλείδου Φηγαιεύς may be the homonymous proposer of an Athenian decree of 175/4 B.C. (*IG* II² 905; see our lemma no. 195)

811 ter. Kournos. Dedication for the tetrarchs, 309/310 A.D. Upper part of a plaque brought to the Museum of Lemnos from the village of Kournos in 1963. S.Charitonidis, *AD* 17 B (1961/62) 266 (ph.); J. and L.Robert, *BE* (1964) no. 353. Republished by A.Stefan, *art.cit.* (cf. our lemma no. 638) 283/284 no. 7 (dr.).

Τῶν δεσποτῶν ἡμῶ[ν]
Μαξιμιανοῦ
κ(αὶ) Λικιννίου Σεβ(αστῶν)
καὶ Μαξιμίνου
καὶ Κωνσταντε[ίνου]
υἱῶν Σεβαστῶν

καὶ τῆ[ς δεσποίνης]
ἡμῶν [Γαλερίας]
[Οὐαλερίας Σεβαστῆς]
[μητρὸς κάστρων?]

1. Τῶν δεσποτῶν probably depends on an introductory formula (e.g. ὑπὲρ σωτηρίας), S. || 3. ICM lapis || 7-10. for the restoration cf. *IG* VII 2503; *IGR* IV 1562; *CIL* III 13661; our lemmata nos. 638 and 1214, S.

812. Myrina. Honorary decree of the Athenian cleruchs, ca. 350-300 B.C. *IG* XII.8.8 + 9. N.Dimitrova, *ZPE* 148 (2004) 211/212 (ph.), observes that the two inscriptions are part of the same monument. Other decrees of Athenian cleruchs in Lemnos include *IG* II² 1222, 1224; XII.8, 3, 5-7, 15; S.Accame, *ASAA* 3/4 (1941-43) 82/83 no. 5. D. presents a new edition.

[- - - - - - - ca. 19-25 - - - - - - -]ανθελ a
[- - - - ca. 12-18 - - - - τοῦ δ?]ήμου πρωτ-
[ος? πεποίηται τὴν αὑτοῦ ἐ]πιμέλειαν
[- - - ca. 8-14 - - - ἀκολούθω?]ς τοῖς ἐψη-
[φισμένοις ὑπὸ τοῦ δήμο?]υ· τύχει ἀ-
[γαθεῖ· δεδόχθαι τῶι δήμω?]ι· ἐπαινέσ-
[αι - - - - - - - ca. 15-21 - - - - - - -]..[ca. 3]..
[- - - - - - - - - - - ca. 24-30 - - - - - - - - - -] b
[- - - - - - - - - - ca. 19-25 - - - - - - - - - -]. . ⁵. . .
[- - - - - ca. 13-19 - - - - - τὸν δ]ῆμον τ[ὸν]
[Ἀθηναίων τῶν ἐν Μυρίνει?], ἀναγρά-
[ψαι δὲ τόδε τὸ ψήφισμα τὸ]ν γραμμ-
[ατέα - - - - - ca. 15-21 - - - - -]υτάτω
[- -]

IG XII.8.8 = fr. a; *IG* XII.8.9 = fr. b. || 1-3. Κριθέα[ς | ---]ίμου πρωτ[όκοσμος or πρῶτ[ος ἄρχων], *IG* (add.) || 2.3. [αἱρεθεὶς ὑπὸ τοῦ δ]ήμου προ[στάτης πεποίηται τὴν αὑτοῦ ἐ]πιμέλειαν, *IG*; [ἐ]πιμέλειαμ, *IG* (add.) || 13-14. [καὶ στῆσαι ἐν ἐπιφανεσ]τάτ[ῳ τῆς πόλεως τόπῳ], *IG*.

SAMOTHRAKE

813. Samothrake. List of mystai, Imperial period. *IG* XII.8.223; *I.Alexandria Troas* 224 T 117(2) (M.Ricl). U.Laffi, in *Colonie Romane* 156-158, argues that in L. 7 Ἰουλ[ι]ε[ῖ]ς (*IG*) improbable. In the lists of mystai, the ethnic (plural) is followed by the names of the mystai in the nominative; therefore, he suggests restoring after Τρῳαδεῖς· Ἰούλ(ιος) [.]Ε[.]Σ[---] (Iulius + cognomen). Consequently, Alexandria Troas was never called Colonia Iulia.

THASOS

814. Thasos. Amphoras. Y.Garlan, *BCH* 128/129 (2004/05) [2006] 269-329, offers a very useful overview of research on Thasian amphora stamps, the emblems, and the workshops that produced amphoras, primarily in light of new discoveries in Thasos, and reviews their chronology (ca. 333-210 B.C.). Id. - F.Blondé, in *Transport Amphorae and Trade* 123-136, discuss the representation of vases as emblems on Thasian amphoras. E.Teleaga, *MBAH* 23 (2004.2) 71-83, discusses the development of the form of Thasian amphoras.

For stamped amphoras from Ainos found in Thasos see our lemma no. 637.

815. Thasos, Decree, 412/1 B.C. *IG* XII.8.264. J.E.Fischer, in *Gestures: Essays Boegehold* 244, discusses the three copies of this decree provided for in LL. 14-19, especially the two copies on σανίδες to be placed in the harbor and in the agora. Such multiple copies on σανίδες are unusual and it is further specified that literal copies of the main text are to be exhibited on σανίδες that are as smooth as possible, [ὡς λ]ειοτάτας.

816. Thasos. Decree concerning the testament of M.Varinius Rebilus and the letter of L.Vinuleius Pataecius, 1st cent. A.D. (or late 1st cent. B.C./early 1st cent. A.D. and ca. 75 A.D. Dunant-Pouilloux, *Recherches -- Thasos* II 185/186. D.-P. concluded that the decree concerning the testament of Rebilus, the letter of L.Vinuleius Pataecius, and an honorary inscription for Rebilus found in Serrai (our lemma no. 617) form a group of documents concerning the same affair: a donation of land by Rebilus to Thasos and Philippi, which resulted in a territorial dispute betwen Philippi and Thasos, finally resolved by Pataecius. F.Camia, *ZPE* 146 (2004) 265-271, points out that this reconstruction is not supported by conclusive evidence and that it is not certain that the decree from Serrai is a decree of Philippi (and not of Serrai); consequently, there is no reason to assume that the dispute between Thasos and Philippi was related to Rebilus' donations; its origin may have been the obligations of the two cities concerning vehiculatio. C. rejects D.-P.'s identification of L.Antonius (A LL. 6/7) as L.Antonius Naso (*PIR* I^2 854), since Naso was a member of the ordo equester, while the L.Antonius mentioned in Pataecius' letter was a senator (A LL. 6/7: ἀνὴρ ἐπισημότατος); Antonius may have been a governor of Macedonia (L.Antonius Saturninus, governor of Macedonia: *PIR* I^2 874) or a legatus. Camia also rejects the identification of Rebilus in the decree from Serrai with C.Caninius Rebilus, who died in 56 A.D. (*PIR* II^2 393; D.-P.). If Rebilus is not C.Caninius Rebilus, then there is no reason to identify Σολπίκιος Γάλβας (B LL. 37/38) with the homonymous consul and date the text to his second consulship (69 A.D.). If Sulpicius Galba is an earlier consul (5 B.C. or 22 A.D.), the date of Rebilus' donation moves to the late 1st cent. B.C./early 1st cent. A.D. Camia proposes the following reconstruction of the events: Sometime in the late 1st cent. B.C. or early 1st cent. A.D. (for the date see our lemma no. 617) M.Varinius Rebilus donated through his testament land to Thasos and Serrai (not Philippi). At some later time a conflict arose concerning cursus publicus, which L.Antonius, perhaps proconsul of Macedonia (ca. 75 A.D.), decided in favor of Philippi. Still later, Thasos successfully appealed to the procurator of Thrace L.Vinuleius Pataecius. M.Sève, *An.Ép.* (2004) no. 1293, draws attention to the remarks of B.Holtzmann, *BCH* 95 (1971) 263/264, on this text.

816 bis. Thasos. Dedication to Aphrodite by the gynaikonomoi, late 4th/early 3rd cent. A.D. Marble base found reused as the cover of a sewer near the agora. Ed.pr. F.Salviat - F.Croissant, *BCH* 90 (1966) 461/462 no. 2 (ph.), with comments on the office of the γυναικονόμοι and the perception of Aphrodite as a patron of magistrates. Republished by J.Wallensten, *op.cit.* (cf. our lemma no. 1858) 178/179 no. 31.

Τιμαρχίδα[ς Π]υθίωνος .[.]ΙΑΓΟΝ.Σ..ΙΣΤΟΙ..
γυναικονόμοι Ἀφροδίτηι ἀνέθηκαν
στεφανωθέντες ὑπὸ δήμου

1. For Timarchidas, son of Pythion, see *IG* XII.8.364 and *Recherches -- Thasos* I no. 73, S.-C. [this inscription should be added to *LGPN* I, s.v. Timarchidas 9, Chaniotis].

817. Thasos. Dedication to Hermes (?), ca. 2nd cent. A.D. Upper part of a base with moulding, found near the city wall at Limenas. Ed.pr. M.Sgourou, *AD* 54 B2 (1999) [2006] 685 (ph.; text in majuscules).

Ἄτταλος
v Ἡροδότου
4 vv Ἑρμεῖ ΘΕ[.]
vv M[--------]

[We suggest the date on the basis of the letterforms] ‖ 3. ΕΡΜΕΙΘΕ--, ed.pr. [possibly Ἑρμεῖ θε[ῷ] | μ[εγάλῳ] or μ[εγίστῳ], Chaniotis].

818. Thasos. Fragment, Imperial period. Fragment of an inscription (no description) found near the ancient harbor. Ed.pr. M.Sgourou, *AD* 54 B2 (1999) [2006] 699 (ph.; text in majuscules).

Αὐρ(ήλιος) Ζ.[------]
Αὐρ(ήλιος) Ποσ[------]
Λάβιος Οὐαλ(έριος) Πεγ[------]

[The abbreviation sign ('; cf. *IG* XII.8.387) and the two Aurelii suggest a late date (3rd or early 4th cent. A.D.) ‖ 3. a man with two gentilicia, Labius or Lavius and Valerius, and a theophoric name deriving from Poseidon (e.g., Ποσείδιος, Ποσείδιππος, Ποσειδώνιος, Ποσῆς, all attested on Thasos; *LGPN* I, s.vv.) ‖ 3. perhaps Περ[---], since there is no name beginning with Πεγ-, Chaniotis.]

EUBOIA

819. Chalkis. Agonistic inscription. *IG* XII.9.952. Presented in N.Kaltsas (ed.), *Ἀγὼν* (Athens 2004) 333/334 no. 23 (ph.). D.Knoepfler, *BE* (2006) no. 217, points outs that the correct reading of L. 1 is not ἐλάξευε μόνος Τιμαρχίδης Λυσιστράτου but ἐπὶ ἡγεμόνος Τιμαρχίδου τοῦ Λυσιστράτου (A.Wilhelm, *Kleine Schriften* III.2 p. 119/120).

820. Chalkis. Jewish epitaph of Euphranor, 5th/7th cent. A.D. *SEG* XXXIX 933. Republished in *IJO* I 201/202 no. Ach57 (translation).

821. Eretria. Contract between Eretria and Chairephanes concerning the draining of a marsh at Ptechai, late 4th cent. B.C. *IG* XII.9.191; *SEG* LI 1109. In a brief discussion of the economic significance of marshes in the Greek world, T.Châtelain, in C.Chandezon (ed.), *Les hommes et la terre* -- (cf. our lemma no. 520) 216/217, adduces this text [cf. his study summarized in *SEG* LI 1109] and underlines its exceptional character. He observes that, in general, the marshes were regarded as an integral part of the territory and were the object of transactions (cf. *IG* II^2 426 L. 95; *SEG* XXXIV 664 = *Philippi* II no. 160a).

822. Eretria. Dedication of honorary statues to Artemis, Apollo, and Leto, late 2nd/early 1st cent. B.C. Marble statue base which supported two statues; found re-used in the Sebasteion, but originally from a sanctuary of Artemis in the city of Eretria. Edd.pr. C.Brélaz - S.Schmid, *RA* (2004) 227-258 (ph.; French translation). The two texts record the members of a family: Euainetos (I/II), his wife Agathokleia (I), and their two sons, Pythion (I) and Zopyros (I/II). All the names are attested in Eretria, but an identification with persons known from other inscriptions is not possible. The dedication of honorific statues to the Apollinic triad is attested in Amarynthos, in Eretrian territory (on 257/258 a list of these texts: *IG* XII.9.97-99, 140-142, 276-278; no. 278 was found re-used in Chalkis). But in this case, the statues must have been set up in an Artemision in Eretria, probably the one mentioned in proxeny decrees (cf. *SEG* LI 1112 app.cr.). The cult of Artemis is attested in the city of Eretria (*IG* XII.9.260/261, 1262 = *SEG* XL 1608; *IG* XII Suppl. 561; *SEG* XL 762).

I	Εὐαίνετος Πυθίωνος	II	Ζώπυρος Εὐαινέτου
	καὶ Ἀγαθόκλεια Ζωπύρου		τὸν πατέρα
	τὸν υἱὸν καὶ Ζώπυρος Εὐαινέτου τὸν ἀ-		Εὐαίνετον Πυθίωνος
4	δελφὸν Πυθίωνα Εὐαινέτου		Ἀρτέμιδι, Ἀπόλλωνι, Λητοῖ
	Ἀρτέμιδι, Ἀπόλλωνι, Λητοῖ		

823. Eretria. Thasian amphora stamps. Two stamped handles of Thasian amphoras found in a well in Eretria. Ed.pr. S.Schmid, in *Ε΄ Ἐπιστημονικὴ Συνάντηση* -- (cf. our lemma no. 858) 370 (ph.), who points out that the context allows a more precise date for Euagoras (277-261 BC): [Θ]ασίων palm branch Εὐαγόρας

CRETE

824. Crete. Agriculture. [With no reference whatsoever to the very abundant bibliography on the subject], M.Bile, *Cretan Studies* 8 (2003), 23-40, collects the terms related to agriculture and livestock bereading in Cretan inscriptions. She comments on the following words, which designate types of land and agricultural products: ἄνπελος, ἄλως (*I.Cret.* IV 43), ἀπαμία = ἀφαμία, γᾶ, ἐλαία, ἔλαιον, ἐπικαρπά, κᾶπος, καρποδαῖσται, καρπός, κλεῦκος = γλεῦκος, κριθαί, λάχανα, μέλι, ϝοῖνος, ὄσπρια, πυταλιά = φυταλιά, συκία (cf. gen. pl. διεροσύκων in *I.Cret.* IV 77), φρύγανα; terms related to livestock: αἶξ, ἀμμνά, ϝαννα, ϝάρην, βόσκω, ἐπινομά, ἔριον, ἔριφος, ἡμίονος, θήνιον, καρταίποδα, κριός, ὄϊς, ὄνος, πάματα, πρόβατα, σύνκρισις, σῦς, ταῦρος, τετράπος, τυρός, ὑός, χοῖρος.

825. Crete. Amphora. For a Cretan wine amphora in Alexandria, see our lemma no. 1728.

826. Crete. Christian inscriptions. D.Mazzoleni, in *Creta romana e protobizantina* I 131-138, surveys the Christian inscriptions of Crete, commenting on the following subjects: dating criteria; onomastics (Christian names: Ἀναστάσιος, Θεόδουλος, Θεόδωρος, Σωτηρίς; persistence of pagan and mythological names: Δημητρία, Ἥλιος, Ἡράκλειος; the signum Ἀβάστακτος); formulaic expressions in epitaphs; professions and ecclesiastical offices; foreigners; Christian symbols (ΧΜΓ, ΙΧΘΥΣ, ΑΩ). See also our lemma no. 856.

827. Crete. Decrees. F.Ghinatti, *op.cit.* (cf. our lemma no. 1828) 95-277, presents a study of the Cretan decrees in the Hellenistic and Roman Imperial periods, their headings, invocations, preambles, dating and ratification formulae (cf. our lemma no. 1828). The discussion of the formulae is arranged according to cities. [A very serious problem is that G. discusses inscriptions found in sanctuaries (Amnisos, Diktaion, Diktynnaios, Lebena; pp. 111-114, 134, 194/195) apart from their connection with the poleis that had issued them; e.g. the inscriptions of Amnisos (records of cultic activities and not decrees) are in fact Knossian texts (for a detailed discussion see *SEG* XLIII 604); those of Lebena are documents of Gortyn (there is no such thing as 'decreti di Lebena'); the inscription of Oleros (p. 205) is a Hierapytnian dedication (not a decree), etc., Chaniotis]. For some criticism see P.Gauthier, *BE* (2005) no. 131. For a summary of this study see id. in *Poleis e politeiai* 491-520. Here, G. plausibly argues that the ratification formulae does not support the interpretation of the constitution of

Cretan poleis as democratic (494-497). Among the numerous inscriptions adduced and briefly discussed by G. we single out the following: *SEG* XXIII 530; *I.Cret.* I.vii.35; I.ix.1 (Chaniotis, *Verträge* no. 7); I.xvi.3/4 (Chaniotis, *Verträge* nos. 54-56); I.xviii.9 (*SEG* XXXIII 134; Chaniotis, *Verträge* no. 60); III.iii.4 (Chaniotis, *Verträge* no. 25); IV 181 (Chaniotis, *Verträge* no. 43), 182 (Chaniotis, *Verträge* no. 44 test. b), 184 (Chaniotis, *Verträge* no. 69), 197 (treaty between Gortyn and Knossos).

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828. Crete. Epigraphic habit. After reflections on the parameters that need to be considered in studies of epigraphic habit (character of documents, spatial distribution, gender and social position, language, stereotypical expressions, comparison with contemporary trends in other areas, etc.), A.Chaniotis, in *Creta romana e protobizantina* I 75-87, compares the epigraphic habit in Hellenistic Crete with that in Roman Crete (3rd cent. B.C.-3rd cent. A.D.). The epigraphic habit in Hellenistic Crete is public, dominated by decrees, laws, treaties, public dedications, and building inscriptions; there are only a few epitaphs; inscriptions concerning benefactors are almost entirely absent. By contrast, the epigraphic habit of Roman Crete is predominantly an epigraphy of individuals. Although texts concerning the emperors, the provincial governors, and members of the civic elite take pride of place, the inscriptions of Roman Crete represent all social strata (women, slaves, foreigners); epitaphs with elaborate formulae are numerous; building inscriptions and dedications are now predominantly private; instrumenta domestica show a reorientation of economic activities toward trade [for a more detailed discussion of this subject see id. in Z.H.Archibald - J.K.Davies - V.Gabrielsen (edd.), *Making, Moving, and Managing. The New World of Ancient Economies* (Oxford 2005) 92-116]. Some of the changes can be ascribed to political and economic changes (provincialization, economic networks), others to a change in mentality: from communal spirit to individuality, from oral forms of praise to written and public media of self-representation.

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829. Crete. Jewish inscriptions. *IJO* I 249-253 nos. Cre1-3 (text, translation, commentary), assembles the Jewish inscriptions from Crete; all the texts are epitaphs: *I.Cret.* I.v.17 = A.Bandy, *The Greek Christian Inscriptions of Crete* (Athens 1970) 142 App. no. 2 = *CIJ* I² 731d (Cre1; Kassanoi); Bandy, *op.cit.* 142/143 App. no. 3 = *CIJ* I² 731c (cf. *SEG* XLVIII 1214; Cre3; Kisamos). In an appendix, *IJO* presents two texts that have been interpreted as Jewish on onomastic grounds (Μωσῆς, Σανβάθις); *IJO* challenges this attribution: *I.Cret.* II.xiii.8 = *CIJ* I² 731b (343/344 no. App21); *I.Cret.* IV 509 = Bandy, *op.cit.* 140/141 App. no. 1 = *SEG* XXXII 732 (341-343 no. App20) [P.W.van der Horst, *JSJ* 36 (2005) 72, rightly defends the identification of Μωσῆς ■ a Jew, Chaniotis]. See also our lemma no. 835.

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830. Crete. Language and script. F.Ghinatti, *Creta romana e protobizantina* I 57-74, publishes a short version of the article we summarized in *SEG* LIII 933; on 64-67, a ■ useful list of the dedicatory formulas in Cretan inscriptions.

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831. Crete. Law: Writing of laws. P.Perlman, in L.P.Day et al. (edd.), *Crete Beyond the Palaces: Proceedings of the Crete 2000 Conference* (Philadelphia 2004) 181-197, discusses the architectural context of Archaic laws in Crete (Gortyn, Axos, Dreros), usually written on the walls of buildings, the disposition of the texts on walls (confinement of a text to a single block), the direction of the text (boustrophedon style), and the letter size. The use of dividing lines, punctuation, asyndeton, and paragraphing suggests that 'both the drafters of the laws and the masons who inscribed them endeavored to help potential readers navigate and comprehend the texts' (182) [for Gortyn, cf. *SEG* LII 856]. P. argues that the absence of an enactment formula in Gortyn and its presence in Dreros and Axos show that the political culture of the early Cretan poleis was not homogeneous (195). The laws were inscribed in temples of Apollo in Gortyn and Dreros (perhaps also in Axos): 'the decision to inscribe laws on them should perhaps be understood as an expression of the linkage of writing law and Apollo' (195). On 185 photo of *I.Cret.* IV 22 B; on 187, a critical edition of *I.Cret.* IV 21 [same text as in *SEG* LII 857].

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832. Crete. Law: foreigners. P.Perlman, *art.cit.* (cf. our lemma no. 837) 109-118, discusses the civil status of wage earners in Archaic Crete, rejecting the communis opinio that they were foreigners. In the case of Spensitheos (*SEG* XXVII 631; XLV 1254* = *Nomima* I no. 22) P. argues that he was a citizen of the community which hired him, inferring this from the reference to his sons as δρομεῖς ('adult citizens'; 113/114). [I think that the context implies that δρομεῖς is used here as a reference to age ('adult') and not to civil status: 'unless Spensitheos himself induce and bid the *polis*, or else the majority of his sons who are *dromeis*' (P.'s translation), i.e., the majority of his sons who have reached adulthood and are allowed to take such a decision, Chaniotis]. In the case of Axos (*I.Cret.* II.v.1) she observes that the verb ἐπέλθοιεν and the award of hereditary ateleia and dinning in the andreion are not sufficient evidence to determine the status of the artisans. In the case of Gortyn (*I.Cret.* IV 79), which specifies the conditions of employment of a certain group, making the κσένιος κόσμος responsible for any transgression, she rejects the interpretation that they were foreigners, by assuming that the κσένιος κόσμος had jurisdiction over a wide range of people of different non-citizen statuses [The phrase [ϝεργάδδ]εθαι δὲ ἐπὶ τõι μ[ισ]τõι αὐτõι πάν[τ]α̣ [τοῖς ἐμ πόλι ϝ]οικίονσι το(ῖ)ς [τ' ἐλ]ευθέροις καὶ το[ῖς δόλοις] does not mean 'all those who reside in the polis, both free men and slaves, shall work on a regular basis for wage' (115 note 111) but 'they (sc. the subjects of this contract) shall do any work with the same salary as those who reside in the city, whether free or slaves; this shows that there were free labourers in Gortyn, but the subjects of the contract are foreigners, Chaniotis]. Assuming that the phrase μὴ ἰν ἀπαμίαι μ̣[η]δ' ἰν πόλι ('neither in the apamia nor in the polis') in connection with a κιθαριστάς in *I.Cret.* II.xii.16 Ab (improved text in *Nomima* II 67; Eleutherna) refers to restrictions concerning a musician's residence [there is no clear reference to residence in this text, Chaniotis], P. compares this text with the restrictions concerning the residents at Latosion in *I.Cret.* IV 78 (cf. *SEG* XLVI 1217). After a discussion of the role of the κσένιος κόσμος in this and other documents (*I.Cret.* IV 14; 72 Col. XI LL. 10-17 and Col. X LL. 33/34; 79), P. concludes that he had jurisdiction over 'potential citizens (that is, bastards), free men (citizens?, apetairoi?, manumitted slaves?, foreigners?) and slaves', suspecting that the inhabitants of Latosion included 'potential citizens, free non-citizens, and citizens of other *poleis*' (109-112). [The only inhabitants of Latosion whose status can be determined were

freedmen (τὸν ἀπελεύ[θερον]); this, of course, does not a priori exclude other groups. But I cannot see any evidence for the assumption that the xenios kosmos had jurisdiction over bastards, citizens, or apetairoi. In the 'Law Code' (*I.Cret.* IV 72) he has jurisdiction over non-citizens, i.e., individuals who are about to be adopted or whose adoption had been renounced; if the ἐλεύθεροι in *I.Cret.* IV 79 were freedmen (M.Guarducci) or ἀπέταιροι (Perlman), it is surprising that the lawgiver did not use the appropriate term, Chaniotis].

Discussing the term ἀλλοπολιάτας (*I.Cret.* II.xii.3; *SEG* XXXV 991 A; cf. *I.Cret.* IV 72 Col. VI LL. 46-55: ἐκς ἀλλοπολίας) P. plausibly argues that whereas κσένος appears to have functioned as a general term for anyone who was not a citizen, the term ἀλλοπολιᾶται perhaps referred to a particular category of non-citizens, namely citizens of another polis (124-127).

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833. Crete. Roman Crete. Many contributions in *Creta romana e protobizantina* adduce epigraphic material in discussions of various aspects of economy, administration, religion, society, and culture in Crete from the Roman conquest (67 B.C.) to the early Byzantine period (ca. 7th cent. A.D.).

West Crete: A.Martínez, *ibid.* I 89-93, surveys the epigraphic evidence for west Crete in the Roman Imperial period, with emphasis on honorary inscriptions for Roman emperors, building inscriptions, and dedications.

Economy: D.Viviers, *ibid.* I 17-24, discusses the integration of the Cretan cities into the networks of trade and communication. M.W.Baldwin Bowsky, *ibid.* I 33-47, collects the evidence for the involvement of individuals with Roman names in land transctions and in land ownership (*I.Cret.* I.xxix.1; II.xxv.22 A; IV 246, 306 A, 337-340, 425; *An.Ép.* [1967] no. 522); she comments on the diffusion of the nomina Ἰούλιος, Καικίλιος, Κλαύδιος, Μάρκιος, Πατούλκιος, Πετρώνιος, Τιβούρτιος, and Φούλβιος in Crete and the Roman East.

Cf. our lemmata nos. 808, 826, 830, 834, 846, 851, 853-855, 857, 859-861, 865, and 870.

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834. Arkades (?). Building inscription of a bath and regulations concerning its operation, Roman Imperial period. Limestone plaque found in Ini Monofatsiou, in the ruins of a bath complex. P.Ducrey - H.van Effenterre, *Kretika Chronika* 25 (1973) 281-290 (ph.; French translation). In a study of Roman influence on Cretan society, culture, and identity, H.Sonnabend, in *Creta romana e protobizantina* I 25-28, mentions this inscription (28) as an indication of Roman influence. We present the text, which has never been included in *SEG*.

Οἱ σὺμ Πρατομηνίῳ κόσμοι καὶ οἱ οἰκονόμοι
ἐπεμ[ελή]θην τῶ βαλανε[ίω ἐκ] τῶν [τᾶς] πόλεως δαπαναμ[ά]των καὶ
Τ[- - - - - -]ΤΟ[- - - - - - - - - - - - - - - - - - - -]ΜΕ.ΟΝ· [ἐ]κό[σμε]ον οἵδε·
Κάραν[ο]ς Σωμένω, Διν[οκλῆ]ς Ἀγεσίππω, Ἱερώνυμος Ἀπολλονίω·
γραμματεὺς Πρατομήνιος Ἐξακέστα· οἰκονόμοι Σωκλῆς Πρατο-
μήδους, Φιλῖνος Δινοκλέος· vacat λούειν δὲ τὰς γυναῖκας
⟦ ⟧ ἀπὸ ὥρας vacat μέχρι ὥρας vacat · τοὺς δὲ ἄνδρα[ς]
⟦ ΡΔΑΝΤΑ ⟧ ἀπὸ ὥρας vacat

The plaque had been previously inscribed; remains of the earlier inscription are preserved between LL. 3/4 and at the beginning of LL. 7/8, where the latest text follows after a rasura, D.-v.E. ‖ [7-8. the opening hours of the bath, separate for men and women, are missing because they must have been written in paint, Chaniotis.]

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835. Arkades (area of: Kassanoi). Jewish epitaph of Berenike, 3rd/4th cent. A.D. *SEG* XLI 733. Republished in *IJO* I 250/251 no. Cre2 (translation). Because of the name Εἰώσηφος the text is considered Jewish (rather than Christian).

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836. Datalla. Decree concerning a contract with the scribe Spensitheos, ca. 500 B.C. *SEG* XXVII 631; LII 850*; *Nomima* I no. 22. R.Viredaz, *Cretan Studies* 8 (2003) 217-223, argues that one should not read γενεάν but ζενιάν, a local form of γενιά. He finds parallels of the palatalization of γ before ε in the form ϝοιζήα (ϝοικήα) and in Mycenaean Linear B texts.

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837. Eleutherna. Economy. P.Perlman, *ClAnt* 23 (2004) 95-137, detects signs of a market economy in Archaic Eleutherna, such as references to staters and triobols (*I.Cret.* II.xii.4, 9, 13; minted coins or silver bullion?), specialist craftsmen (*I.Cret.* II.xii.9; *SEG* XLI 740: leather-working; *I.Cret.* II.xii.16: κχιθαριστάς). She collects the evidence for agricultural production and pastoralism (102/103; *I.Cret.* II.xii.15: συκίανς, κᾶπον, κέρσον = χέρσον, ἀπαμία = ἀφαμία; 9: κριθαί, σισυροποιός; 10: βôν; 13: κριθαί; *SEG* XLI 739: wine consumption). She concludes (131): 'The archaic inscriptions then evidence not only the traditional economy based on land, agricultural production, and animal husbandry, but also a market economy with its specialist craftsmen, wage earners, surplus production, state intervention, and monetization,' admitting the uncertainty involved in the interpretation of these early texts and the speculative nature of many of the implications. She argues that the leather-workers (*I.Cret.* II.xii.9: σισυροποιός; *SEG* XLI 740: σκυτεύς) were not foreigners and did not work for the community (cf. our lemma no. 832). [This thorough study of the sources demonstrates, indeed, the existence of complex economic activities in a community, which was anything but isolated. On the other hand, the inference that this evidence demonstrates the existence of a market economy is debatable. From the fact that the leather-workers received payment, Perlman concludes: 'the presence of specialist craftsmen in the community indicates that by the end of the Archaic period the Eleuthernaioi were not operating strictly at the subsistence level of agricultural production' (104); however, nothing in these texts indicates that the craftsmen were *Eleuthernaioi* and, more importantly, a predominantly subsistence economy does not exclude specialized production for the *local* market. P. tentatively interprets the reference to payment made to a σισυροποιός in silver (money or bullion) and in kind (κριθαί) either as a penalty or as a piece-rate, in the latter case suspecting 'a surprisingly early example of the state's interference in setting prices for the market.' Again, nothing in the relevant text (*I.Cret.* II.XII.9) supports the assumption that these payments represent the prices of products, that the σισυροποιός produced for the 'free market', or that this text is evidence 'for the sale of goods for silver.' I still regard the traditional interpretation more plausible: this is a public document (decree or contract) regulating the services offered by a foreign craftsman, engaged by the community and receiving payment in kind (three times the

daily caloric needs of an active adult male, as Perlman estimates), precisely because he did not own land and did not attend the common meals; cf. B.Erickson, *AJA* 109 (2005) 634 (also with reference to P.'s study): 'without concrete evidence that these suspected surpluses were directed outside the community to overseas channels, epigraphic testimony cannot entirely overcome the impression of economic self-sufficiency in the Archaic and Classical periods. Scattered references to Cretan merchandise abroad also do not compel a major revision of current thinking,' Chaniotis.]

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838. Eleutherna. Inscriptions. In a report on the results of the excavation of the east sector of Eleutherna, P.Themelis, in N.C.Stampolidis (ed.), *Ἐλεύθερνα. Πόλη - Ἀκρόπολη - Νεκρόπολη* (Athens 2004) 46-81, refers to the following inscriptions: *SEG* XLIV 721 = XLV 1265 = L 888 bis (72; ph.); XLV 1264 (72); XLV 1267 (76; ph.); XLV 1270 (77); XLVIII 1205 (59; ph.); LII 852 (50; ph.; dr.); LII 854 (56).

The catalogue of an exhibition (*ibid.*) includes 24 inscriptions (154-160 nos. 1-20, 172 no. 59, 214 no. 178, 225 no. 224, and 302 no. 429), presented by T.Kalpaxis (1-3, 13/14, 19, 224), A.Matthaiou - P.Themelis (12), P.Themelis (15/16, 17/18, 20, and 429), C.Tsigonaki (178 and 60), and Y.Tzifopoulos (11): *SEG* XXXIX 956 (158 no. 15; ph.); XLI 739 (154 no. 9; ph.); XLI 740 (154 no. 10; ph.); XLI 741 = XLV 1259 = Chaniotis, *Verträge* no. 10 (156/157 no. 13); XLI 744 (157/158 no. 14; ph.); XLI 745 (160 no. 19); XLIII 605 bis = XLV 1263 (158 no. 16; ph.); XLIV 722 (214 no. 178); XLV 1264 (159 no. 18); XLV 1269 (160 no. 20); XLV 1270 (302 no. 419); LII 855 (172 no. 59). For the inedita see our lemmata nos. 839, 841-844.

In a presentation of the results of his excavation at the site of an early Christian basilica, P.Themelis, *Πρωτοβυζαντινὴ Ἐλεύθερνα. Τομέας Ι. Πρῶτος τόμος* (Athens 2004) 58-63, refers to the following inscriptions (ph.): *SEG* SEG LII 853 (60), 855 (63; ph.); XLV 1267 (58), 1269 (53), 1270 (59), 1273 (63).

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839. Eleutherna. Law, ca. 500 B.C. Lower part of a limestone block found in the west akropolis of Eleutherna. Ed.pr. Y.Tzifopoulos in *Ἐλεύθερνα* -- (cf. our lemma no. 838) 155 no. 11 (ph.).

vacat?
[--- ἀν]πιμολίοι ΕΝΑ.[---] →
[------]ον τὸν μὴ ἐλθόντα [---] ←
[- ἀνπιμο?]λίοντι ΟΤΙΜΔΑΠ.[---] →
vacat
4 [------]ΜΟΤΟΝΜΗΝ[-------------] →
[-------]Ν . . . ←

The text, written within guidelines, probably started on another block (left) and may have continued to the right on another block, ed.pr. || 1. the verb ἀμφιμωλέω, hitherto known only from Gortyn (*I.Cret.* IV 72 Cols. I L. 2, VI L. 27, IX LL. 18-20; cf. Col. X LL. 27/28: ἀμπίμολος; *I.Cret.* IV 57 L. 9: ἀνπίμολος), means to start a

lawsuit, ed.pr. || 3. initio, or [τε]λίοντι; in fine, ὅτιμ(ι) δ' ἀπ.[---]; cf. *I.Cret.* II.v.3 L. 2; *I.Cret.* IV 154 L. 2, ed.pr. || 4. [ἀπό]μοτον, [ἐπό]μοτον, or [ὀρκό]μοτον, ed.pr.

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840. Eleutherna. Law, 525-500 B.C. *I.Cret.* II.xii.3; *Nomima* I 10; Koerner, *Gesetzestexte* no. 109. In a study of the term ἀλλοπολιάτας, P.Perlman, *art.cit.* (cf. our lemma no. 832) 124/125 and 127, briefly discusses this text, arguing that the oath it mentions (L. 3) was a testamentary oath. The text may have regulated disputes between foreign and local citizens.

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841. Eleutherna. Treaty of alliance between Eleutherna and Rhaukos, late 3rd cent. B.C. *SEG* LII 852 (no text). Upper part of a limestone pedimental stele, broken on left, cut along the right side; found east of the east acropolis. Briefly presented by P.Themelis - A.Matthaiou in *Ἐλεύθερνα* -- (cf. our lemma no. 838) 156 no. 12 (ph.), with minimal restorations; cf. P.Themelis, *ibid.* 50 (ph.; dr.) [the dr. (p. 50) has more restorations than the text on p. 156; we do not present them, as they are made obsolete by the forthcoming publication]. An edition with commentary is being prepared by A.Matthaiou and P.Themelis. Matthaiou has sent us the text of the forthcoming publication (with restorations by C.Kritzas and A.Chaniotis). The historical context may be that of the War of Lyttos (ca. 220/219 B.C.) or its aftermath (T.-M.).

[------------------------------------]
[--------------]ι Ἐλευ[θερναι- -------------]
[------------------ τ]άδε ὤμοσαν [ο]ἱ Ἐ[λευθερναῖοι]
[τοῖς Ῥαυκίοις χοἰ Ῥ]αύκιοι τοῖς Ἐλευθερναί[οις . . .]
4 [---------- καὶ] Ζῆνα ϝιδάταν καὶ Ζῆνα Θεν[ά]-
[ταν ----- τὰν Ἥ]ραν καὶ τὸμ Ποτειδᾶ καὶ τὰ[ν]
[----------] καὶ Ἄρια καὶ Ἀφροδίταν καὶ Ἀθαν[αί]-
[αν ------------]αν καὶ Ἀπέλλωνα τὸν Δελ[φίνι]-
8 [ον ------------] καὶ Ἄρτεμιν καὶ τὸν ϝελχα[νον]
[------------- κ]αὶ Λύμφας καὶ θιὸνς πάντ(α)[νς]
[-------------] σύμμαχοι τέλεσθαι τοῖς Ῥα[υκί]-
[οις --------------] τὸμ πάντα χρόνον χοἰ Ῥαύκιοι
12 [τοῖς Ἐλευθερναίοι]ς ἐπίπανσι ἀπλόως καὶ ἀδόλ[ως]
[-----------]Η[..]ΙΝ τῶι αὐτῶι χἰρηνησεῖν κοὐ[..]
[--------]ω τ[ὸ]ς Ῥαυκίος οὔτ' ἰμ πολέμωι οὔτ' [ἰν]
[ἰρήναι οὔ]τ' αὐ[τὸ]ς ἐγὼ οὔτ' ἄλλωι ἐπιτραψί[ω οὐ]-
16 [δενὶ κατὰ τὸ δυν]ατόν· καὶ εἰ μὴ ἐμμένοιεν οἱ Κνώ[σιοι]
[------------]γ τᾶς χώρας καὶ τᾶν ἐπιγαμιῶ[ν .]
[-------- ὡμο]λόγησαν τοῖς Ῥαυκίοις πεδὰ τ[....]
[-----------------------]αν τὸς Ῥα[υκίος]

If not otherwise indicated, restored by T. The original width of the stele can be estimated from the form of the stele and the position of the pediment (complete restorations in LL. 12 and 15/16), edd.pr. || 1. [ο]ἱ

Ἐλευ[θερναῖοι], M. [if this is the first line of the text, perhaps a heading consisting of an invocation (e.g. [Θεός. Τύχαι Ἀγαθᾶ]ι) and a characterization of the text (e.g. Ἐλευ[θερναίων καὶ Ῥαυκίων συνθήκα καὶ ὅρκος]), Chaniotis] ‖ 3. [καὶ οἱ], T.; [χοἰ], C. ‖ 3-4. [ναὶ ǀ Ζῆνα Ἀγοραῖον], T.; [ὀμνύ|ω τὰν Ἱστίαν καὶ], K. ‖ 6. [τὰν ǀ Βριτόμαρτιν], K. ‖ 7. [καὶ Ἐλεύθυι]αν, T. [καὶ τὸν Ἑρμᾶν], K. ‖ 8. [καὶ Λατὼν], T., K. ‖ 9. [καὶ (τὸς) Κωρῆτας], K.; [or [καὶ τὸν Ἑρμᾶν], Chaniotis]; for Λύμφας = Νύμφας cf. *SEG* XLI 744 A L. 10, M.; in fine ΠΑΝΤΕ lapis ‖ 10. initio [Ἐλευθερναῖοι], T.; [καὶ πάνσας], K.; [οἱ Ἐλευθερναῖοι], M. ‖ 11. [καὶ φίλοι], M.; [ἁπλόως καὶ ἀδόλως], C.; [οἱ Ἐλευθερναῖοι], K. ‖ 13. [πολεμ]η[σε]ῖν, M. ‖ 13-14. κοὐ[κ ǀ ἀδικησί]ω, M.; κοὐ[κ ἐν|καταλειψί]ω, K. ‖ 16-19. reference to an already existing treaty between Rhaukos and Knossos, M., T. ‖ 17-18. [ἐν τᾶι περὶ τῶν ὀρῶ]γ τᾶς χώρας καὶ τᾶν ἐπιγαμιῶ[ν ὁ|μολογίαι ἂν ὡμο]λόγησαν, M.

842. Eleutherna. Artitst's signature, Imperial period. Fragment of a limestone plaque; under the inscription an engraved head of a horse; found east of the east acropolis. Ed.pr. P.Themelis in *Ἐλεύθερνα* -- (cf. our lemma no. 838) 159 no. 17 (ph.). P.Savellius must have been an artist from Eleutherna [he is mentioned in *SEG* XLIX 1207 (on 352), Chaniotis]; since his signature is not on a statue base, his activity may have been the construction or decoration of a building (ed.pr.). É.Perrin-Saminadayar, M.Sève, *An.Ép.* (2004) [2007] no. 1655, date the inscription to the early 1st cent. A.D. because of the absence of a cognomen.

Πόπλιος Σαβέλλιος ǀ Ποπλίο(υ) υἱὸς ἐποίεσεν

2. ΠΟΠΛΙΟΥΙΟΣ, lapis.

843. Eleutherna. Amulet, 3rd/4th cent. A.D. Gem of black stone (obsidian?) found in an early Byzantine building at Pyrgi. Ed.pr. T.Kalpaxis in *Ἐλεύθερνα* -- (cf. our lemma no. 838) 225 no. 224 (ph.; text in majuscules) [undated; probably 3rd/4th cent. A.D., Chaniotis]: A: illegible letters (a standing male figure with spear and shield, a hermaic stele or xoanon, a uterus and a key) B: Ορωρȋούθ

B. For uterus and key cf. P.Zazoff, *Die antiken Gemmen* (Munich 1983) 349/350, ed.pr. [see now also S.Michel, *Die magischen Gemmen* -- (our lemma no. 1847) 334 sub 54.1.b, almost exclusively with the inscription Ορωριουθ vel. sim.; cf. 486 sv. Orôriouth, Tybout]

844. Eleutherna. Lead seal, early Byzantine period. Lead seal with monograms on obverse and reverse; found in an early Byzantine building at Pyrgi. Ed.pr. C.Tsigonaki in *Ἐλεύθερνα* -- (cf. our lemma no. 838) 172 no. 60 (ph.) [undated; probably 5th/6th cent. A.D., Chaniotis]: A: Θεοτόκε βοήθι (cross and invocative monogram) B: ΖΩΣΙΜΝ (letters arranged in the form of a cross).

B. Ζωσιμ<ᾶ>ν or Ζωσιμι<α>ν<ῷ> (as object of βοήθι), ed.pr.

845. Gortyn. History. See our lemma no. 864.

846. Gortyn. Inscriptions in Late Antiquity and in the early Byzantine period. L.Gasperini, in *Creta romana e protobizantina* I 157-162, gives an overview of the Late Antique and early Byzantine inscriptions of Gortyn: *I.Cret.* IV 314-320, 322-325, 346/346 bis, 512/513; A.C.Bandy, *The Greek Christian Inscriptions of Crete* (Athens 1970) nos. 26-29, 31, 52/53. Brief discussion of the acclamations for members of the Imperial family (*I.Cret.* IV 512; dr.; 159/160). See also our lemma no. 853.

847. Gortyn. Law, 5th cent. B.C. *I.Cret.* IV 41; *SEG* LIII 940 bis*. K.R.Kristensen, *art.cit.* (cf. our lemma no. 846) 73-79, summarizes the content of the provisions concerning debt bondage, arguing that the κατακείμενος (Cols. IV-VII) while in the state of debt bondage, was protected and treated as a free person (Col. VI LL. 2-16; 73/74). K. reprints the text of Col. VII and argues that Col. VII L. 14 does not refer to a slave, but to the temporary enslavement of a free man (76-79). Observing that the terminology concerning debt bondage (κατακείμενος) was well-defined (see also our lemmata nos. 848 and 850), she briefly returns to the question whether the terms ϝοικεύς and δῶλος designate two different servile statuses, arguing that they were synonymous (73). [On this controversy see *SEG* XLIX 1220 and LI 1135; K. does not consider the study of C.Brixhe, summarized in *SEG* XLIX 1220; I admit that I cannot see how the clear definition of debt bondage can be of any relevance for the question of whether there were serfs and purchased slaves in Gortyn, Chaniotis.]

848. Gortyn. Law, 5th cent. B.C. *I.Cret.* IV 47; *SEG* LIII 940. K.R.Kristensen, *art.cit.* (cf. our lemma no. 847) 74, summarizes the provisions concerning a pledged δῶλος.

849. Gortyn. Grant of privileges to Dionysios, 5th cent. B.C. *I.Cret.* IV 64; *Nomima* I.8. F.Ferruti, *Creta antica* 5 (2004) 283-294 (ph.; dr.), reprints the text [erroneously designating it as a 'decreto di prossenia', Chaniotis] and discusses the status of οἱ ἐν Ἀϝλõνι ϝοικίοντες (L. 3). He argues that the formulation Γόρτυνς ἐπίπανσα ϙ' οἱ ἐν Ἀϝλõνι ϝοικίοντες shows that the inhabitants of Aulon were not included in Γόρτυνς ἐπίπανσα and were not citizens but perioikoi (contra Chaniotis, *Verträge* pp. 106 and 434, who interpreted the relationship between Γόρτυνς ἐπίπανσα and οἱ ἐν Ἀϝλõνι ϝοικίοντες as that of two groups of citizens, analogous to the one existing between οἱ ἐπίπαντες Ἱεραπύτνιοι and οἱ κατοικόντες Ἱεραπύτνιοι [παρ' Ἀρκάσιν] in *I.Cret.* III.III.5 = Chaniotis, *Verträge* no. 74 LL. 6/7). [G.Reger, in S.Colvin (ed.), *The Greco-Roman East* (Cambridge 2004) 172-178, has demonstrated that the expression σύμπας δῆμος is used to express the relationship between the entire community and its subdivisions. My view that 'das Wort ἐπίπας umfaßt die Bewohner von Aulon nicht, kann also nicht "die Gesamtheit der Gortynier" bedeuten' (*Verträge* p. 434) is certainly wrong; the matter requires re-examination now that we have a new attestation of ἐπίπας in Eleutherna (see our lemma no. 841 L. 12), Chaniotis.] F. also discusses the

evidence provided by this text for the existence of a γυνάσιον in Gortyn: 'un insieme di spazi aperti, piste e viali alberati' (290); on 288/289 reflections on the term δρόμος (*I.Cret.* I.XIX.3 A; III.IV.4).

850. Gortyn. 'Law code', mid-5th cent. B.C. *I.Cret.* IV 72; *SEG* LIII 941*. K.R.Kristensen, *Dike* 7 (2004) 135-168, discusses the organization of the 'law code', observing that while its first part (Col. I L. 1-Col. XI L. 23) demonstrates a clear order in the arrangement of laws, the laws in the last section (Col. XI L. 24-Col. XII L. 19) lack such an order. She proposes a classification of laws according to the complexity of their content ('simple single enactments', 'single elaborated enactments', and 'codified elaborated enactments'). Although it is clear that the text represents a continual adaptation of existing legislation, it not possible to determine the number of layers of legislation.

S.Link, *ibid.* 169-178, proposes a new interpretation of Col. II LL. 16-20, according to which the law considers the rape of a free woman by the relative who exercises guardianship over her ('wenn einer versucht, eine freie Frau zu nötigen, während er als *kadestás* den Schutz [über sie] ausübt, soll er 10 Statere entrichten, wenn ein Zeuge es bestätigt').

A.Maffi, in *Poleis e politeiai* 312/313, points to the problems connected with the interpretation of Col. XI LL. 26-31, discussing the term ἀπόμοτον (purgatory oath?) and the unclear realtionship between the verbs δικάζειν and κρίνειν.

K.R.Kristensen, *ZPE* 149 (2004) 74, discusses the position of the κατακείμενος. She interprets Col. X LL. 25-32 as concerning persons of servile status, while Col. I L. 56-II L. 2 concers both free and slave κατακείμενοι. She also argues that the use of different terms (κατακείμενος and νενικαμένος) does not prove the existence of two different categories of debt bondage.

In a more general discussion of the legal status and the rights of the ἐπίκληρος in the Greek world, E.Karabelias, *Recherches sur la condition juridique et sociale de la fille unique dans le monde grec excepté Athènes* (Athens 2004) 5-62, presents a detailed study of the Gortynian law of inheritance, discussing the terms ἐπιβάλλοντες and κλᾶρος, the age calsses (ἀπόδρομος, δρομεύς), the status of the πατροιῶκος, and marriage regulations.

M.Gagarin, in E.M.Harris - L.Rubinstein (edd.), *op.cit.* (cf. our lemma no. 1855) 173-183, briefly discusses legal procedure in Gortyn, observing that the Gortynian laws directed the litigants to confine themselves strictly to the facts. Id., *art.cit.* (cf. our lemma no. 1857) 71, argues that the 'law code' of Gortyn was intended to regulate actual legal disputes in the city; this is clearly shown by provisions that state explicitly that a law is or is not retroactive. All legal inscriptions in Gortyn were seens as part of a single legal system.

851. Gortyn. Building inscription, 2nd cent. A.D. Five fragments of marble revetment plaques. One fragment was already known (*I.Cret.* IV 286); the others were found northeast of the 'Praetorium', near ■ building interpreted as a Sebasteion. Fr. A joins fr. B. Ed.pr. A.Magnelli, in *Creta romana e protobizantina* I 109-113 (ph.).

Fr. A+ *I.Cret.* IV 286: [-- καὶ τ]οῦ θε[ί]ου οἴκου α[ὐτ- ---]
Frs. B+C+D: [---]Ạ ❦ .ΜΑΡΔΙΔ̣[--- ---]ΜΩ ❦ ΚΑΤΑ.[--- ---] ❦ ΚΑ[Ι] ΤΙ ❦ [---]

E.g., [τῷ ---? ὑπὲρ ὑγιείας καὶ σωτηρίας καὶ νίκης καὶ αἰωνίου διαμονῆς τοῦ/τῶν --- καὶ ὑπὲρ τ]οῦ θε[ί]ου οἴκου α[ὐτοῦ/αὐτῶν --- καὶ ---]ạ ẠΜΑΡΔΙΔ̣[--- σὺν παντὶ κόσ]μῳ κατα[σκεύασε τῶι ---] κα[ὶ] Τί(τῳ) [--- ὑπάτοις] or [ἔτους .. Σεβαστοῦ] Κα[ί(σαρος)] Τί(του) [Αἰλίου Ἀντωνίνου], ed.pr. [we correct the misprint [Αἰλίος Ἀντωνῖνου]]; the name Ἀμαρδις is attested, ed.pr.; É.Perrin-Saminadayar, *An.Ép.* (2004) [2007] no. 1650, expresses doubts on the restoration of the emperor's name.

852. Gortyn. Honorary inscription for Apollonios, 2nd/3rd cent. A.D. *I.Cret.* IV 444. M.Di Branco, *art.cit.* (cf. our lemma no. 808) 14/15 (dr.), identifies the person honored by the erection of his statue with the holy man Apollonios of Tyana and suggests ■ new restoration:

Ἀπολλώνιος οὗτος
ὃν ἀθάν[ατον φα]σὶν
ἰσό[θεόν τε ...]ει
τε[---------]Α.Ω
vacat

2-3. No restoration in *I.Cret.* On the immortality and divine nature of Apollonios of Tyana see Lactantius, *Div. inst.* 5.3; Eunapius, *vitae philos.* 454, Di Branco.

853. Gortyn. Honorary inscription for Clodius Felix Saturninus, 4th cent. A.D. L.Gasperini, *art.cit.* (cf. our lemma no. 846) 158 (dr.), mentions an unpublished honorary inscription for a consularis [we read the text from the dr., Chaniotis].

Κλώδιον Φήλικα
Σατορνῖνον τὸν λαμ-
πρ(ότατον) ὑπατικὸν ἡ λαμ-
πρὰ Γορτυνίων βουλὴ
ἀνέστησεν, τὸν ἑαυ-
τῆς σωτῆρα καὶ εὐεργέτην

854. Gortyn. Dedication to Theos Hypsistos, late 1st cent. A.D. *SEG* L 903. M.A.Rizzo, in *Creta romana e protobizantina* II 603-615 (ph.), republishes the inscription on a small limestone altar dedicated to Θεὸς Ὕψιστος. The name of the dedicant (Κατάπλους) is already attested in Crete (*I.Cret.* II.x.34; III.III.39). The small altar was found on the lower steps of a monumental altar, probably fallen from the top steps during an earthquake. Consequently, the monumental altar must have served the same cult. Kataplous possibly dedicated both altars. The finds in this area include clay lamps, a common feature in the cult of Theos Hypsistos. Graffiti on the monumental altar represent agricultural implements and a woman giving birth to a child; these graffiti characterize this divinity as a patron of fertility. The cult of Theos Hypsistos, which R. associates with the θεοσεβεῖς, was quite popular on Crete (*SEG* XXXIX 958; XLI 759; *I.Cret.* I.VII.7?; I.XVI.24; II.XXVI.3; IV 241/242).

855. Gortyn. Christian mosaic inscription, ca. 539-553 A.D. Mosaic decorated with ivy leaves in the west end of the nave of an early Christian basilica in Μητρόπολη Γόρτυνος. Mentioned in *SEG* L 904. Ed.pr. M.Borboudakis in *Creta romana e protobizantina* II 626/627 (ph.). B. identifies the archbishop who made the original mosaic decoration (later restored by Vetranius; see *SEG* L 904) [see now also R.Farioli Campanati - M.Borboudakis in H. Morlier (ed.), *La mosaïque gréco-romaine IX* (Rome 2005) 170 (dr.)] with Theodoros, known from *I.Cret.* IV 460 (539 A.D.) as well as from his participation in synods in 536 and 553 A.D.

	Ἐπὶ Θ[εοδώρου? ---]	TOC[---------------]
	TOY[---------------]	4 Θ.[---------------]

3. ΤΟΓ, ed.pr. [read on the ph. ‖ 4. the upper left corner of a letter (E?), not recorded by ed.pr., but visible on the ph., Chaniotis].

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856. Gortyn. Monogram, 6th cent. A.D. Architectural fragment with a monogram in relief (letters around a cross); in the basilica of St. Titus. Mentioned by D.Mazzoleni, *art.cit.* (cf. our lemma no. 826) 135 (ph.), who identifies Vetranius with an archbishop mentioned in *SEG* L 904: Βετρανίου

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857. Kisamos. Mosaic inscription, 2nd/3rd cent. A.D. S.Markoulaki et al., in *Creta romana e protobizantina* II 355-372, mention the discovery of mosaics in an urban villa. The representations include scenes from comedies of Menander, identified through inscriptions (Σικυώνιος, Θεοφορουμένη), and a portrait of Homer (Ὅμηρος; 371; ph.). The authors also mention a signature and a benediction for the owner (no text).

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858. Kisamos. Graffiti on vases, 4th/3rd cent. B.C. Fragments of vases with graffiti inscribed after firing; found in Kasteli Kisamou. Ed.pr. M.Skordou in *Ε΄ Ἐπιστημονική Συνάντηση γιὰ τὴν ἑλληνιστικὴ κεραμική. Χρονολογικὰ προβλήματα, κλειστὰ σύνολα, ἐργαστήρια* (Athens 2000) 27/28: 1) [---]τα (27 no. NK 12ε; base of skyphos; late 4th/early 3rd cent. B.C.); 2) Κοριν[--] (28 no. NK 2α; base of kalyx krater; 4th cent. B.C.)

[1. Probably a male personal name in the genitive (owner's inscription) ‖ 2. e.g., Κοριν[θίου], Κορίν[θου], or Κορίν[νας], Chaniotis.]

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859. Knossos. Signature on a lamp, 1st cent. B.C. Clay mouldmade lamp with a graffito (inscribed before firing) on the base; found in a field south of the Villa Ariadni. Ed.pr. E.Banou, in *Creta romana e protobizantina* III.1 903/904 (dr.). The handwriting resembles that on another lamp from Knossos (H.Catling in L.H.Sackett et al., *Knossos* -- [cf. *SEG* XLII 807] 264 L 62: AP): Εὐίρυ.

EY...PY..., ed.pr. [there is little space for more letters; an abbreviated name, Chaniotis].

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860. Knossos. Byzantine seal, ca. 780-830 A.D. Lead seal found during Brtish excavations in 'Zone H'. Ed.pr. A.Dunn, in *Creta romana e protobizantina* I 139-146, with comments on the office of the vestitor and protonotarios of the Imperial treasury and the Byzantine administration of Crete (translation; ph.; dr.): Θεοτόκε βοήθει τῷ σῷ δούλῳ (obverse) Ἰωάν|νῃ βεστ(ίτορι) (καὶ) | (πρωτο)νοτ(αρίῳ) | τ(οῦ) β(ασιλικοῦ) | σακελ(λίου) (reverse).

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861. Lebena. Cult of Asklepios. M.Girone, in *Creta romana e protobizantina* I 119-130, discusses the healing miracles of Lebena, the practice of incubation (*I.Cret.* I.xvii.8-20; cf. the terms ἐφεύδω and ἄβατον) and the difference between the therapeutical methods in Lebena and those mentioned in the healing miracles of Epidauros (*IG* IV^2.1.121-124). M.Melfi, *ibid.* II 517-529, studies the revival of the cult of Asklepios in the Imperial period.

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862. Lebena. Fragment, 1st cent. A.D. *I.Cret.* I.xvii.34. M.Di Branco, *art.cit.* (cf. our lemma no. 808) 12/13, doubts the identification of Ἀπολλώνιος with Apollonios of Tyana.

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863. Lebena. Building inscription, early 2nd cent. A.D. Fragment of a marble architrave block with two fascias; broken on all sides; found reused in the church of Agios Ioannis. Edd.pr. F.Camia - M.Melfi, *Creta Antica* 5 (2004) 295-302 (ph.), who date the inscription to the reign of Trajan on the basis of the letterforms and associate it with the period of reconstruction in the sanctuary of Asklepios following the earthquake of 66 A.D. Cf. É.Perrin-Saminadayar, *An.Ép.* (2004) [2007] no. 1648.

[--- Σεβ]αστοῦ σωτ[ηρ- ---]

[Αὐτοκράτορος Τραϊανοῦ ? Καίσαρος Σεβ]αστοῦ σωτ[ῆρος] or [ὑπὲρ τῆς --- Σεβ]αστοῦ σωτ[ηρίας], edd.pr.

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864. Phaistos. History. In the presentation of the results of a survey of the western Mesara plain, L.V.Watrous, D.Hadzi-Vallianou, in L.V.Watrous, D.Hadzi-Vallianou, H.Blitzer, *The Plain of Phaistos. Cycles of Social Complexity in the Mesara Region of Crete* (Los Angeles 2004) 307-358, give an overview of the history of Phaistos and its territory (from ca. 145 B.C. onward part of the territory of Gortyn) from the Geometric period to Late Antiquity, exploiting the relevant epigraphic material, e.g., concerning the κλᾶρος (321/322) and the sympoliteia between Gortyn and Phaistos (324/325). [The treatment of the inscriptions is deplorable. The community of the Κρανσόπειοι (324/325; cf. *I.Cret.* IV 165) never existed (see *SEG* XIII 466 and Chaniotis, *Verträge* no. 71). The restoration Ἀμυ[κλαῖον] in *SEG* XXVIII 745 app.cr. (310) is obsolete; see E.Csapo et al. in J.W.Shaw -

M.C.Shaw (edd.), *Kommos* IV.1 (Princeton 2000) 129 no. 85; the hypothesis that Kommos is the Ἀμυκλαῖον (310, 317, 324) is not certain (see *SEG* XLVI 1213). The Asklepieion at Agiopharango, allegedly established by Phaistos as 'a rival shrine' to the Gortynian Asklepieion of Lebena (325/326), was in fact a sanctuary in Gortynian territory (see *SEG* L 932). The dative forms of male names in Phaistian epitaphs are misunderstood as names of women (332: 'Antiphani, Eukleidi, Fastoni, Kalliboi, Nymphoni'; *I.Cret.* I.xxii.7, 10, 11, 12, 13; e.g., Fastoni is the dative of *ϝάστων*) and this mistake leads to speculations concerning the position of women. The tombstone of Peithagoras and his sons (*I.Cret.* I.xxii.18) is misinterpreted as that of 'Pythagoras and his three freemen laborers' (332; the authors misunderstood M.Guarducci's Latin: 'stela sepulcralis Pithagorae cuiusdam atque trium liberorum'). The χρεοφυλάκιον is erroneously described as 'a form of state bank that kept track of debts, issued credits, and arranged business contracts for purchases, sales, lending, and borrowing money' (335). The claim that 'Gortyn was also an international exporter of medicinal herbs' (336) is based on an erroneously restored inscription (*SEG* I 414; the improved edition is *I.Cret.* IV 285). The 'young men' (νεώτεροι), an age-class, are tentatively explained as 'a class of economic newcomers, as in the term *nouveau riche*' (338), Chaniotis.]

865. Phaistos. Instrumenta domestica, Imperial period. In a summary of the results of the Italian excavations in Roman and early Byzantine Phaistos, V.La Rosa, in *Creta romana e protobizantina* II 479-484, collects the evidence for lamp signatures (*I.Cret.* I.xxiii.31) and inscribed loomweights (*I.Cret.* I.xxiii.26-28; *SEG* XXXIX 981).

866. Pyrgos/Myrtos. Dedication to Aphrodite and Hermes, late 2nd/early 1st cent. B.C. Roughy carved stone with a crude inscription; found in a circular building (a shrine?). Mentioned by G.Cadogan, *AR* (1978) 82 (ph.) and J.Eiring, *art.cit.* (cf. our lemma no. 867) 59.

δίτας
καὶ Ἀφρο-
vacat
Ἑρμᾶ
4 Ε vv Σ

ΙΤΑΟ...| ΚΑΙ ΑΦΡΟ... | ΕΡΜΑΙ ... | Ε Σ, C. || [1-3. to be read from bottom to top: Ἑρμᾶ καὶ Ἀφροδίτας; G.Cadogan and I will publish a full edition of this text, Chaniotis].

867. Pyrgos/Myrtos. Graffiti on pottery, ca. 100-50 B.C. Four cups with everted rim and graffiti engraved after firing; found in a circular building (a shrine?) at Pyrgos near Myrtos (cf. our lemma no. 866). Mentioned by G.Cadogan, *AR* (1978) 82 (ph.). Ed.pr. J.Eiring in *Ε' Ἐπιστημονικὴ Συνάντηση* -- (cf. our lemma no. 858) 54 (dr.): 1) [--]ΥΘΑΛΙ/[..]ΦΑΛ[--]; 2) [--]ΑΛΑΚΙ; 3) ΦΙ; 4) Μ

[We improve the reading of nos. 1/2 based on autopsy (November 2007); of nos. 3/4 E. presents only dr., Chaniotis] || 1. ΥΦΑΛΤΑ.ΦΑΛ, E. [in fine, perhaps a form of Φαλ[ασάρνιος] or a name (e.g., Φάλακρος), Chaniotis] || 2. ΑΛΑΚ, E.

868. Rhytion. Territorial arbitration concerning the land of Zeus Skylios, 120 A.D. *I.Cret.* I.xxix.1. M.W.Baldwin Bowsky, *art.cit.* (our lemma no. 833) 43, suspects that Φλ. Ἀστεῖος (L. 9), the priest of Zeus Skylios, was the son of a familiaris of Flavius Ursus, landowner in Crete (Statius, *Silvae* 2.6.66/67) or an imperial freedman.

869. Trypitos. Amphora stamp, 2nd cent. B.C. *SEG* XLVII 1410; L 976; LI 1169 bis. In a study of Hellenistic wine production in east Crete, N.Vogeikoff-Brogan, S.Apostolokou, in *Transport Amphorae and Trade* 417-423, prefer to date this Hierapytnian stamped amphora at Trypitos to the late 3rd/early 2nd cent B.C. (425) [contra V.Stefanaki: late 2nd cent. B.C. (see *SEG* LI 1169 bis). Trypitos was occupied until ca. 150 B.C. (possibly later), since one of the Rhodian amphoras found there (*SEG* L 952) dates to ca. 162-155 B.C., according to the chronology of G. Finkielsztejn (which is now confirmed by C.Habicht; see *SEG* LIII 815). Consequently, the low date, supported by a comparison of the stamps with Hierapytnian coins, is more plausible, Chaniotis].

870. Viran Episkopi. Milestone, ca. 128-138 A.D.? *SEG* XXIII 581. Republished by Y.Tzifopoulos in *Creta romana e protobizantina* I 96 (ph.); cf. M.Andreadaki-Vlazaki in *Ἐλεύθερνα* -- (cf. our lemma no. 838) 39 (ph.). LL. 3-5 correspond to a Hadrianic milestone from Rodopou (*I.Cret.* II.xi.6 LL. 7/8: pecunia sacra deae | Dictunnae fieri iu[ssit]). Since Trajan started using the title proconsul only shortly before his death, the emperor must be Hadrian (T.). Both milestones probably refer to the construction of the road which connected the Diktynnaion in west Crete with Gortyn (98); the milestones, originally placed at crossroads, were not found in situ. The road construction was funded with money of the Diktynnaion possibly because of the importance of these roads for trade or because of their connection with the Imperial cult [or perhaps because the sanctuary of Diktynna was somehow related to the provincial Koinon, Chaniotis]. T. comments on roads in Roman Crete (98-103; cf. *I.Cret.* III.iii.25-29) [cf. M.W.Baldwin Bowsky, *ASAA* 84 (2006) [2008] 551-579], mentioning in a postscript the discovery of a Trajanic milestone in the area of Aptera (105) [see M.W.Baldwin Bowsky, V.Niniou-Kindeli, *Hesperia* 75 (2006) 405-433]. We present T.'s improved text.

[---------------------- δημαρ]-
[χικῆς ἐξ]ου[σ]ίας τὸ [.., ὕπα]-
[τος] τὸ γ', πατὴρ πατρίδ[ος],
ἀνθύπατος, ὁδοὺς ἐκ χρημ[ά]-
4 των ἱερῶν θεᾶς Δικτύννης
γενέσθαι ἐκέλευσεν·
I v I v [.?] vacat

1. [αὐτο]κ[ρ]άτ[ωρ τὸ ..], *SEG* || [2-3. Hadrian's third consulate was in 119 A.D.; he officially used the title pater patriae from 128 A.D. onward, Chaniotis] || 3-4. for other constructions funded from the money of the Diktynnaion see *I.Cret* IV 333/334 (a compitum and a street in Gortyn), T. || 6. III, *SEG*; Greek or Latin numerals?, T.; Latin numerals, possibly IIII, É.Perrin-Saminadayar, *An.Ép.* (2004) [2007] no. 1657.

SICILY

871. Sicily. Amphoras. Inscriptions on amphoras, Archaic period. *MEFRA* 116 (2004) 733-809, presents the dossier *Anfore e testo in età greca arcaica. Atti del seminario dell'Università degli studi di Milano, 26 marzo 2001*; it consists of the introductory survey article by A.W.Johnston summarized in our lemma no. 1820, the publication of new inscriptions on Archaic amphoras from Himera (our lemma no. 884), and, on 781-809, ■ series of brief 'interventi' mainly concerning Sicilian sites by various authors; we mention the contributions containing substantial comments on individual inscriptions. F.Cordano (783-786; many dr.): discussion of the following names incised in Attic alphabet on Attic amphoras from Kamarina: 'Αρι(--), Βότος, Εὐκλῆς, Θρα(--), Κάλ(λ)αισχρος, Σμόρδων; see also 786-796 for C.'s observations on Corinthian amphoras from Kamarina, inter alia on the name Μύλαξ written in Corinthian alphabet; M.C.Lentini (796-801): inscribed amphoras from Naxos; discussion of the name Λεύκων written in Attic alphabet on an Attic amphora); M.L.Lazzarini (804/805): re-examination of five inscriptions on amphoras from Caere discussed by M.Guarducci in an unpublished 'intervento' delivered during a congress in Villa Giulia in 1983: hε̄λιφάων written in Euboic alphabet on an Euboic amphora; Ταλίο ἐμί in (probably) Aeginetan alphabet on a Corinthian amphora (nominative Τάλιος); Αἴσχρων in Attic alphabet on an Attic amphora; Θόρακός εἰμί in Attic alphabet on an Attic amphora; Πετ(--) on an Attic amphora; the same abbreviated name on an Attic amphora is known from Tanais in Egypt (name of a Greek rather than an Egyptian); Σο̄κέδο̄ς in Attic alphabet on an Attic amphora; previously unattested name: contraction of Σωσικήδης).

872. Sicily. Civic subdivisions. As a parallel to his similar survey for Magna Graecia (cf. *SEG* LI 1411) F.Ghinatti, *Kokalos* 46 (2000) [2004] 31-73, now lists and discusses the evidence for the civic subdivisions in the cities of Sicily: tribes, demes, and phratries in literary and epigraphical sources (in the latter frequently abbreviated: sigla; tabular survey on 66-72). We mention the Greek inscriptions, ranging from the 5th cent. B.C. to the 3rd cent. A.D., but for the greater part from the Hellenistic period: **1) Akragas:** *IG* XIV 952 (*IGDS* 185; one of the three traditional Doric φυλαί); **2) Akrai:** *IG* XIV 212, 217; *SEG* XLVII 1462/1463, said to come from Syracuse by ed.pr. G.Manganaro, but in fact from Akrai (or area): see 33 note 14 [accompanied by ■ disconcerting statement concerning the impossibility, according to M. and G., 'per ovv. motivi, agli scavatori o ai collezionisti, di revelare il luogo esatto di provenienza' of certain objects from Sicily; read: for 'excavators' and collectors operating in the dark, Tybout] (sigla and some complete names of at least 20 demes; three Doric φυλαί; at least 10 φρατρίαι; phyle and phratry are indicated by numbers; the system resembles the Attic model); cf. also *IG* XIV 209 and 211/212 for a division of the citizens in τριακάδες, three for each phyle, probably for military purposes; **3) Aluntium:** *IG* XIV 359 (siglum of deme); **4) Assoros:** *IG* XIV 2407 (14) (number of phyle; siglum for phratry); **5) Balate di Marianopoli:** G.Fiorentini, *Kokalos* 30/31 (1984/1985) 472 (Λυκόμνιοι and Χιλαῖοι, probably groups in a religious context); **6) Bronte:** *IG* XIV 2407 (13) (number of phyle; siglum for phratry); **7) Kamarina:** Arena II[2] 133 (siglum for demes); *IGDS* 119 (phyle);

SEG XLV 1391 (number of phratry); allotment plates (?): *SEG* XLI 778-795; XLII 846; LII 920* (three phylai; numbers of phratries: probably 14 rather than 15 or 18 as previously suggested; τριακάδες; ἱκάδες [see also our lemma no. 892]; contracts: *SEG* XXVII 650/651; XXXI 828; XXXIV 940 (*IGDS* 124), 941; XXXIX 1001/1002; *IGDS* 125/126 (all contracts: three phylai and numbers of 14 phratries); **8) Katane:** *IG* XIV 2407 (10/11, and 15) (number of phyle; siglum for phratry); **9) Centuripae:** *IG* XIV 576 (siglum for deme?); **10) Enna:** *SEG* XXVI 1062 (see *ibid.*: probably *no* evidence for a phratry at all); **11) Entella:** *IGDS* 208 (*SEG* XXX 1121; Ampolo (cf. *SEG* LI 1185) A 1; deme); **12) Phintias:** *IG* XIV 256 (L. 47; *IGDS* 161; siglum for deme or phyle); **13) Gela:** *IGDS* 155; Arena II[2] 46 (a); σκανά: private organisation); **14) Halaesa:** G.Scibona, *Kokalos* 17 (1971) 11-13 no. 2 (siglum for deme or toponym); **15) Himera:** *SEG* XLVII 1427 (phyle); **16) Lilybaion:** *CIL* X 7206, 7233, 7237 (*ILS* 6770; 12 phylai; cf. also *CIL* X 7240 = *IG* XIV 277 and *IG* XIV 273 for a siglum of uncertain nature); **17) Lipara:** *I.Lipari* 377 (*SEG* XXXII 925; XLII 87; deme?); **18) unknown city:** M.Guarducci, *MAL* 8 (1938) 105 and 128 (number of phyle; siglum for phratry); **19) Messana:** *IG* XIV 2407 (11 a, Add. p. VII); cf. Guarducci, *l.c.* (cf. sub 18) 105 (number of phyle; siglum for phratry); **20) Iaitas:** *SEG* XLIV 754 (twelve subdivisions of unknown nature, indicated by a number 'che sottintende un sostantivo maschile per il gruppo civico di riferimento' (55) [add the text in our lemma no. 888]; **21) Morgantina:** *SEG* XXXVIII 949 (XLII 871; εἰκάς and τριακάς); **22) Nakona:** *SEG* XXX 1119 (*IGDS* 206; Ampolo (cf. *SEG* LI 1185) Nakona A; ἀδελφοὶ αἱρετοί, on the occasion of a restructuring of the citizen body [see most recently *SEG* LIII 992]); **23) Naxos:** *SEG* XXXVIII 953 (gentilician groups probably existing in addition to phylai and phratriai); **24) Scornavacche:** *IGDS* 102 (*SEG* XXXII 931; XXXVIII 956; private association rather than civic group); **25) Segesta:** *IG* XIV 282, 287 (*IGDS* 213), 288 (*IGDS* 214 a), 290 (*IGDS* 215); *SEG* XLV 1392/1393; P.Marconi, *NSA* (1931) 397-400 (demes); **26) Selinous:** *IGDS* 36 (Arena I[2] 69; *LSAG* 277 no. 38 C; *SEG* XVI 571; XXXVI 856; 'un gruppo non civico ■ terzo nome indicazione generica, ad esempio familiare'; 60); M.Manni Piraino, *Iscrizioni greche lapidarie del Museo di Palermo* (Palermo 1973) 98 no. 68 (*IGDS* 47; πατριά: gentilician group named after its chief); the sacred law *SEG* XLIII 630 (LIII 1032*; hομοσέπυοι: group responsible for the execution of prescribed rituals; **27) Syracuse:** *SEG* XLV 1424 ('località ignota' (61), G., who points out that if, following L.Dubois, Πολυξένω is understood as a genitive, the inscription should be dated to the 3rd/2nd cent. B.C.); *IGDS* 97 (*I.Magnesia* 72: τρίτα (L. 5) refers to a phyle, ἕκτα (L. 3) and πέμπτα (L. 5) to phratries; contra *IGDS*: hekta and pempta = phylai, trita = phratry; since in this text the phratriai are indicated by numbers, *IG* XIV 2407 (10-16, 18/19), where they bear names (sigla) should, contra *IG* XIV, not be assigned to Syracuse); **28) Tauromenion:** *IG* XIV 421-423, 425-430 (*SEG* IV 48-58; XXXIII 755; XXXVIII 973-975; LIII 1034 in fine, with further references; sigla for demes (?), though other interpretations have been put forward; cf. also *IG* XIV 434 for a 'terzo nome'); **29) Terravecchia di Grammichele:** *SEG* XLII 884 (bronze tessera identifying a citizen of a community dependent on Gela: Akragas, Morgantina or Kamarina [no indication of a civic subdivision]); **30) Troina:** *IG* XIV 2407 (12) (number of phyle; siglum for phratry).

873. Sicily. Exhibition catalogue. The exhibition catalogue F.Spatafora - S.Vassallo (edd.), *Das Eigene und das Andere. Griechen, Sikaner und Elymer. Neue archäologische Forschungen im antiken Sizilien* (Ausstellung Zürich 20. Oktober 2004 - 28. Februar 2005; Archäologische Sammlung der Universität Zürich; Palermo 2004), includes several inscriptions and inscribed objects: see our lemmata nos. 880, 886/887, 927, and 945.

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873 bis. Sicily. Foreigners, Roman Imperial period. D.Malfitana, in *Transport Amphorae and Trade*, 239-250, studies transport amphoras from the East in Sicily (ca. 1st cent. B.C.-5th cent. A.D.). In an appendix (248-250), she presents a list of 37 persons of eastern origin (Corinth, Constantinople, Rhodes, Samos, Crete, Asia Minor, Palestine, Syria, Leptis Magna, Cyprus) attested in inscriptions in Syracuse, Lipara, Messana, Acireale, and Katane. Their occupation is known only in a few cases (ἔμπορος; λιμενάρχης; κωμῳδός; ναύκληρος; πανδοκία).

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874. Sicily (and Magna Graecia). Greek institutional and cultural relics in the Roman Imperial period. M.L.Lazzarini, in *L'hellénisme* 173-182, offers a synthesis of the literary and mainly epigraphical evidence from central/eastern Sicily and Bruttium testifying to the persistence of Greek institutional and cultural elements in the early Roman Imperial period: traditional eponyms, civic subdivisions and officials (notably the γυμνασίαρχος; special attention to Rhegion) are retained in an otherwise Romanized socio-political context. Greek cultural tradition is evidenced by the associations of Dionysiac τεχνῖται in Rhegion and Syracuse; some epitaphs record theatrical occupations, e.g. the epigram from Petelia recently published by L.: see our lemma no. 961 (here discussed on 179); on 179-181 a detailed discussion of the onomastics in the vast corpus of epitaphs from Lipara (*SEG* LIII 1010), characterized inter alia by progressive Romanization. The strong presence of Greek in Sicily up to the 5th/6th cent. A.D. contrasts with the situation in Bruttium, where, with the notable exception of Rhegion, Latin prevails already in the late Republican period.

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875. Sicily. Linguistics. C.Consani, 'Changements et mélanges de code dans le grec des premiers siècles de l'ère vulgaire: le cas de la Sicile', in R.Hodot (ed.), *La koiné grecque antique* V. *Alternances codiques et changements de code* (Nancy 2004) 45-63, studies the language of Greek inscriptions from the 4th-6th/7th cent. A.D, notably the phylacteries *SEG* XLIV 775 and 781 (= L 1014 and 1017, respectively) [for publications of the same author on related subjects cf. *SEG* XLIX 1260 in fine; 'Riflessioni sul rapporto fra oralità e scrittura in riferimento ad alcune formule defissorie greche dell'Italia meridionale', *Quaderni della Sezione di Glottologia e Linguistica*, Università di Chieti, Dipartimento di Studi Medievali e Moderni, 10/11 (1999) 121-134; 'In margine a due testi greci della Sicilia protobizantina', in *Gedenkschrift G. Alessio*, forthcoming].

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876. Akragas (?). Judicial defixio on a lead tablet, late 6th/early 5th cent. B.C. *IGDS* 180; Arena II[2] 89; Jordan, *SGD* 93; M.Lopez Jimeno (1991; *op.cit.* in *SEG* XLI 773) no. 6;

J.Curbera, (1999; *art.cit.* in *SEG* XLIX 1264) no. 15. Lead tablet inscribed sinistrorsum on both sides (A/B). Republished on the basis of the only photograph available by P.Poccetti, *Mediterraneo antico* 7, 2 (2004) 640-663 (ph.; dr.; Italian translation; for another text republished in the same article (615-640) see our lemma no. 883; on 663-667 some general reflections on the historical context of these two documents). P.'s text supersedes previous editions which offer only partial transcriptions and/or interpretations.

A:
"Ὅσοι ἆ(ν) Ἱπ(π)οκράτε̄ς
διϙοῖτο Δάμοι σὺν
συ(ν)δίϙοις, ⟨σ⟩υ(ν)αγορία(ν) (?)
καὶ ἔρκα το[.1-2.]υτο ἐ[γ]-
[ρά]φο̄ κα(ὶ) ἔνπαλι(ν) γρ-
[άφο .2-3.]α[ο or γ.]ι[φ or ο]αδες

B:
[--]ες Ἀρχέδαμος
[--]κες Φίλιπ(π)ος
[--]ροκες Ἱπ(π)ίας
[--]σαν[.]α[.]ιος Σάσαμος
[--]οσσα[...]ατ[...]αρέτα
[--]καπ[.]τοχερι[...]α

A. 1. ὅσοι = ὅσωι; ἆ(ν) (surprising in a Doric text) or ἅ (yielding a relative pronoun uneasily going with the preceding dative); whatever the explanation, hόσοια probably means something like 'per ogni qualsivolgia motivo, per tutti quei motivi che', P. ‖ 2-3. διϙοῖτο: middle form of *δικάω, contracted form of δικάζω ('to proceed against', 'to go to law') or of δικέω (on record in *IG* II[2] 1092 B L. 17; 'to mulct', unduly considered an error in *LSJ*; δικάω/δικέω may have existed side by side in the sense of 'to proceed'); alternatively διϙοῖ το(ῖ) δᾶμοι may be read, which, however, is unlikely: see below; σύνδικοι: the defendants or witnesses in favor of the plaintiff, the object of the malediction (i.e., Hippokrates). The terms indicate that our document is a judicial defixio. Δάμοι (male name Δάμος or female name Δαμώ) rather than δᾶμοι, since a 'process against the demos' is impossible, P. [who, however, prints δᾶμοι in his text] ‖ 3-4. συαγορ[?]α, tablet; very probably [σ]υ(ν)αγορία(ν) (cf. συνήγορος: defendant in a process), P. [rather ⟨σ⟩υ(ν)αγορία(ν); however, in his text P. gives οὐ αγορ[?]α, Tybout]; ἔρκα = ἔργα (frequently occurring in combination with ἔπη in judicial defixiones: both should be neutralized by the curse); here '(le parole della) difesa e le azioni', object of ἐγγράφω (LL. 4/5); το[ιο]ῦτο̄, το[σο]ῦτο̄ or το[{ο}]ύτο̄, P. ‖ 5. ἔνπαλιν ('in senso contrario'): the reverse direction of the script corresponds to the attempt at reversing the course of events (magic by analogy), P. ‖ 6. in fine possibly a name in -άδης (beginning of the list of names on side B), P. ‖ B. written top-down as compared to A; list of names, probably of the σύνδικοι mentioned in A L. 3, P. ‖ 1-3. [--]ες, [--]κες, [--]ροκες: possibly the same (non-Greek) name, P., with further speculations ‖ 5. in fine possibly the name Ἀρέτη or Ἀρέτης, P.

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877. Akrai (or area). Two documents recording civic subdivisions, 4th-2nd cent. B.C. *SEG* XLVII 1462/1463. For these two texts ed.pr. G.Manganaro deliberately indicated an erroneous provenance (Syracuse or area): see our lemma no. 872 sub (2).

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878. Akrai. List of persons assigned a θεμ(--) (market stall?), Hellenistic period (probably before 211 B.C.). *IG* XIV 217; *IGDS* 109. G.Manganaro, *ZPE* 147 (2004) 115-122 (Italian translation), reprints the text of G.Pugliese Carratelli (followed in *IGDS* 109), with the exception of π<ο>τὶ Κελά(δῳ) instead of the enigmatic ΠΕΤΙΚΕΛΑ in LL. 37 and 39 (brook called Κέλαδος or Κελάδων); following P.C., M. now reads in LL. 45 and 49/50 πύλαν Σελιl-

νουν(τίαν) instead of his previous suggestion πύλαν Σελιlνοῦν (for which cf. 116 note 10). He interprets θεμ(--), the subject of allocations to 24 individuals throughout this text, as 'market stalls' (rather than plots for building or cultivation) rented to merchants/craftsmen (some of them citizens, as appears from the demotics) during a festival (cf. the similar procedure attested for Andania in *IG* V.1.1390 (*SEG* LII 377*; see our lemma no. 447) LL. 99/100; for the commercial aspects of panegyreis see C.Chandezon's study summarized in *SEG* L 1696). Accordingly, he supplies his translation with the following reconstruction of the inscription's missing initial section [we add the Greek terms mentioned in this context by M.]: '(Sotto [ἐπί] l'eponimo tale figlio di tale nel mese di --, gli agoranomoi (?) -- affittarono [ἀπεμίσθωσαν] "posteggi" [θεμέλια] per le *panegyreis* a quelli scelti e sorteggiati --, ciascuno dovrà versare [καταβάλλειν] per l'affitto ogni anno dracme --)'. Reflections on the demotics (LL. 3, 9, 19, 23, 40, and 42; Λαβ(--), Κρα(--), Νητ(--) and Πε(--) are paralleled in *SEG* XLVII 1463; see also *ibid.* app.cr.), on possible relationships among the tenants, and on the buildings and toponyms which specify the places allocated (nine refer to the Κορεῖον [cf. also *SEG* XLI 774]; if permanent houses, they would have blocked access to and view of the sanctuary; the 24 θεμέλια represent a circuit through the city, from the Ἀφροδίσιον in the north to the πύλα Σελινουν(τία) in the west). The festival may have been connected with the sanctuaries mentioned in the text: Ἀφροδίσιον, Ἀρτεμίτιον, and especially the Κορεῖον. Discussion of cults and festivals of Kore/Demeter in Sicily (Akrai; Morgantina; Syracuse; coins and literary sources).

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879. Akrai (area of). Christian epitaph of Valeria and Eukarpeia, Christian period. G.Manganaro, *Seia* 8/9 (2003/2004) (= F.P.Rizzo [ed.], *Di abitato in abitato.* In itinere *fra le più antiche testimonianze cristiane degli Iblei. Atti del convegno internazionale di studi (Ragusa-Catania, 3-5 aprile 2003)* [Pisa-Rome 2005] 42 note 34 (ph.), draws our attention to an inscription published by S.Di Stefano, *L'ipogeo di Valeria. L'archeoclub d'Italia, Palazzolo Acreide-Ispica* (1991) 32/33; on the basis of a photo M. suggests reading: Κοιμητήρην [= κοιμητήριν = κοιμητήριον] Βαλερείου | κ(αὶ) | Εὐκαρπεία[ς --]. D.Feissel, *BE* (2006) no. 566, discerns an alpha after Βαλερει and proposes Βαλερεία[ς].

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880. Entella. Decrees by the people of Entella and Nakona, 254-241 B.C.? *SEG* XXX 1117-1123; XXXV 999; LIII 992* (*IGDS* 204-212). *Das Eigene und das Andere* (cf. our lemma no. 873) contains an Appendix (169-213) under the title 'Aus einer antiken Stadt Siziliens. Die Dekrete von Entella und Nakone', published under the auspices of the Scuola Normale Superiore di Pisa and offering a convenient introduction in German to all problems concerning these documents; as such it is a concise version of the exhibition catalogue *Da un'antica città di Sicilia* (2001; cf. *SEG* LI 1185). The texts (for their numbers see the comparatio in *SEG* LI 1185 on p. 373) are presented in the same fashion as in the Italian catalogue by C.Ampolo (16/17 no. 1 = A 2 = Nenci 8; 17/18 no. 2 = C 1 = Nenci 6; color ph.; German translations; on 18 a color ph. of the forgery no. VII* = Nenci 7) and L.Porciani - L.Magnetto (173 = A 1 = Nenci 5; 174 = A 3 = Nenci 9; color ph.; 175 = B 1 = Nenci 4; 176 = C 2 = Nenci 1; 177 = C 3 = Nenci 2; 178/179 = Nakona A = Nenci 3; ph. and German translations of all). For the authors of the other contributions see *SEG* LI 1185: they all summarize their studies summarized *ibid.*

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881. Gela? Record of a financial transaction?, early 5th cent. B.C. Arena I^2 77; II^2 79 (A only [in the app.cr. we give Arena's most recent text: II^2 79]); *IGDS* 134 (A and B); *SEG* XLV 1359 (A; based on *Nomima* II 63); XLIX 1292 [s.v. Kamarina, without reference to *SEG* XLV 1359, based on W.C.West's edition (A and B); texts not recorded; for his (= D.R.Jordan's) readings see the app.cr. below]. G.Manganaro, *ZPE* 149 (2004) 65/66 (dr.), adduces the document on side A as evidence for Leontinians operating as merchants abroad (cf. LL. 3/4). We present his new text and translation.

[Μ]ύσκōν : Δάμιος : τοῦ Κορέτου·
[Ἀνθ]εμόκριτος : ἐφίετο Ἀπέλ(ι)ν ἐνγυάσασθαι,
[σõ]μα δὲ ἔφα εἴμειν, κατελάζετο τὸν Λεοντῖνον Ξέ-
4 [νιν ?] Μύσκονα : ἐν τᾶι πλατε(ί)αι θōκέοντας·
[οὐκ] ἀργύριον ἔχōν hῖκε, βοõν τιμᾶν οὐκ ἐπρίατο·
αἰ ποτ' Ἐνπεδοκλε̃ τὸν Μνασιμάχου ποτένθε̃ι,
γενέσθō ἐνγυάσασθαι

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1. [-- Μ]ύσκον, *Nomima*, *IGDS*, Arena; [Μ]ύσκονα, West; Κοβετου (or Κοβέτου), all previous editions; Κορέτου or perhaps Κορείου, M. || 2. [-- Ἀνθ]εμόκριτος, *Nomima*, *IGDS*, Arena; or [-- Δ]ε̄μόκριτος, *IGDS*; Ἀπελ(ι)ν, *Nomima*; Ἀπε<λ>λιν, Arena; Ἀπελ(λ){ε}<ι>ν, *IGDS*; Ἀπέλιλν, West || 3. [--]Α..ΙΟΑ εἴμειν κτλ. τὸν Λεοντῖνον [...], *Nomima*, *IGDS*; [--]ΜΑΔΕ ἔφα εἴμειν, West; [--]μα δὲ ἔφα εἴμειν, Arena; τõν Λεοντίνõν ξε, West, Arena || 4. [--] Μύσκονα, all previous editions; πλατέαι, *Nomima*, *IGDS*; πλατείαι, West, Arena || 5. [--] ἀργύριον κτλ. τιμάν, all previous editions || 6. [--] ποτ' Ἐνπεδοκλε̃ τὸν Μνασ[ι]μ[άχο]υ ποτε̃νθε το, *Nomima*, *IGDS*; [--]-αι ποτ' Ἐνπεδοκλε̃ τὸν Μνᾶσι]μ[άχο]υ ποτένθετο, Arena; [--] ποτ' Ἐνπεδοκλε̃ τὸν Μνασιμάχου ποτενθέτο, West || 7. [--] γενέσθο, *Nomima*, West, *IGDS*, Arena || 'Myskon figlio di Damis, figlio di Koretos. | Anthemocrito (?) ha indotto Apellis a prestare garanzia, | ma (Apellis) uno schiavo disse di essere, egli (Anthemocrito?) convinse il leontineo Xenis (?) (come garante) | per Myskon, nella via maestra sedendo (ambedue). | (Non) avendo denaro (Myskon?) è venuto, per il prezzo (alto) dei buoi non ha comprato. | Ma se (Myskon?) si recasse presso Empedocle figlio di Mnasimachos, | sia possibile dare garanzia', M., who underlines that his own interpretation of this legal document (as appears from his translation) as well as that given in *Nomima* remains highly tentative. M. comments on the lack of liquidity (here appearing from the necessity to contract a loan for those wishing to conduct business on the market) typical of the mixed economy of the Greek cities in the 5th cent. B.C., both in Sicily and elsewhere.

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882. Gela. Objects marked 'κοινός' and Doric institutions, ca. 500-450 B.C. C.Raccuia, *Kokalos* 46 (2000) [2004] 319-325, discusses the lamp *IGDS* 144 d (*SEG* XXIX 861; Arena II^2 33; dr.) inscribed ΚΟΙΝΟΣ ΤΟ[--], for which she prefers the interpretation (ὁ λύχνος) κοινὸς τõ[--] (*SEG*) to Κοινὸς τõ [δεῖνα] (*IGDS*; Arena); R. suggests restoring τõ[ν φίλõν adducing as a parallel *IGDS* 147 (*SEG* XVI 556; LII 911*; $LSAG^2$ 278 no. 50; Arena I^2 10; dr.; Παντάρεός εἰμι καὶ τõν φίλõν qοινά εἰμί); 'common to ...' is also the correct interpretation of ΚΟΙΝΑ on

IGDS 142 d (*SEG* XVI 563 and Arena II[2] 49: κοινά; dr.; contra *IGDS*: name Κοίνα), while K (*SEG* XXIX 893 and 907; dr.) and KO (*SEG* XXIX 916; dr.) on three pottery fragments are likely to be abbreviations of κοινός. R. reflects on the social context in which these objects may have served a collective: not only at symposia, but first and foremost during the syssitia characteristic of Doric institutions. Though syssitia are not recorded for Sicily explicitly, Plutarch *Mor.* 612 c/d - recording the term μνάμων used by the Dorians in Sicily as an equivalent for symposiarch - implies a specific Sicilian variant of this Doric social custom.

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883. Gela. Defixio (?) on a lead tablet, ca. 450 cent. B.C. Arena II[2] 72; Jordan, *SGD* 90; M.Lopez Jimeno (1991; *op.cit.* in *SEG* XLI 773) no. 16; J.Curbera, (1999; *art.cit.* in *SEG* XLIX 1264) no. 12. P.Poccetti, *Mediterraneo antico* 7, 2 (2004) 617-640 (ph.; dr.), reports that independent re-examination of the tablet in the Museum of Syracuse by himself and L.Del Monaco substantially confirmed the copy published by P.Orsi in 1906, on which all transcriptions are based; we reproduce P.'s text below without noting the (minor) differences with previous transcriptions (Arena; Lopez Jimeno; A.P.Miller in an unpublished dissertation; all reprinted by P.). Acknowledging the view of earlier scholars that virtually nothing can be made of these fragments, P. nevertheless amply discusses the following subjects or questions: letter forms (in line with other documents from Gela); direction of the script (very probably dextrorsum); disposition of the text (probably in columns); contents (defixio?; presumably a list of names - see app.cr. - rather than 'ephesia grammata'); language (Greek or indigenous - in the latter case: Sicilian or Italian?; P. repeatedly underlines that there are no unequivocal criteria, but in the end prefers to consider the text non-Greek mainly on account of the impossibility of identifying a single Greek word, the use of double vowels and the possible sequence -ις κικι[--] in B. L. 8, which recalls indigenous names like Κυκυιες, Κυκυος probably of Campanian/Samnitic origin); social context (archaeological evidence suggests that the grave in which our tablet was found was occupied by Italian mercenaries - see J.de la Genière, *REG* 114 [2001] 24-36, especially 31 and 34 - which fits in with the Italian name possibly identifiable in B L. 8). Cf. also our lemma no. 876.

A	B	C
[--]λπα[--]	[--]μαι[--]	[--]σγαα[--]
[--]σλαγ[--]	[--]ομ (or λλ) ε[--]	[--ϝ (or ε)]μεδοα[--]
[--]α[--]	[--]ε (or ρ) σγδιαα[--]	[--]εατιι[--]
	[--]λγσειοο[--]	[--]ατιι[--]
	[--]σσαοισο[--]	
	[--]λισσυ[--]	**D**
	[--]h (or ε) ναιρ[--]	[--]εσσο[--]
	———	———
	[--]ισκικι[--]	
	[--]πι (or υ) σα[--]	[--]ϝε[--]

Perhaps names in -ις (B LL. 6 and 8; possibly also in LL. 5 and 9), -υς (possibly in B L. 9), -ες (C L. 7 = D L. 1; possibly also in ■ L. 3), -ρς (possibly in ■ L. 3) and -ς (A L. 2; C L. 1) can be identified, P., who also considers the following word divisions: [--]σσα οισο[--] (B L. 5), [--]ενα ιρ[--] (B L. 7), [--]εα τιι[--] (C L. 3) and [--]α τιι[--] (C L. 4).

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884. Himera. Inscriptions on amphoras, late 7th-5th cent. B.C. Edd.pr. A.Brugnone - S.Vassallo, *MEFRA* 116 (2004) 761-780 (tabular survey including dr. of all texts on 775-780), report on the find of 438 amphoras found in the eastern nekropolis (Pestavecchia; re-used as enchytrismoi); 50% of this material underwent restoration, revealing graffiti or dipinti on 43 jars: 5 Corinthian, one imitation-Corinthian, 8 Attic, 12 eastern Greek (Thasos, Samos, Lesbos) and 17 of unknown provenance; we present those which consist of at least two identifiable letters: eleven graffiti incised after firing: 1) ΥΔΡΑ (764 no. 7; abbreviation of ὑδραγωγός?, edd.pr.; Attic; 600-550 B.C.); 2) Χάρωνος (764 no. 8; sinistrorsum; name in the genitive; Attic; ca. 550 B.C.); 3) ΠΡ(?) (764 no. 9; Attic; 6th cent. B.C.; ph.); 4) hE (764 no. 10; sinistrorsum; aspiration sign: 𐅈; Attic; 6th cent. B.C.; ph.); 5) ΔΕ (764 no. 11; Attic; 600-550 B.C.); 6) ΑΡ (764/765 no. 12; Attic; 6th cent. B.C.); 7) ΙΣΟ (765 no. 14; Attic; 6th cent. B.C.; ph.); 8) ΝΕ (766/767 no. 18; ph.); 9) hιπ[--] (769/770 no. 32; aspiration sign: ◻; unknown provenance; late 6th/early 5th cent. B.C.; ph.); 10) Πυρίας or Πυϙ(ϙ)ίας (770 no. 34 [however, ph. and dr. show ΠΥΡΙΟ; genitive of Πύριος?, Tybout]; 'genitive', edd.pr.; unknown provenance; late 6th/early 5th cent. B.C.; ph.); 11) ΠΑΣΙ (770/771 no. 35; abbreviation of a name, e.g. Πασιτέλης, Πασίφιλος, Πασίφυγος, Πασίων, edd.pr.; unknown provenance; 5th cent. B.C.; ph.). See also our lemma no. 871.

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885. Himera. Graffito on a vase: Teisikles extolls Krimno's beauty, late 6th/early 5th cent. B.C. *SEG* L 1000. M.L.Lazzarini, *ZPE* 148 (2004) 85/86 (ph.; dr.), reads Τεισικλέει (uncontracted dative of Τεισικλῆς) instead of Τεισικλε͂{λ}ι, interpreting the penultimate letter as the lower part of an E rather than as a Λ of 'Chalkidian' type. For uncontracted names in -κλῆς L. refers to parallels in contemporary inscriptions from Himera's ethnic cradle Euboia (names in the nominative only) and from Attica, which has many linguistic peculiarities in common with Euboia (also names in the dative; e.g. Ἑρακλέει, Θεμισθοκλέει, Μεγακλέει). The new reading renders the metrical sequence supposed by ed.pr. A.Brugnone more regular, though no specific verse-type can be detected.

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886. Hippana (Montagna dei Cavalli). Stamped tiles, Hellenistic period. *SEG* XLIV 776 bis. For one of these tiles see R.M.Cucco, in *Das Eigene und das Andere* (cf. our lemma no. 873) 152 no. 262 (color ph.). Date: 300-250 B.C. (Hellenistic period, *SEG*).

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887. Iaitas (Monte Iato). Inscriptions on vases, ca. 500-475 B.C. *SEG* XLVI 1258 bis (cf. L 1003). For these two graffiti (Χαιρίας καλός on an Attic red-figured kylix, ca. 500 B.C., and

Μέντōρ on a local cup, ca. 500-475 B.C.) see now M.Bürge, in *Das Eigene und das Andere* (cf. our lemma no. 873) 88-90 no. 165 (color ph.) and 92 no. 173 (color ph.), respectively; on 90 no. 166 (ph.) the lid of a red-figured Attic pyxis, ca. 500 B.C., with satyr kneeling in front of a rhyton and dipinto ὁ παῖς | καλός (found like the other two vase fragments in the 'Archaisches Hofhaus'; see now H.-P.Isler, *AK* 48 [2005] 107; ph.).

888. Iaitas (Monte Iato). Inscription on a sling bullet, Hellenistic period. Clay sling bullet found in a late Roman Imperial house. Ed.pr. H.P.Isler, *Sicilia archeologica* 37 (2004) 18/19 (ph.): ἕκ[του] | Συρ[--] || Χιρι̣[--]

1. The 6th phratry of Iaitas is previously unattested; for the sling bullets previously found in Monte Iato see *SEG* XLIV 754 (cf. also XLIX 1290); see also our lemma no. 872 sub (20) || 2-3. the restoration of the name and patronymic is problematical; in L. 2 e.g. Συρ[ακόσιος]; in L. 3, Χίρ[ωνος] is excluded in view of the vertical hasta in fine; the name Χιρίας is only on record for Athens, ed.pr.

889. Iaitas (Monte Iato). Stamps and graffiti on terra sigillata, late Republican/early Roman Imperial period. Ed.pr. B.Hedinger, *Studia Ietina* VIII. *Die frühe Terra sigillata von Monte Iato, Sizilien, und frühkaiserzeitliche Fundkomplexe aus dem Peristylhaus 1 (Ausgrabungen 1971-1988)* (Lausanne 1999), publishes, among many Latin stamps on terra sigillata ware found in Monte Iato, two Greek items (rectangular; dr.): **1)** Πυλά̣(δης) branch (129 and 156 nos. S 152/S 153; ΠΥΛΑΔΕΣ, ed.pr.); **2)** Του(--) (133 and 160 no. S 201). On 188-198 (dr.), B. presents a catalogue of 42 graffiti. We omit those consisting of a single letter (often possibly Latin), anepigraphic signs (crosses etc.) or letters of uncertain interpretation, as well as two Latin graffiti. For the remaining items we refrain from detailed descriptions (many ligatures): **1)** [--]ΑΕΠ[--] (191 no. G 2); **2)** ΑΜ (191 no. G 4); **3)** ΑΜΑ(?) (191 no. G 5); **4)** ΑΝ or ΑΥ (191 no. G 6); **5)** ΔΕ (191 no. G 8); **6)** [--]ΕΝΙΑ[--] (193 no. G 9); **7)** ΘΘ (193 no. G 13); **8-10)** ΚΑ (194 nos G 15-17); **11)** ΚΣ (194 no. G 18); **12)** ΜΑ (194 no. G 20); **11)** ΜΑΡΚΙΩ (194 no. G 21 [either dative or Doric genitive, Lazzarini]); **13)** ΟΙΟΙΟΙΟ (?) (194 no. G 23 [probably Latin, Lazzarini]); **14)** ΠΑΣ (?) (196 no. G 24); **15)** ΠΑΦ (196 no. G 25); **16)** ΠΡ (196 no. G 26); **17)** ΣΕΚΟ[--] (196 no. G 27); **18)** VV, VX or VY (196 no. G 28); **19)** [--]ΧΑ (196 no. G 29).

890. Iaitas (Monte Iato). Graffito on terra sigillata, early Roman Imperial period (not before 30 A.D.). Fragment of a plate of sigillata italica; Latin stamp in the interior, Greek graffito on the exterior. Ed.pr. H.P.Isler, *Sicilia archeologica* 37 (2004) 14 (ph.).

A: L. Ti[ti] **B:** [--?]ΔΙΑΚ[--]

A. For stamps of L. Titius on this category of pottery ed.pr. refers to the monograph mentioned in our lemma no. 889, 131-133 and 159/160 (not prior to 30 A.D.) || B. ΔΙΑΚΩ[-], ed.pr., who suggests reading διάκω[ν?] [a Christian inscription seems highly improbable unless one is prepared to assume that the graffito was written some three or four centuries later than the plate was manufactured (which seems unlikely also in view of the letter forms); the ph. shows some scratches which might be mistaken for an omega, but does not clearly support the reading of that letter, Tybout]; for other graffiti on early sigillata see our lemma no. 889.

891. Kamarina. Inscriptions on amphoras. See our lemma no. 871.

892. Kamarina. Lead tesserae, ca. 450 B.C. *SEG* XLI 778-795; XLII 846; LII 920*. After a summary of previous scholarship L.Del Monaco, *Mediterraneo antico* 7, 2 (2004) 597-613, argues that Kamarina had 15 rather than 18 phratries. He connects this number with the 15 στρατηγοί active prior to 415 B.C. (in that year they were reduced to three) in Kamarina's mother-city Syracuse according to Thuc. 6.72.4. This remarkable coincidence may imply that the civic subdivisions of Kamarina had a predominantly military character: an interpretation supported by A.C.Cassio's reading of no. 6 (see *SEG* XLIV 758), from which it was deduced that the other tesserae were a military register (*ibid.* app.cr. in fine: argument of D.Musti; see also *SEG* LII 920 for a similar suggestion by E.W.Robinson). The same may apply to the apparently smaller subdivisions called εἰκάδες and τριακάδες, also attested for Akrai (both) and Morgantina (εἰκάδες) [see our lemma no. 872 sub (2) and (21), respectively; see also *SEG* XLII 846 (on p. 245) and XLVII 1431; for Kamarina itself see no. 872 sub (7), Tybout].

Del M. presents a new reading of the verso of tessera no. 45 (ph.; dr.), previously adduced to support the view that Kamarina had 18 phratries on the assumption that the 14th phratry is the same as the '4th before the last' (see *SEG* XLII 846 on p. 244; for 15 phratries see *SEG* XLI 778-795 in fine). He argues that there are three rather than two stages of writing ('una serie di sovrapposizioni'): **A)** τετάρ[τα] | δεκ̣[ά]τ̣[α]; **B)** τερτά[τα] | ἀπὸ νεάτας; **C)** τετάρ̣τα | δεκάτ[α]. The reason why Θέον son of Νῖκις (had) inscribed his phratry three times, once (B) in different letter forms, language (τερτάτα) and terminology, remains obscure to us and nothing can be deduced from it as to the number of phratries.

893. Kamarina. Lead weight, 152-192 A.D. *SEG* L 1008. H.Solin, *Arctos* 38 (2004) 190, points out that the name Ἐγετιανός in B in fine must be corrupt; on the assumption that the editor missed some letters initio, one may think of Οὐεγετιανός, i.e., the cognomen Vegetianus (derived from Veget(i)us).

894. Katane. Bilingualism. K.Korhonen, 'La cultura epigrafica della colonia di Catina nell'Alto Impero', in *Colonie romane* 233-253 (cf. also *I.Catania* pp. 115-120), explores the Greco-Latin bilingualism in the inscriptions of that city. Inscriptions in Greek are rare in the public domain; 61% of the pagan epitaphs are in Latin, 38% in Greek and 1% bilingual; of the Christian epitaphs 79% are in Greek, 20% in Latin. K. studies the formulas used in epitaphs, their correspondence in Greek and Latin and the reciprocal influence of the two languages in

the formulas. For two Greek inedita from Katane see our lemmata nos. 896/897. For the relation between the two languages in general in Sicily cf. G.Salmeri, *ibid.* 255-307.

895. Katane (Catina / Catania). Museum Collection. K.Korhonen, *Le iscrizioni del Museo Civico di Catania. Storia delle collezioni - Cultura epigrafica - Edizione* (Helsinki 2004) [henceforth: *I.Catania*], (re)publishes the texts of the inscriptions on stone in this museum: 364 ancient inscriptions and 193 copies from the 18th century; 116 of the 364 authentic texts are in Greek, two are bilingual (nos. 74 and 109), and one is either in Greek or in Latin (no. 230); among the copies there are only three Greek inscriptions: see our lemma no. 967. In introductory chapters K. studies the history of the collection (for some details see the summary of an earlier publication by K. in *SEG* LI 1199), the shape of the stones, the formulas used in epitaphs, which form the bulk of the collection, script, linguistic aspects (for bilingualism and formulas see also our lemma no. 894), and provenance; most come probably from Katane (234 texts: nos. 1-234; nos. 235-241 are from other Sicilian cities) and Rome (115 texts: nos. 250-364; only two in Greek: nos. 358 and 364). Eight texts (nos. 242-249) have an unknown provenance (Katane, Rome or another city in eastern Sicily). K. assigns four Greek inscriptions previously considered to come from Rome to Katane and nine Greek inscriptions classified as Katanian to Rome (for the details see *SEG* LI 1199). K.'s lemmata feature an app.cr., a bibliography, and a more or less extended comment, in some cases with Italian translations; K. occasionally suggests new readings and restorations: see especially nos. 1-3, 11, 48, 72, 158, 181, 187, 191, 197, 199, 202, 204, 210, 238, and 242. For photographs of all inscriptions, not included in this monograph, see www.helsinki.fi/hum/kla/catania. There are 54 inedita probably from Sicily and six from Rome; for the 28 Greek inedita see our lemmata nos. 896-923; we do not present the unrewarding fragments nos. 230 (either Greek or Latin), 233/234, and 255. We give a comparatio numerorum for the authentic Greek inscriptions.

IG XIV	*I.Catania*	*IG* XIV	*I.Catania*	*IG* XIV	*I.Catania*
48	240	474	48	496	116
58	238	475	83	501	127
349	236	476	148	502	24
439	241	477	137	504	129
451	8	479	99	505	133
455	11	480	100	507	130
456	2	481	98	508	199
458	53	483	67	509	94
459	3	485	73	511	155
464	118	487	72	515	158
466	242	488	103	523	172
467	90	490	108	524	173
468	92	491	109	525	174
472	74	492	111	526	188
473	239	494	147	527	52

IG XIV	*I.Catania*
529	176
532	182
533	184
536	187
540	178
541	177
542	183
543	364
544	202
550	197
551	200
556	181
559	210
565	215
1508	358
1529	243
1745	68
1852	110
1919	140
1981	124

SEG	*I.Catania*
XVII	
440	229
XVIII	
414	235 (dr.)
XXXI	
830	174
831	173
XXXVI	
840	167
842 bis	168
XXXVIII	
919	11
XLIII	
623	11
XLIV	
765	212
L	
1009	1
LI	
1200	192
1431	243

IGUR	
670	68
787	110
865	140
923	124
1187	243

ICUR I	
4024	358

Wessel, *IGCVO*	*I.Catania*
140	171
241	188
590	177
592	178
799	187
852	183
853	200
911	52
1022	196
1042	174
1053	181
1281	358
1342	364
1357	184
1360	182
1374	202
1379	172

IGR I	
239	243
491	24

*CIJ*²	
650 a	364
650 b	192
650 d	229

JIWE I	
146	364
147	192
149	229

Kaibel, *EG*	
717	243
718	242
801	8
887	24

CIL X	
1063*	52
7064	74
7078	109

896. Katane. Decree of the decuriones?, 1st/2nd cent. A.D. Fragmentary marble plaque. Ed.pr. K.Korhonen, *I.Catania* (cf. our lemma no. 895) 183 no. 43; see also id., *art.cit.* (cf. our lemma no. 894) 240: ---- ¦ [---].IA•I•PH[--¦-- ψηφί]σματι [βουλῆς? ---] ¦ ----

1. Before IA: A, Δ, Λ or M; after PH a vacat or perhaps T (or Θ, O, Y, Φ, Ψ); perhaps the first iota represents the numeral 10, ed.pr., who alternatively suggests reading a female name: [---].ία 'Ιρη[---] (e.g. 'Ιρή[νη]) ‖ 2. TI (in ligature) or, less preferably, Π, ed.pr., who argues that the restoration presented in the text above, equivalent of

decreto decurionum, is most likely, though the Greek formula is previously unattested in Katane ‖ perhaps a statue erected on the Forum by concession of the decuriones, ed.pr.

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897. Katane. Fragment of a dedication by the Syrian city of Laodikeia, late 1st cent. B.C./1st cent. A.D. (after 70 or 81 A.D.?) Upper right fragment of a marble plaque with frame. Ed.pr. K.Korhonen, *I.Catania* (cf. our lemma no. 895) 172/173 no. 27 (restorations by M.Kajava); see also id., *art.cit.* (cf. our lemma no. 894) 240.

M.Kajava, *RPAA* 78 (2005/2006) [2006] 527-541, discusses the development of the name of the city of Laodikeia (48/47 B.C. is terminus post quem for our inscription on the assumption that the restoration is correct) and interprets our text as a dedication (probably on a statue base) by Laodikeia to a Roman benefactor on the basis of the following similar documents (texts; ample discussion): *I.Knidos* 58 (for which see also M.Kajava, 'Teopompo di Cnido e Laodicea al mare', *Arctos* 39, 2005, 79-92); *I.Eph.* 614; *IG* II[2] 3299 (= *OGIS* 603); *SEG* XXXVII 1463 app.cr. (in fine on the turn of pp. 458/459; dedication of a statue of Tyre; K. suggests assigning also another dedication from Tyre to Laodikeia: see our lemma no. 1639 app.cr. ad L. 1). The honorand may either be Cn. Domitius Corbula, governor of Syria from 60 to 63 A.D., or, preferably, his daughter Domitia Longina, wife of Domitian, who is known to have owned landed property in the area of Catania (cf. notably the Latin inscription *An.Ép.* (1985) no. 483: epitaph of Abdalas Domitiae Domitiani, magister magnus ovium; Abdalas (Semitic name) may have been acquired in Syria by Domitius Corbulo during his governorship and inherited by his daughter); if Domitia Longina was actually the honorand, the dedication is probably later than her marriage to Domitian (70 A.D.) or the latter's ascendance to the throne (81 A.D.).

[Ἡ πόλις? Ἰουλιέων τῶν καὶ Λ]αοδικέ|[ων τῶν πρὸς θαλάσσῃ τ]ῆς ἱερᾶς | [καὶ ἀσύλου καὶ αὐτονό]μου | ----

The restorations are mainly based on *I.Knidos* 58 and *I.Eph.* 614 ‖ 2. or ἐπὶ τῇ θαλάσσῃ, ed.pr. ‖ 4. the city name may have included the term ναυαρχίς on record in *IG* II[2] 3299, Kajava (2005/2006).

898-920. Katane. Epitaphs, 3rd cent. B.C.-5th cent. A.D. Ed.pr. K.Korhonen, *I.Catania* (cf. our lemma no. 895), publishes the following epitaphs certainly or probably from Katane; marble blocks or plaques unless stated otherwise; see also our lemmata nos. 921-923 for three fragmentary funerary epigrams.

898: 149 no. 6. **Epitaph, 3rd-1st cent. B.C.** Limestone block: Ο[.]ΟΔΑΣΑ[--]Ι.Α, χαῖρε

1. Initio: or Ω, ed.pr.

899: 148 no. 4. **Epitaph of Philokles, 2nd/1st cent. B.C.** Limestone plaque.

Φιλοκλῆ | χρηστέ, | χαῖρε

900: 149 no. 5. **Epitaph of Philoxenos (?), 2nd/1st cent. B.C.** Limestone plaque.

Φιλόξε[νε], | χαῖρε

The deceased may also be a woman (Φιλοξένη/-να; Φιλοξενίς); a rarer male name is equally possible (Φιλοξενίδης/-δας; Φιλοξένης), ed.pr.

901: 204 no. 80. **Epitaph of Epaphrodeitos, probably 1st cent. A.D.**

Ἐπαφρό(δ)ειτος | ἔζησεν | ἔτη • ξ′ •

1. ΦΡΟΕΙ, lapis.

902: 240 no. 151. **Epitaph, 1st/mid 2nd cent. A.D.** Later inscription on the back: see our lemma no. 919: ---- | [--]ης • ἀδελφ(ός?) •

1. The first letter may also be I: either a male name in -ι(ο)ς or a female name in -ις; in the latter case read ἀδελφ(ή), ed.pr.

903: 212 no. 96. **Epitaph, 1st/2nd cent. A.D.:** ---- | [--]A | [-- Ἰο]υλι(?) | [-- ἔζησ]εν (?)

[1. The ph. shows a small oblique stroke after A: punctuation mark?] ‖ 3. or perhaps [-- ἐποίησ]εν, ed.pr. [the ph. shows a very small section of the upper right part of the letter before EN: either a lunar sigma or a kappa, Tybout].

904: 242 no. 157. **Epitaph, 1st/2nd cent. A.D.**

---- | [--]ΗΙ[--|--]ΟΙΠΑ[--|--] • ἐπ[οίησεν (?) --]

905: 216 no. 105. **Epitaph of Sabeina, ca. 50-200 A.D.**

Λόλλις • Εὐτύχης • | Σαβείνᾳ • ἰδίᾳ • | συνβίῳ • ζῶν ἐποίη|σε • ‖ μνήμης χάριν· | ἔζησεν ἔτη λε′

906: 238 no. 146. **Epitaph of M. Vipsanius Phoibos, probably 2nd cent. A.D.**

leaf Θ(εοῖς) leaf Κ(αταχθονίοις)· leaf | Μ(ᾶρκος) leaf Βειψάνιος | Φοῖβος ἔζησ(εν) leaf ἔτη | κς′ · leaf πατὴρ καὶ μή|τηρ leaf υἱῷ leaf εὐσεβεῖ

2-3. Probably a descendant of a freedman of Marcus Agrippa, ed.pr. (ad no. 145) ‖ 3. ἔζησ(εν) ἔτη, ed.pr. [the photograph (cf. the remark in our lemma no. 895) shows ΕΖΗC leaf ΕΤΗ, with the

ligatures as indicated, Tybout] || 4. horizontal stroke above the numeral || the formulas are much the same as those in an epitaph for a Βειψάνιος Ζωτικός (*IG* XIV 495), ed.pr.

907: 210/211 no. 93. **Epitaph, 2nd/3rd cent. A.D.**

Ἰλα[ρ---]|ΗΣ[--- θυ]|γατ[--]|ΖΩΣ[---]|Ε̣Κ̣Λ̣[---]

Name of deceased or dedicant: Ἱλάρα, Ἱλαρίων, or Ἵλαρος, ed.pr. || 4. perhaps the name Ζώσιμος, ed.pr.

908: 243 no. 159. **Epitaph, late 2nd/late 3rd cent. A.D.**

---- | [--]ΙΣΙ[--|--]Σ̣[.]Ι, οὐ|[δεὶς | ἀθ]άνατος

3-4. οὐ[δεὶς | ἀθ]άνατος, ed.pr. [however, the ph. shows a vacat left of OY, Tybout].

909: 204 no. 79. **Epitaph of Elpidia, 3rd/early 4th cent. A.D.**

Κυρία | Ἐ(λ)πιδία, | εὐψύχει

2. ΕΝΠΙΔΙΑ, lapis.

910: 263 no. 194. **Christian epitaph of Rufina, 4th/5th cent. A.D.**

[-- μητ]έρα μου (Ῥ)ουφῖνα̣[ν --|--] Ἡσύχιος ζήσα[ς --|-- ἠγορ]ήσατο αὐτο[--|--] πάντα τ[--||--]ΥΤΑ οὖν Σ[--|--]ΓΙΑ

1. ΜΟΥΙΟΥΦΙΝ, lapis || [2. rather ζήσα[σαν, Pleket].

911: 264 no. 195. **Christian epitaph of Sa[--], 4th/5th cent. A.D.**

Ἐν[θάδε κῖτε] | Σα[--] | ζή[σας / -σα --] | ----

912: 268 no. 203. **Christian epitaph , 4th/5th cent. A.D.**

---- | [-- Β]ενέρ[ιος? --|-- τελευτήσα]ς (?) τῇ πρὸ γʹ [--|--]...[--] | ----

1. Or another Latin name like Venerianus or Generosus, ed.pr.

913: 271 no. 211. **Christian epitaph , 4th/5th cent. A.D.**

---- | C̣Λ̣C̣Ι[--] | ζησ[--] | ἡμ[έρας --] | ...[--] | ----

1. Or ΕΛΕ, ed.pr. || 2. ἔζησεν or ■ form of the participle, ed.pr.

914: 273 no. 214. **Christian epitaph, 4th/5th cent. A.D.**

---- | ---ζησ-] | ἔτη • ιθʹ, [--- τελευτ-] | τῇ πρὸ • γʹ •

915: 274 no. 217. **Christian epitaph, 4th/5th cent. A.D.**: -- | .C̣[--|--] φιλα[--|--].[--] | --

Either an adjective like φίλανδρος or φιλάδελφος or a name, ed.pr.

916: 274 no. 219. **Christian epitaph, 4th/5th cent. A.D.**

---- | [--].Α̣.[--|--] π̣ρ̣ὸ Κ(αλανδῶν) (?) Ν[οεμβρίων? --|--]..Ε[--] | ----

2. The date seems to be incomplete; perhaps the numeral before Κ(αλανδῶν) is missing; perhaps the day before the Kalendae is meant, ed.pr.

917: 275 no. 221. **Christian epitaph, 4th/5th cent. A.D.**

--- | [--]ΝΗ | [-- τελε]υτᾷ (?) | ---

1. NH may be the end of the name of the deceased, ed.pr.

918: 275 no. 222. **Christian epitaph, 4th/5th cent. A.D.**

---- | [--]ΦΡΟ[--|--]ΩΝ τῇ [πρὸ | -- Κ]αλανδ[ῶν | Ὀκ]τωβρ[ίων]

[3. The initial A is not visible on the ph., Tybout].

919: 276/277 no. 225. **Christian epitaph, 4th/5th cent. A.D.** On the back of the plaque also bearing the inscription in our lemma no. 902.

--- | ΕΙΙΙ[--]ΜΟΡΜΟ̣[--]|ΓΜΝ⊏Ν[--]|Ν̣Ι̣[--]

3. Perhaps the curiously abbreviated name Γ(έ)μ(ι)ν(ο)ς?, ed.pr.

920: 248/249 no. 170. **Christian epitaph, 5th cent. A.D.?**

--- | [--]Λ̣Ζ.[--|-- μ]ετὰ τ̣[ὴν ὑπατείαν?] | ---

1. Initio: or A or X, ed.pr. || 2. the last letter may also be Z or Ξ, ed.pr.; if actually ■ postconsular date, the fragment probably dates to the 5th cent. A.D., ed.pr.

921-923. Katane. Three fragmentary funerary epigrams, 1st-4th cent. A.D. Fragmentary marble plaques. Ed.pr. K.Korhonen, *I.Catania* (cf. our lemma no. 895).

921: 186 no. 49. **Epigram, 1st/2nd cent. A.D.**

[---]ΣΒΑΘ̣[---|---]ους ὅ γε̣[---|---]ΟΣ βίος Ο[---|---]ΜΟΦΘ̣.[---]

2. Or ὁ γε[---], ed.pr. || 4. after ΜΟΦΘ a Θ, Ο or Φ, ed.pr.

922: 185 no. 47. **Epigram, 2nd/3rd cent. A.D.**

---- | [--]δ' ἀπέδω[κ--|--]τρον Διοδω[ρ--|--] πολλὰ καμὼ̣[ν --|--].ΚΥΠΑΛΛ̣[--||
--].Ι.[--]

2. Διόδωρ[ος] or Διοδώ[ρα], ed.pr. || 4. in fine Λ or Α, ed.pr. || 5. before Ι: Ε or Σ; after Ι: Α, Λ or Μ, ed.pr.

923: 186/187 no. 50. **Epigram?, 3rd/4th cent. A.D.**

---- | [--- ἐ]πορίσατο | [---]ΕΝΤΟΣ | [---]Σ ἐνπέραμο|[---]

The inscription seems at least partly metrical in view of the adjective ἐνπέραμος, which in several epigrams is followed by σοφίης (*IG* XIV 888; *IGUR* 1310); ἐπορίσατο, on the other hand, does not fit in with an epigram, ed.pr.

924. Leontinoi. History and various inscriptions. After a survey of historical developments during various waves of Greek colonization in Sicily in general and in Leontinoi in particular (special attention to that city's monetary emissions of the 5th cent. B.C.), G.Manganaro, *ZPE* 149 (2004) 55-68, (re)publishes the following inscriptions: 1) a new list of names: see our lemma no. 925; 2) the dedication to the Διοσκόροι *SEG* LIII 1008 (3) (62/63; ph.; comment on their cult in Sicily; our inscription does not provide compelling evidence to assign the sanctuary in Alaimo to the Dioskouroi); L.Dubois, *BE* (2005) no. 636, suggests that the inscription is later than the vase (ca. 435-430 B.C.) and should be dated ca. 400 B.C.; 3) the dedication *SEG* LIII 1008, which M. reads and restores as [Λ]εύκιος μ' [ἀνέθε̄κεν | τôι Ἀπόλλονι (?)] ὁ ἐχσελ[ε|ύ]θερο[ς τοῦ δεῖνα] ([Λ]εύκιος μ' [ἀνέθε̄κε | --]ō ἐξελ[ε|ύ]θερο[ς], *SEG*). M. suggests that Leukios may have been a Samian (for the name cf. *IG* XII.6.586: Λεύκιος ἀνέθηκεν | τῶι Ἀπόλωνι; ca. 575-560 B.C.) captured while staying in Sicily as a mercenary (63/64; dr.); for ἐξελεύθερος in an inscription from Chios see already *SEG* LIII; ΧΣ (Σ with three hastae) for Ξ is typical of Athens and the Cyclads; cf. also Dubois, *l.c.*, who prefers Athenian influence in view of the combination of ΧΣ with the 'Chalkidian' lambda; 4) the vase signature *SEG* LIII 1009, where M. suggests [Ἐπ]ίτιμος for the potter's name, though on the assumption that three letters are missing 'resta l'imbarazzo della scelta' (64; dr.); he adduces *SEG* XLV 1421 as a parallel for the signature of a coroplast on a foot with sandal in relief; the date may be ca. 450 B.C. on the basis of the letter forms (early 6th cent. B.C., *SEG*). M. briefly discusses three other inscriptions belonging to the 'cultura epigrafica dei Leontinoi' (64): 5) *SEG* XLV 1377 (ph.); 6) *SEG* XLV 1378; 7) *SEG* XLV 1379 (ph.; dr.): either Νικομέ[δε̄ς (or Νικομέ[νε̄ς) --]μένιος (patronymic) or e.g. Νικομέ[νε̄ς καὶ Εὐ]μένιος (Νικομέ[δε̄ς Νικο]μένιος, *SEG*, following ed.pr. Manganaro). M. republishes a document probably from Gela (see our lemma no. 881) and finally presents a list of 36 Leontinians whom inscriptions, coinage and literature record to have been active in the 5th cent. B.C. (66/67; for one of them cf. our lemma no. 926).

On 58-60 M. discusses the relations between Sicily and Athens during the 5th cent. B.C.

925. Leontinoi. List of dedicants?, ca. 450 or ca. 400 B.C.? Rectangular bronze tablet found in the area of Scala Portazza along the way to Francofonte. Ed.pr. G.Manganaro, *ZPE* 149 (2004) 61/62 (ph.); cf. also L.Dubois, *BE* (2005) no. 636.

Κλεόδημος Δαιμάχō, | Δεινομένης Πτ̣ε̣λᾱ̣, | Ἀναξαρέτας Μεγᾶ, | Ἀρέσ̣κōν Ο̣[--] ||
Ἀρχεβόλα Σ̣[--] | Ἱππίας Σ[--]

Date: ca. 450 B.C., ed.pr.; the spelling suggests ca. 400 B.C., D. || four-barred sigma || 2. only ΠΤ seems certain, D.; also ed.pr. underlines that the reading of the patronymic (Πτελᾶς: unattested; cf. Πτελλᾶς) is dubious || 3. only ΜΕ seems certain, D. || ed.pr. argues that the tablet was attached to an ex-voto as a label listing the dedicants; he refers to the bronze tablet *SEG* XLII 884 (ph.), which he interpreted in the same sense (*SEG* XLV 1420; cf. also LIII 1035) || [5. or Ἀρχεβόλας [--], Chaniotis].

926. Leontinoi (area). Inscriptions on a bronze weight, 5th cent. B.C. Rectangular bronze weight (17.336 g) probably found in the territory of Leontinoi; inscriptions incised on both sides; present whereabouts unknown. Ed.pr. G.Manganaro, *ZPE* 149 (2004) 66 note 77 (ph.): **A)** Δη(μόσιον); **B)** ΑΓΙΗ

B. Probably Ἀγίη(σίας), ed.pr. [ἀγ[ορανόμος]?, Stroud].

927. Makella (Montagnola di Marineo). Graffiti on tiles, 4th/3rd cent. B.C. *SEG* LI 1377 (fragment of one tile). Fragments of two tiles inscribed Μάκελλα are presented by R.De Simone, in *Das Eigene und das Andere* (cf. our lemma no. 873) 108 nos. 208/209 (color ph.). Date: 4th/3rd cent. B.C. (Hellenistic period, *SEG*).

928. Modica (area of: Cava Ispica). Christian epitaphs, later Roman Imperial period. *IG* XIV 243-253. G.Paci, *Seia* 8/9 (2003/2004; cf. our lemma no. 879) 19-34, re-examines the following Christian inscriptions (comment on onomastics, formulas, bearers, script and

chronology): *IG* XIV 244 (Wessel, *IGCVO* 1327; P. no. 3); 245 + 243 + 247 (Wessel, *IGCVO* 709 and 1459; *SEG* XXXIX 993; P. no. 4); 246 (Wessel, *IGCVO* 1164; *SEG* XXXIX 992; P. no. 1); 248 (Wessel, *IGCVO* 1573; P. no. 9); 249 (Wessel, *IGCVO* 1048; P. no. 5); 250 (Wessel, *IGCVO* 316; *SEG* XXXIX 994; P. no. 2); 251 (Wessel, *IGCVO* 1046; P. no. 6); 252 (P. no. 8); 253 (Wessel, *IGCVO* 497; P. no. 7); three inscriptions published by V.G.Rizzone - A.M.Sammito, *ibid.* 45-50: see our lemmata nos. 930-932.

929. Modica (area of: Cava Ispica. Contrada Finocchiara). Fragments of epitaphs, Hellenistic period. Rock-cut inscriptions on the walls of an hypogaeum. Edd.pr. V.G.Rizzone, A.M.Sammito, *Seia* 8/9 (2003/2004; cf. our lemma no. 879) 51/52 (ph.): **1)** [--]Φ (crack in the rock) ΝΕ[--]Μ[--]Ν; under ΝΕ traces of a Χ; **2)** ΠΡΥΜΝΑ ΑΜΦΟ (crack in the rock) ΠΡΕ; under the latter group a Χ followed by ΠΡ.

930-936. Modica (area of: Cava Ispica). Christian epitaphs. V.G.Rizzone - A.M.Sammito, *Seia* 8/9 (2003/2004; cf. our lemma no. 879) 45-62, (re)publish the following epitaphs. The texts in our lemmata nos. 930/931 and 936 are also reproduced by M.-Y.Perrin in *An.Ép.* (2004) [2007] under nos. 659, 658, and 660, respectively.

930: 49/50 (ph.). **Contrada Finocchiara. Epitaph of Antonia Eupraxis, 468 A.D.** Red dipinto on the wall of an hypogaeum; below the dipinto a running quadruped (probably a dog). See also G.Paci, *art.cit.* (cf. our lemma no. 928) 26 no. 11.

Ἀντωνία Εὔ|πραξις ἐνθάδε | κῖτε· ἀπέθα|νε μηνὶ || Αὐγο(ύ)στῳ, | Καλανδ(ῶν) ε′ σ(εβαστῷ?), | Ἀνθεμήῳ τ[ὸ] β′

4-7. Antonia died on July 28, 468 A.D.: year of the second consulship of Anthemios, edd.pr. || 5. ΑΓΟCΤΩ, dipinto || 6. [or rather σ(εβαστῷ)?; G.Paci, *art.cit.* (cf. our lemma no. 928) 26 no. 11, gives only Καλανδ(ῶν) ε′; the unclear photograph does not allow to check the reading, Tybout].

931: 45-47 (ph.) **Contrada Finocchiara. Epitaph of Euskios, later Roman Imperial period.** Graffito near the loculus of a child in an hypogaeum. See also G.Paci, *art.cit.* (cf. our lemma no. 928) 26 no. 10.

Ἐτελε|[ύ]τη[σ]εν [ὁ κ]α|λῆ[ς] μν[ήμ]η[ς] | Εὔσκιο[ς] μη||νὶ Νοβενβρί|ῳ [π]ρ(ὸ) δ′ Κα[λ]αν(δῶν) | Δεκεμβ[ρίων]

1. Initio perhaps a christogram, edd.pr. || 4. Εὔσκιος: the same name in *IG* XIV 246 (*SEG* XXXIX 992), for which see our lemma no. 928 || 4-7. Euskios died on November 28, S.Follet ad *An.Ép.* (2004) [2007] no. 658.

932: 49 (ph.). **Contrada Finocchiara. Fragment of an epitaph, later Roman Imperial period.** Red dipinto on the wall of the hypogaeum mentioned in our lemma no. 930. Inscription of ten lines, most of them illegible; below a quadruped (probably a dog). See also G.Paci, *art.cit.* (cf. our lemma no. 928) 26 no. 12.

---- | ἀπὸ Καλ[ανδῶν --] | ----

933: 53/54 (ph.). **Contrada Rocciola-Scrofani (Cozzo Rotondo). Fragment of an epitaph, later Roman Imperial period.** Fragment of a limestone plaque found in an hypogaeum and now in the museum of Modica.

---- | [ἀπέθαν]εν τε͂[ς ἀπὸ | Κα]λανδῶν [- Ἀ]|πριλίō(ν) (or -λίο(υ)) ἐπ[ὶ ἔ]τε ọη′, μ[ῆνας ἔ]ζησεν [--]

934: 54/55 (ph.) = *SEG* LIII 1025 bis.

935: 56/57 (ph.). **Contrada San Filippo. Fragment of an epitaph, later Roman Imperial period.** Inscription in an hypogaeum: [--- Κα]λαṿδ[ῶν | Ἀ]π̣ρ̣ιλ[ίων ---]

936: 57-59. **Contrada San Filippo. Epitaph of Narkissos, undated.** Graffito in an hypogaeum: Νάρκισσος | χρησ(--)

2. χρησ(τιανός), edd.pr.; perhaps χρησ(τός). S.Follet ad *An.Ép.* (2004) [2007] no. 660; in fine a christogram with an alpha at left.

937. Naxos. Inscriptions on amphoras. See our lemma no. 871.

938. Paternò (area of: Mongichene). Owner's inscription on a platter, Hellenistic period. *SEG* LII 932. G.Manganaro, *ZPE* 149 (2004) 67 note 79, reads Ἐμ(μ)ενίδας <Σ>φό-δρου instead of ἐμὲν ἱαρὰ Σφόδρου ('piatto ellenistico', M.; undated, *SEG*).

939-941. Selinous? Inscriptions on three lead tablets, ca. 450 B.C. Edd.pr. R.Kotansky - J.Curbera, *Mediterraneo antico* 7, 2 (2004) 681-691 nos. 1-3 (dr.; ph.; translation), publish three inscribed lead tablets, part of a gift of five tablets to the J.Paul Getty Museum. One of the five is the 5th cent. B.C. lex sacra from Selinous (*SEG* XLIII 630; LIII 1032*). Since the tablet in our lemma no. 941 belongs to a type of text for which we have numerous parallels from Sicily and especially from Selinous, edd.pr. assume that the whole collection originated in that city.

939: 681-683 no. 1. **Fragment.** Broken at left; a blank at the top; lower edge possibly intact.

vacat
[- - -]´ Ƴλοτοσριατυ
[- - - - -] ρƳολοτος
[- - - - -]σιδεσ¯ξοθε

1. In fine ρια or ριλ, edd.pr. ‖ 2. λοτος or ατος, edd.pr; χολδτός (with Ƴ = chi) or a nickname Ψδλοτός (unattested), edd.pr. ‖ 3. initio ΣΙ or a reversed rho; the ksi possibly belongs to the 'blue' alphabet; in fine ἔξοθε or ἔξοθε(ν)?, edd.pr., who point out that we cannot say whether or not this is a curse.

940: 683/684 no. 2. **Fragment.** Upper right part of a lead tablet; left (and bottom?) edge broken away.

[- - - - - - Ἐμ]μενίδας
[- - - - - - Σ]οσ[ί]ας
[- - - - -]ς vacat [.]αντίας
[- - - - - - - - - - -]θία[ς?]
- - - - - - - - - - - - - - -

List of names in the nominative, edd.pr. , who refer to *SEG* XXXIX 1021 ‖ 3. [Π]αντίας or [Φ]αντίας, edd.pr. ‖ 4. possibly Ἀγα]θία[ς?], vel sim., edd.pr.

941: 684-690 no. 3. **Curse.** Opisthographic tablet broken into three contiguous fragments; upper and lower edges intact as are the left- and right hand edges of (A) and (B), respectively; horizontal lines traced in (A) under LL. 5/6 and in (B) right under L. 2; the script has parallels in *SEG* XLIII 630 and *IGDS* 38; kappa formed with two separate strokes:) /; beta-looking rho, which may indicate that the writer used a Megarian beta; retrograde arrangement of the letters, except for sigma. The structure of the text is simple: a curse formula repeated 28 times. On 691 a list of the names occurring in these texts.

A: [καταγράφο - - -]αν κ[αὶ] αὐττὸν καὶ τὰν ἀτέλειαν· κατ-
[αγράφο - - - κ]αὶ αὐτ[ὸ]ν καὶ τὰν ἀτέλειαν· κα-
[ταγράφο - - - κ]αὶ [αὐτὸν] καὶ τὰν ἀτίλειαν (sic)· κατ-
[αγράφο - - - κ]αὶ αὐτ[ὸν καὶ τὰν] ἀτέλειαν· κα-
[ταγράφο - - - Π]ερίθυμ[ον καὶ τὰ]ν ἀτέλειαν· κα-
[αγράφο - - -]υσίονα κα[ὶ] αὐτὸν καὶ τὰν ἀτέλειαν· καταγράφ-
[ο - - -] καὶ αὐτὸν κα[ὶ τὰ]ν ἀτέλειαν· καταγράφο Πολυ[- - -]
[καὶ αὐ]τὸν καὶ τὰν ἀτέλειαν· καταγράφο Αροθιν
[κ]αὶ τὰν ἀτέ[λ]ειαν· καταγράφο Σέλινιν κα-
[ὶ τὰ]ν ἀτέλειαν· καταγράφο Πάτρονα καὶ αὐτὸ[ν]
[καὶ τὰν ἀτ]έλειαν· κ[α]ταγράφο hέρμονα καὶ αὐ[τὸν]

[καὶ τὰν ἀτέλε]ιαν· κατ[α]γράφο hαγέσανδρον καὶ αὐτὸν
[καὶ τὰν] ἀτέλειαν· καταγράφο Πῦθιν καὶ αὐτὸν
[καὶ τὰν ἀ]τέλειαν·

1. αὐττὸν = αὐτὸν; ἀτέλεια: 'unsuccessfulness', edd.pr., who refer to *IGDS* 32, 37 and 134 ▪ 4; the writer 'writes down' (καταγράφω) the name of the cursed person and the desired outcome, edd.pr., who also consider the possibility that ἀτέλεια means something like 'freedom or exemption from judicial process' ‖ 8. Αροθις: unattested so far, edd.pr., who refer to Egyptian Ἀρῶθις but add that this 'may be a pure coincidence' ‖ 9. Σέλινις: common name in Selinous, edd.pr.

B: καταγράφο Στράτονα κ[α]ὶ αὐτὸ[ν καὶ] τὰν [ἀτέλειαν· κατ]-
αταγράφο Ἄμεινιν καὶ αὐτὸν καὶ τὰν [ἀτέλε]ιαν·
[καταγράφο - - -]
καὶ αὐτὸν καὶ τὰν ἀτέ[λειαν· καταγράφ]ο [- - -κ]-
αὶ αὐτὸν καὶ τὰν ἀτέλει[αν· κατ]αγράφ[ο - - - καὶ τὰν ἀ]-
τέλειαν· {καταγρα} καταγράφο Σο[ν]αυτίαν· {κ}
καταγρά[φ]ο Λεπτίν[αν· καταγρά]-
φο Ψοκλε̂ καὶ αὐτὸν καὶ τὰν [ἀτέ]λειαν· κα[ταγράφο - - -]-
α καὶ αὐτὸν καὶ τὰν ἀτέλειαν· [κα]ταγράφο Σα[- - -]
[κ]αὶ αὐτὸν καὶ τὰν ἀτέλειαν· [κ]αταγράφ[ο - - -]-
αιν καὶ vv τὰν ἀτέλειαν· κ[ατα]γράφο Ἀρ[- - - κ]-
αὶ αὐτὰν καὶ τὰν ἀτέλειαν· κ[ατ]αγράφο Κα[- - - καὶ αὐ]-
τὰν καὶ τὰν ἀτέλειαν· καταγράφο Καλλιό[παν καὶ αὐ]-
τὰν καὶ τὰ(ν) ἀτέλειαν·
καὶ τὸς ϙυλυρικὸς (?)- - τὸν Πόλλι[ο]ς καὶ Εὐκλ[- - -]

7. Ψοκλε̂: from Ψοκλῆς, possibly a form of Ὑψοκλῆς, with aphairesis, edd.pr. ‖ or Γα[--], edd.pr. ‖ 14. τὸς ϙυλυρικός: possibly related to the Κυλλύριοι mentioned by Herodotus 7.155 as a class of serfs in Syracuse; here perhaps designation of slaves?, edd.pr.

942. Syracuse. Christian epitaph of Euskia, early 5th cent. A.D. P.Orsi, *RQA* 9 (1895) 299-308; S.L.Agnello, *Silloge di iscrizioni paleocristiane della Sicilia* (Rome 1953) no. 20. Republished by M.Sgarlata, *S.Giovanni ▪ Siracusa* (Vatican City 2004) 113-116 (ph.; Italian translation), with concise comments (no new readings); earliest testimony of the cult of St. Lucy (LL. 4/5: the deceased died τῇ ἑορτῇ (i.e., the dies natalis) τῆς κυρίας μου Λουκίας; κυρία: synonym of ἁγία or 'semplice titolo onorifico' (115)?) [rather 'my Lady Lucia', Pleket].

943. Tauromenion. Christian epitaph of Severina, Christian period. Gray marble plaque found in a tomb near the church of S. Pietro. Mentioned by G.H.Bacci - C.Rizzo, *Kokalos* 43/44 (1997/1998) [2002] 2, 368/369 (ph.). G.Manganaro, *Seia* 8/9 (2003/2004; cf. our lemma no. 879) 37 note 4, suggests reading this text as follows.

[† Ἐνθ]άδε κῖτε ἡ πολ|[λῆς μ]νήμης Σεβηρῖνα, | [ἔζησ]ε α´ ἔτη πλέω(ν) ἤ(λα)τ|[τον]· ἐτελεύτα τῇ || [? πρὸ II]IXX Καλανδῶν | [Ὀκ]το(β)ρίων

2. Σεβερῖνα, M. [the ph. published by B.-R. clearly shows CEBHPINA, Tybout] || 3-4. πλέω(ν) ἤ(λα)τ|[τον] = πλέον ἢ ἔλλατον], M. || 4-6. 'La data mensile alla maniera romana, per indicare il 16 settembre (se accetibile la lettura del mese)', M. || [6. the ph. shows [--]T (or Π?) PONIω(?)N; the two last letters may be read ΩN; however, the penultimate letter has the shape of an inverted Π; its square form does not fit in with the round omegas in LL. 3 and 5, Tybout].

944. Unknown provenance. Christian epitaph of Gregorios, 6th cent. A.D. Marble (?) plaque broken at right and left. Published on the basis of a photograph by ed.pr. G.Manganaro, *Seia* 8/9 (2003/2004; cf. our lemma no. 879) 35-44 (ph.). The text also apud M.-Y.Perrin, *An.Ép.* (2004) [2007] no. 665; cf. D.Feissel, *BE* (2006) no. 566.

[☧ Ἐν]θάδε κῆτε ὠ ἐν μακαρίᾳ | [μ]νήμῃ Γρηγώριος υἱὸς Ποι|[--]του πρ(εσ)β(ύτερος) ζήσας ἔτη κβ´ · | [τελ]ευτᾷ δὲ ἐν Κ(υρί)ῳ μηνὴ Ἰου(--) || ἰνδ(ικτιῶνος) ἡ(μέρᾳ) η´

2. {τῇ μ}νήμῃ, F. || 2-3. Ποι|[τί]του or Πόι|[ν]του, ed.pr.; F. suggests Ποι|[θή]του || 3. the abbreviation πβρ is rare in Greek and may well reflect Latin influence (prb, presbyter); πρ(εσ)β(υτέρου), ed.pr.; πρ(εσ)β(ύτερος), F. || 4. ἐν κώ(μῃ) Μηνηίου, ed.pr. || 4-5. Ἰου|[νίῳ] or Ἰου|[λίῳ], F. || date: 6th cent. A.D. because of the indiction, P.

945. Unknown provenance (Caltavuturo?). Inscription (magistracy and indication of weight) on a gold phiale, ca. 300 B.C. *SEG* XXXIX 1034; XLVII 1467*. Republished by F.Spatafora - S.Vassallo, in *Das Eigene und das Andere* (cf. our lemma no. 873) 136-143 (excellent color ph.). On 141/142 they report on the vicissitudes of the object prior to and after the editio princeps by G.Manganaro in 1989 (see *SEG* XXXIX): found in 1980, possibly in the area of Caltavuturo (in connection with the Hellenistic habitation area in Monte Riparato?); in private collections in Catania and Enna; illegal export to Switzerland in 1991 (private collection); illegally exported to the U.S.A. (again a private collection); claimed by the public prosecutor of Termini Imerese in 1995 and subsequently confiscated by American legal authorities; restored to Italy in 1999 on the basis of a judicial sentence in New York; now kept 'in richterlicher Verwahrung' at the Soprintendenza ai Beni Culturali ed Ambientali of Palermo. The phiale's authenticity was confirmed on the basis of autopsy by N.Bonacasa, G.Nenci and A.Brugnone and of laboratory tests at the Sapienza University in Rome. See also L.Ferruzza in the local periodical *Kalós*: Jan./Febr. (1998) 4-9; Jan./March (2001) 4-6; H.P.Isler, *Kalós* Nov./Dec. (1999); non vidimus.

ITALY

946. Italy. An epigraphical manuscript in Bologna. M.P.Marchese, *L'archiginnasio. Bollettino della Biblioteca comunale di Bologna* 98 (2003) 277-294, describes the manuscript A.1212 of the library of the Archiginnasio in Bologna, containing inter alia a copy of P.Apianus - B.Amantius, *Inscriptiones sacrosanctae vetustatis non illae quidem romanae sed totius orbis summo studio ac maximis impensis terra marique conquisitae* (Ingolstadt 1534). G.Capecchi, *ibid.* 295-321, studies this manuscript's numerous drawings and aquarels of ancient monuments in Italy, inter alia of *IGUR* 401 (the other inscriptions are in Latin). Cf. M.-Y.Perrin, *An.Ép.* (2004) [2007] no. 38. For inscriptions from Rome in an 18th cent. scholarly correspondence see our lemma no. 1841.

947. Ancona. Epitaphs, 2nd/1st cent. B.C. *SEG* XXVI 1125-1132; LIII 1052-1054. K.Lomas in *Roman Rule and Civic Life* 186-188, briefly discusses the interaction between Greek and Roman cultural components in a series of Greek epitaphs from the city (cf. also our lemmata nos. 958 and 982). See also M.Luni, in L.Braccesi - M.Luni (edd.), *I greci in Adriatico* (Hesperìa 18; Rome 2004) 40-43 (ph. of *SEG* XXVI 1125 and *EAD* XXX 107 [from Rhencia; the caption of the ph. on 44 erroneously indicates a provenance from Ancona, Tybout]), for some observations on the same subject.

948. Anxanum. Fragment (forgery). *IG* XIV 73*; *CIL* IX p. 15*; *CIG* 5878. M.Buonocore, in M.G.Angeli Bertinelli - A.Donati (edd.), *Epigrafia di confine, confine dell'epigrafia. Atti del Colloquio AIEGL - Borghesi 2003* (Faenza 2003) 317-320 (ph.), reports that this stone, considered a forgery by Mommsen (*CIL*) who was followed by Kaibel (*IG*), is among the pieces in a former private collection at Lanciano now acquired by the Soprintendenza Archeologica dell'Abruzzo.

949. Caere. Inscriptions on amphora. See our lemma no. 871.

950. Comum. Christian epitaph of Annylei (?), 401 A.D. *IG* XIV 2300 (cf. *CIL* V, p. 1060, note). In an article on the Christian inscriptions from Como M.Sannazaro, in *Prime pietre. Gli esordi del cristianesimo a Como: uomini, fonti e luoghi* (Como 2001) 67-87, re-examines this inscription. Non vidimus; cf. M.-Y.Perrin, *An.Ép.* (2004) [2007] no. 626. S. confirms the reading Ἀννυλεί in L. 2; in L. 3 κώμης Ἀκεμενειους instead of Ἀρμενείους (?) should be read; LL. 7/8 are now illegible. The stone is built into the steps leading to the crypt of the Basilica of S.Carpoforo.

951. Cures Sabini. Honorary inscription for Sabina, 119/128-136 A.D. *IG* XIV 2239. Y.Strasser, *EA* 37 (2004) 136/137, suggests the following restoration of the text, with reference to *IG* XII Suppl. 322 (cf. R.Étienne, *Ténos* II [Paris 1990] 157 no. 3), and *IG* IV 702.

	Strasser	*IG*
	Σαβεῖναν Σεβασ[τήν],	Σαβεῖναν Σεβασ[τήν, αὐτοκράτορος Καίσαρος, θεοῦ]
	αὐτοκράτορος Τρα[ϊ]-	Αὐτοκράτορος Τρα[ιανοῦ Παρθικοῦ υἱοῦ, θεοῦ Νέρουα]
	[ανοῦ Ἀδριανοῦ Καί]-	[υἱωνοῦ, Τραιανοῦ Ἀδριανοῦ Σεβαστοῦ γυναῖκα κτλ.]
4	[σαρος Σεβαστοῦ γυ]-	
	[ναῖκα κτλ.]	

951 bis. Herakleia. Tabulae Heracleenses, late 4th cent. B.C. *IG* XIV 645 (*SEG* LIII 1076*). M.P.Pavese, *Fundus cum vadis et alluvionibus. Gli incrementi fluviali fra documenti della prassi e riflessione giurisprudenziale romana* (Rome 2004) 17-24, adduces new (non-epigraphical) parallels showing that νᾶσος in Table I LL. 38/39 (τὰν δὲ νᾶσον τὰν ποτιγεγενημέναν ἐς τὰν ἄρρηκτον γᾶν συνεμε̣ιτρήσαμες) means alluvial land connected with the river-shore rather than an island in the river (Akiris). This interpretation clarifies the meaning of hόσσος κ' εἶ on record in I LL. 158-160 (Ηο δὲ τὸν δεύτερον μισθωσάμενος | καρπευσῆται ἀπὸ τᾶς τριακονταπέδω τᾶς διὰ τῶν τετρώρων ἀγώσας ἐπὶ τὸν ἄντομον τὸν πρᾶτον, hόσ|σος κ' εἶ) but absent in the descriptions of other plots: 'per quanto (effettivamente) si estenda' refers to potential alluvium on the river-side of the plot. Another allusion to alluvial land is τὰν ἐς ποταμὸν τὸν Ἄκιριν | γᾶν ποτιγενομέναν in II L. 23/24, referred to as νᾶσος in II L. 101. These plots are not yet cultivated. Χάραδος in I LL. 60/61 and 72/73 is likely to indicate a sediment of sand and pebbles rather than a 'forra' ('gorge, narrow canyon'). [Cf. also no. 1902].

951 ter. Lokroi Epizephyrioi. The archive of the Olympieion, early 4th-late 3rd cent. B.C. *SEG* XXVI 1141; LI 1410*. M.P.Pavese, *Fundus cum vadis et alluvionibus* (cf. our lemma no. 951 bis) 26-29, argues that in Tablet 16 LL. 11/12 (καὶ τῶν περιμέτρων τῶν ποιβό|λωι μίστωμα κριθᾶν μέδιμ(ν)οι, where ΠΟΙΒΟΛΩΙ should not be emended into ποιβόλω(ν) as suggested by F.Costabile in his edition [cf. *SEG* XLII 905]) ποιβόλωι is an equivalent of προβόλῃ, referring to alluvial sediment (caused by the river Halex); περίμετρος alludes to its liminary character with respect to the 'unità fondiaria principale'. P. follows in main lines Costabile's interpretation and translation: 'e (come) canone (di affitto) delle (terre) aggiunte ai confini per accessione'.

952. Lokroi Epizephyrioi. Stamps on tiles, before 350 B.C. C.Sabbione, *CRAI* (2004) 383-397 (texts in majuscules), reports on new excavations in a sanctuary in contrada Parapezza; on 388, he mentions two stamped tiles covering a mid 4th cent. B.C. deposit of numerous kotylai in a trench outside the building: 1) part of the name Ξενικός [for this name cf. *SEG* XXVII

1272] (manufacturer); 2) Θεσμοφόρου (epithet of Demeter; this confirms the tentative identification of the building as a Demeter sanctuary on the basis of a similar tile reading [--]ΕΣΜΟΦ[--], found ca. 10 years ago in a disturbed context).

953. Lokroi Epizephyrioi. Inscription on a lamp, 4th cent. A.D. E.Lattanzi, in *Alessandro il Molosso e i "condottieri" in Magna Grecia. Atti del quarantatresimo convegno di studi sulla Magna Grecia, Taranto-Cosenza 26-30 settembre 2003* (Taranto 2004) 1015, reports that a terracotta lamp inscribed [--]ανδρου was found during excavations in contrada Petrara.

954. Magna Graecia. Greek institutional and cultural relics in the Roman period. See our lemma no. 874.

955. Magna Graecia. Vase inscriptions as evidence of cultural relations between Greeks and the indigenous population, late 6th/5th cent. B.C. A.Small, in K.Lomas (ed.), *Greek Identity in the Western Mediterranean. Papers in Honour of Brian Shefton* (Leiden-Boston 2004) 267-285, examines the Greek inscriptions on two late 6th/early 5th cent. B.C. native vases from Apulia for the light they shed on Greek and native cultural identity: 1) γνῶθι, on a stamnos-krater from a tomb in Santo Mola (3 km south west of Gioia del Colle in central Apulia); ineditum (ph.); for the vase, now in the museum of Taranto, see B.M.Scarfi, *Monumenti Antichi* 45 (1961) 325 (ph.); A.Donvito, in M.Girardi (ed.), *Gioia. Una città nella storia e civiltà di Puglia* III (Fasano 1992) 74 and 88/89, Tomb 3/52 no. 1. The inscription, unique on pottery, is painted sinistrorsum above a young stag in flight; on the other side a juvenile deer (fawn) equally running. According to S. γνῶθι exhorts the reader to understand a moral dictum implied in the images. The deer is a well-known symbol of cowardice in Greek literature since Homer; stag and fawn represent erastes and eromenos, respectively; the erastes should recognize the cowardly enemies of his oligarchic hetaireia and avoid cowardice himself in order to prevent stasis and to protect his beloved from corruption. The object may have been made for a non-Greek member of a Pythagoraean hetaireia; 2) [--]ς καταπυγ[..] on a pithos from Pisticci, near Metaponto (*SEG* XXXV 1032), testifying to homosexual eros presumably in the sphere of the aristocratic elite; contra M.Lombardo (see *SEG* XXXV for details) S. argues that the graffito belongs to an indigenous culture; the area was probably inhabited by Oenotrians in the late Archaic period. Both inscriptions show that native aristocrats shared the sympotic practices of the Greek elite. 'In adapting traditional vase forms for use in the symposium, and inscribing them with Greek words, the native élite retained symbols of their Italic origins while at the same time they emphasized their understanding of Greek culture and their social superiority' (282).

J.de Hoz, *ibid.* 418 (in the article summarized in our lemma no. 984), discusses two Greek inscriptions on local pottery which escaped our attention in previous *SEG*-volumes [no line division indicated]: 3) Μόρκος ἐποίε· Πύλλος ἐδίδασκε· Μόρκος, Πύλλος, αβγδεζηικλμν· Μόρκος ἔθηκε Γναίϝαι; dipinto on a late 5th cent. B.C. pyxis found in a burial at Gravina, in Messapian

territory (C.Santoro, *Nuovi Studi Messapici* I [Galatina 1982] 169 (ph.); II [1983] 81-83 and 133-140). De H. translates and interprets: 'Morkos made (it), Pyllos taught (him to write:) Morkos, Pyllos, αβγδεζηικλμν. Morkos dedicated (it) to Gnaiwa'. Morkos and Pyllos must have had an egalitarian or client relation, in which Pyllos' teaching must have been a service. The inscription combines an offering to Morkos' lady with praise of Pyllos' didactic virtues: a rare testimony of the teaching of writing; 4) ἐπὶ τῆς Νυμμέλου ἀρχῆς [no details] (A.Pontrandolfo, *I Lucani* [Milan 1982] 153; A.Marinetti - A.L.Prosdocimi, in G.Pugliese Carratelli [ed.], *Magna Grecia*, vol. 3. *Vita religiosa e cultura letteraria, filosofica e scientifica* ([Milan 1988] 34). Nymmelos was probably the Lucanian meddix from Serra de Vaglio. 'This implies a political and propagandistic use of Greek'.

5) On 420/421 De H. characterizes the context of the erotic acclamations Arena IV 33 (*IGDGG* II 28; *SEG* XXXVII 817; LIII 1089; 480-470 B.C.; text and translation), written on a vase of Poseidonian manufacture before firing, as 'the ludic atmosphere of the banquet, a gathering of men joined by various connections, from plain friendship to political alliance.' (421). The object must have been ordered by a Greek in Poseidonia for an Etruscan or Ausonian [see *SEG* LIII for the indigenous names] living in Fratte di Salerno, who obviously could read Greek; it is evidence of the mixture of Greeks and non-Greeks and the role of the banquet in aristocratic inter-ethnic socializing.

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956. Mediolanum. Fragment, undated. Lower part of a marble plaque found near the S.Eustorgio church. Ed.pr. A.Sartori, in A.Ceresa Mori (ed.), *L'anfiteatro di Milano e il suo quartiere. Percorso storico-archeologico nel suburbio sudoccidentale* (Milan 2004) 90-93; cf. A.Sartori, *An.Ép.* (2004) [2007] no. 630: [---]Ρ[---|---] ψυχο[---]|---

2. ψυχο: perhaps a form of ψυχόω, probably alluding to the refrigerium, ed.pr.

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957. Neapolis. The use of Greek. A.Landi, *Vichiana* 6 (2004) 207-231, shows that the use of Greek in this city persisted at least until the mid 3rd cent. A.D. She studies inscriptions recording Roman names transliterated into Greek, words influenced by spoken Latin, or mentioning phratries and gymnasia in which the language often deviates from Classical Greek. Special attention to the interaction of Greek and Latin in the bilingual inscriptions *I.Napoli* 44 (*SEG* XXXIX 1055; part of the text - bilingual letter - on 215/216), 84 (*IGR* I 452; *ILS* 6460; text on 218/219), and 126 (text on 219).

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958. Neapolis. Epitaphs: Greek and Latin cultural components. K.Lomas in *Roman rule and civic life* 188-190, briefly comments on the funerary epigraphy of the city, with special reference to the cultural complexity. Photos of *I.Napoli* 135 and 142. L. discerns 'a set of mixed cultural signals throughout' the funerary stelai. Cf. also our lemmata nos. and 947 and 982.

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959. Neapolis. Dedication to the Dioskouroi and the Polis, 14-37 A.D. *IG* XIV 714 (*I.Napoli* 1). H.Solin, 'Sulla tradizione manoscritta dell'iscrizione greca del tempio dei Dioscuri a Napoli', in S.Cerasuolo (ed.), *Mathesis Mneme. Studi in onore di Marcello Gigante* (Naples 2004) 283-290, discusses a number of Latin translations of this inscription ranging from the 13th to the 16th cent. Among these early students are Niccolò Deopreprio, Lorenzo Valla, Mariangelo Accursio, Iohannes Choler, Maximilian Waelscapple and Jan Gruter.

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960. Nuceria. Epitaph of [--]omachos, 2nd cent. A.D. White marble plaque broken at left and right found in 1935 (L. 1 in large letters; LL. 2-6 in smaller letters in a slightly recessed field; L. 7 in letters larger than those of LL. 2-6); probably re-used previously in a building in Casolla; in the Musei Provinciali del Salernitano since 1996. Edd.pr. M.Kajava - M.Magalhaes, *Apollo* 20 (2004) 3-10 (ph.).

[----]όμαχος • γραμματ[ικός ---?]
[----]ωνι τῶι θε[ί]ωι συνέζησεν [---?]
[----] ἐν δὲ Νο[υκ]ερίαι θεοκτίστ[ωι ---?]
4 [----]Η ἐπαίδε[υε? or -υσε]· νῦν δ' ἀπὸ βί[ου --?]
[---- οὐδὲ]ν ἐνθάδ' ὕ[στερ]ον ἀλλὰ γῆ κ[αὶ --?]
[----]CEΩN ἵδρ[υτα]ι γὰρ ὁ πρέσβ[υς --?]
[----].• χρηστή, χαῖρε

1. Initio name of the deceased, probably including praenomen and gentilicium; γραμματ[ικός] rather than γραμματ[εύς], edd.pr. || 2. initio: name of the uncle with whom [--]omachos 'lived together' (i.e., by whom he was adopted?); alternatively, the lacuna in fine may have contained the name of the deceased's wife, edd.pr. || 3. θεόκτιστος: Nuceria was apparently believed to have been founded by a deity, perhaps Sarnum (tutelary deity of the homonymous river) or Apollo, edd.pr. [for the term see our lemma no. 1908] || 4. initio e.g. [καὶ δὴ]; ἀπὸ βί[ου was perhaps followed by a verb meaning 'to take leave of', vel sim., edd.pr. || 5. reference to the fate of the deceased in the afterworld: 'qui dopo (al defunto) nulla (rimane) oltre la terra ■ ...': perhaps κ[αὶ κόνις]), edd.pr. || 6. or, less preferably, πρεσβ[ύτης, edd.pr. || 7. possibly added later by another hand; initio possibly trace of a sigma; mention of a woman, perhaps the wife or daughter of the deceased, edd.pr.

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961. Petelia. Latin epitaph and Greek funerary epigram for the boy Celadio/ Kelados, 1st cent. A.D. Rectangular stone block built into a modern wall in the nekropolis 'Silica della Regina' also called 'Fondo Castello' in Strongoli (ancient Petelia); now in the Museo Archeologico Nazionale in Crotone. Ed.pr. M.L.Lazzarini, *ArchClass* 55 (2004) 363-372 (ph.; Italian translation); cf. also S.Dardaine, *An.Ép.* (2004) [2007] no. 450 (French translation); cf. also our lemma no. 874.

Celadioni grex Ionici
pantomimi. Vix(it) an(nos) V
Εἰς θάνατον τὸν ἄωρον ἀνάξιον ἥρπασε Πλούτων

4 λύπας ἀενάους πατρὶ χαριξάμενος·
Ποῦ σε θεοῖς θύειν, Κέλαδε, ποῦ δ' ἄρτια βωμοῖς
στέμματα σὺν λιβάνῳ θ' ἁγνὰ φέρειν πελανά;
Τὸν μογερὸν σκηνῆς ἐξείρπασε βάρβαρος Ἅ(ι)δης,
8 πολλὰ γονεῦσι φέρων δάκρυα σὺν πάθεσιν

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1. Ionicus (name rather than ethnic): leader of a troupe of pantomimes and probably the father of Celadio (Latin rendering of the Greek name Κελαδίων, slightly deviating from the name Κέλαδος used in the epigram), ed.pr. || 2. pantomimi is centered; the age was added later in smaller letters, probably by the mason who engraved the epigram, ed.pr. || 3. ἄωρον omitted by D. per errorem; the last two letters are engraved above the line || 3-8. in the three elegiac disticha, the pentameters are indented on the stone || 4. χαριξάμενος: Homeric form for χαρισάμενος, here probably used metri causa, ed.pr. || 6. πελανά: probably a previously unattested neuter plural variant of πελανός, ed.pr., who, however, does not exclude a connection with πέλαινα: cf. Hesych. s.v. (= πόπανα, 'focacce') || 7. ΑΔΗϹ, lapis; Ἅιδες, D. per errorem || the epigram is thematically and linguistically conventional, ed.pr., who comments on the terms and formulas; βάρβαρος as a qualification for Hades is previously unattested in other epigrams; σκηνῆς ἐξείρπασε shows that the five-year-old boy was already active on the stage (or was predestined to do so): he can be added to the numerous examples of child-actors already known. Discussion of the strong influence of Greek culture on the Oscan-Brettian substrate in Petelia (a municipium since 89 B.C.), of which our inscription is an additional strong testimony; cf. also the dedications in Delos by Ἀγάθων Νυμψίου Πετηλῖνος (*IG* XI.4.1244-1246); the latter name reveals 'una scelta orientata verso la grecità nel volgere di una generazione' (370).

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962. Petelia (area of: Cassana, north of Strongoli). Defixio, late 4th/early 3rd cent. B.C. Lead leaf found in Cassana near an ancient necropolis, with tombs from the Hellenistic period; now in the National Archaeological Museum in Crotone; inscription in four columns, separated from each other by a vertical stroke. Ed.pr. M.L.Lazzarini, *Mediterraneo antico* 7, 2 (2004) 673-680 (dr.; ph.).

Col. I:
Καϝνοτο Στατιο
Πακϝιω Καιαιδω
Πακολ Στατιες
4 Μαρα<ς> Στατιες

Col. II:
Γναυ<ς> Στατιες
Ϝιβι<ς> Στατιες
Εμαυτω Στατιω
4 Μιναδο Καιδικω
τρεδωαυδαδο
Μινας Καιδικις

Col. III:
Αϝες Αυδαις
Νοϝιο Αλαφιω
Μινακος Καφιριω
4 Βαντινω Κωσσανω

Col. IV:
Π. Αϝελιος νομο....νσετ
hισουσοσαραξ Μ[ι]νας Μινας
καριστaπισπιτιμ σολλομ ησου
4 δέκεο, hερμᾶ χθώνιε,
ταῦτα καὶ κάθεκε αὐτεῖ

Col. I: 1. Καϝνοτο: name unattested so far; Στατιο: cf. the Oscan gentilicium Staties, often mentioned in this text, ed.pr. || 2. Πακϝιω: genitive of the Oscan praenomen Πακϝις (cf. Latin Paquius/Pacuvius), with Greek declension, ed.pr. || 3-4. two Oscan praenomina; cf. Paakul and Maras on record in Oscan inscriptions; for the nomen Στατιες see above ad L. 1, ed.pr. || **Col. II:** 1-2. two praenomina with the same gentilicium: Γναυ<ς> (haplography): cf. Cnaius/Gnaius and Γναι in Oscan inscriptions; Ϝιβι<ς>: attested in Samnium and Campania, ed.pr. || 3. Εμαυτω Στατιω: two genitives: Ἕμαυτος (and Ἑμαύτα): Greek anthroponyms; Στατιω: Στατιες with Greek declension, ed.pr. || 4. Μιναδο Καιδικω: two genitives; Μιναδο: cf. the praenomen Μινας (see L. 6) and Latin/Greek Minatus/Μινατος; Καιδικω: cf. the gentilicium Καιδικις in L. 6; cf. also Latin Caedicus and Oscan Caedcies/Caedicius, ed.pr., who points to the Petelian elite-family of the Caedicii in the 1st/2nd cent. A.D. || **Col. III:** 1. Αϝες: praenomen unattested so far; Αυδαις: gentilicium; cf. Avdiis and Αϝδειες and Latin Audius/Audeius, ed.pr. || 2. praenomen + nomen in the genitive; Νοϝιο: cf. Νουιος on record on various stamps from Petelia; Αλαφιω: cf. Αλαφιομ and Latin Alfius, ed.pr. || 3. Μινακος: genitive of *Μίναξ (see Μινας in **Col. II** L. 4); Καφιριω: unattested so far, ed.pr. || 4. two genitives with Greek declension; Βαντινω: cf. the toponym Bantia and the praenomen Bantis (Latin: Bantius); Κωσσανω: cf. the toponym Κόσσα apud Steph.Byz. ('πόλις Οἰνώτρων ἐν τῷ μεσογείῳ'), ed.pr. || **Col. IV:** 1. Π.: abbreviated praenomen followed by the gentilicium Αϝελιος (cf. Latin Avelius), ed.pr. || 2. the first part is incomprehensible to ed.pr. || 3. Oscan text in Greek letters; σολλομ = Latin omnium; ησου: perhaps equivalent of αὐτεῖ (Doric form of αὐτοῦ) in L. 5; πισπιτ: see pispid in the so-called Cippus Abellanus; L. 3 may well contain the Oscan version of LL. 4/5, ed.pr. || 4-5. various Doric forms; 'accogli, o Hermes sotterraneo, tutto ciò e tienilo [κάθεκε = κάτεχε] qui sotto', ed.pr., who adds that this formula is common in defixiones.

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962 bis. Pompeii. Dipinto on amphora, ca. 79 A.D. Wine amphora of Aegean origin with a dipinto on the neck; found in a house in Insula 9. Mentioned by J.Timby, in *Transport Amphorae and Trade*, 388 (dr.) [we read the text from the dr., Chaniotis]: ἐπὶ Θάλου | ΓΖ

[Or Ἐπιθάλου, Chaniotis].

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963. Pyrgi. Graffiti on vases, late 6th/5th cent. B.C. Four graffiti incised after firing on five vase fragments. Ed.pr. D.F.Maras, *SE* 69 (2003) 308-312 nos. 19-22 (ph.; dr.): **1)** [-?-]κορ̣[--] (308/309 no. 19; small Attic (?) black-figured lekythos; late 6th cent. B.C.; inscription under two figures; name of the Greek deity Kore, assimilated to the local deity Cavaθa: Κόρ̣[α], Κόρ̣[η] or Κόρ̣[ϝα]); **2)** [--]ρα̣[--] (the second letter may also be Δ; 309/310 no. 20; late 6th cent. B.C.; inscription on the exterior; Attic black-glazed cup very similar to that recorded in *SEG* XLVIII 1282 bis: dedication by a [--]στρατος; inscription in the same position; possibly a twin dedication, in which case the present inscription can be restored as [--στ]ρα̣[τος]); **3)** δύο • ε[--] (310/311 no. 21; Attic red-figured kylix; 600-550 B.C.; inscription in the interior; 'two' may refer to a couple of deities invoked or, less probably, to two objects dedicated); **4)** [--]ι̣δαμα[--] [--]ανε̣θ[--] (311/312 no. 22; two fragments of an Attic black-glazed olpe (?); 5th cent. B.C. (probably first half); the fragment bearing [--]ανε̣θ[--] was already published by G.Colonna, *SE* 56 (1989/1990) [1991] 321 no. 35 (probably non-Greek: [--]ạnẹ.[--]; possibly ἀνέθ[ηκε]. 'Ma in assenza di conferme sull'uso del greco nelle dediche dei santuari di Pyrgi è

preferibile per ora accantonare la pur suggestiva ipotesi', C.); either e.g. [Πραξ]ιδάμα[ς μ'] ἀνέθ[ηκε] (or [Ἀμφ]ιδάμα[ς or [Ε]ὐδάμα[ς) or [–] ἀνέθ[ēκε τᾶ]ι Δάμα[τρι]).

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964. Rhegion. Diego Vitrioli and the inscriptions from Reggio. M.Buonocore, *Rivista storica calabrese* 24 (2003) 9-44, focuses on the studies of the erudite Diego Vitrioli (1818-1898) of inscriptions from Reggio di Calabria, with special attention to two of his letters to Victor Le Clerc (1789-1865; professor of Latin literature at the Sorbonne). B. traces the history of Regium Iulium, discussing the following inscriptions: *IG* **XIV** 617/618 (*IGR* I 469/470); 621; 2400 (14 [illegible]) (*SEG* XXXIII 781 b); *CIL* X 3 (+ p. 1003); 7 (*An.Ép.*, 1985, no. 305); 8339 b. Non vidimus; cf. M.-Y. Perrin, *An.Ép.* (2004) [2007] no. 445.
[For the Greek inscriptions from Reggio see now the corpus by L.D'Amore, *Iscrizioni greche d'Italia. Reggio Calabria* (Rome 2007), for nos. 21 and 36 see our lemmata 965 and 964 bis, respectively].

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964 bis. Rhegion (or area). Funerary epigram for a four-year-old boy, 2nd/3rd cent. A.D. Two joining fragments making up the right part of a gray-veined marble plaque; now in the Museo Nazionale in Reggio Calabria. Ed.pr. L.D'Amore, *ZPE* 148 (2004) 81-84 (ph.; Italian translation); cf. M.-Y.Perrin, *An.Ép.* (2004) [2007] no. 448 [See now L.D'Amore, *Iscrizioni greche d'Italia. Reggio Calabria* (Rome 2007) 65/66 no. 36 (ph.)]. We give the text in its layout on the stone and ed.pr.'s hypothetical reconstruction of the epigram proper (LL. 3-12).

Layout on the stone:

[vacat Θ(εοῖς)] Κ(αταχθονίοις) vacat
[vacat? -- ca. 4/5 --].νε χῆρε· vacat
[--- ca. 10/11 ---]ι ποίησε πατὴρ ἐμός
4 [--- ca. 7/8 ---]ος γνωμοσύνην
[--- ca. 8/9 ---]νος ἐσχ' ἐπὶ τύνβῳ·
[--- ca. 8/9 ---]ρονως τετραέτης
[--- ca. 8/9 ---].ΩΜΗΝ ἰδίων λυ-
8 [--- ca. 7 ---π]ρομοίρως πάππον
[--- ca. 7 ---] καὶ ματέρα σεμνήν
[--- ca. 7 ---]οντες ἐμοῦ χάριν αι
[-- ca. 5/6 --] λυθῆσα θεῷ δυνάμι
12 [-- ca. 5/6 -- Μοῖρ]α κρατεή

Reconstruction:

[-⏑⏑ -⏑⏑ -]ὶ ποίησε πατὴρ ἐμός | [-⏑]
[-]ος γνωμοσύνην || [⏑⏑ -⏑]νος ἐσχ' ἐπὶ τύνβῳ· |
[-⏑⏑ -⏑]ρονως τετραέτης | [⏑⏑ ⏑]
[-]ώμην ἰδίων λυ|[(⏑ ?) -⏑⏑ -⏑ π]ρομοίρως
πάππον | |[(⏑ ?) -⏑⏑ -⏑⏑ -] καὶ ματέρα σεμνήν ||
[-⏑⏑ -⏑⏑] οντες ἐμοῦ χάριν αι|[⏑⏑ -⏑]
[-] λυθῆσα θεῷ δυνάμι, | [⏑⏑ Μοῖρ]α κρατεή

1-2. Extra metrum, in larger letters; punctuation marks (<) before and after K and between NE and XEPE || 3-12. many ligatures || the epigram is composed of hexameters with the single exception of verse 3 (pentameter); it features the topoi of epigrams for ἄωροι: construction of the tomb by a relative (here the father); untimely death of a child, wise for its years, leaving the grandfather, father and mother behind in their grief caused by divine powers, ed.pr. (with parallels) || 2. male name in the vocative, ed.pr. || 4. γνωμοσύνη, synonym of σωφροσύνη, is only attested in a gnomic sentence of Solon (West F 16); εὐγνωμοσύνη is somewhat more frequent (cf. *AP* 1.36 = *I.Eph.* 1354), ed.pr. || 5. perhaps [φθίμε]νος or the name of the deceased; the Homeric formula refers to the dedication of the stele or of another object placed on the grave by the parents, ed.pr. || 6. perhaps an adverb praising the deceased boy's qualities (σωφρόνως, προφρόνως, φιλοφρόνως, vel sim.) or παραφρόνως, referring to the behavior of the gods of the underworld, ed.pr. || 7. first letter: Υ, Χ or Ψ; subsequently perhaps a verbal form: either -ώμην (= οὔμεν) or ᾤμην (= φόμην); alternatively [--].ω μὴν κτλ. may be read, ed.pr. || 7-8. perhaps λυ|[γρῶν (rather than the metrically incorrect λυ|[πῶν), ed.pr. || 10-11. perhaps something like [ἔχ]οντες ἐμοῦ χάριν αἰ|[ανὸν ἄχθος] ('i miei parenti avendo a causa mia un'eterna pena') or, less preferably, χάρις may be a noun expressing the child's gratitude towards his parents, ed.pr. || 11-12. though the general sense of the last verse seems clear, its grammatical connection with the preceding verse causes problems, ed.pr., who instead of λυθῆσα (=λυθεῖσα) also considers [κω]λυθῆσα || 12. θεῷ δυνάμι = θεοῦ δυνάμει; κρατεή = κραταιή; for the association of θεός with Μοῖρα and for μοῖρα κραταιή cf. Hom., *Il.* 19.410 (ἀλλὰ θεός τε μέγας καὶ μοῖρα κραταιή), ed.pr.

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965. Rhegion (or area). Christian exorcistic prayer on a lead tablet, 7th/8th cent. A.D. J.Cozza Luzzi, *RQA* 1 (1887) 197-208; Wessel, *IGCVO* 605. Lead tablet (amulet) inscribed on both sides (A/B); broken into four fragments. Republished after re-examination in the Museo Nazionale Archeologico of Reggio Calabria by L.D'Amore, *Mediterraneo antico* 7, 2 (2004) 751-770 (ph.; dr.; Italian translation); the text and the app.cr. contain readings and suggestions by D.Jordan communicated to D.'A. per ep.; D.'A. provides parallels for most of the terms and formulas; her new text supersedes earlier editions; we do not note all previous readings in the app.cr. [See now L.D'Amore, *Iscrizioni greche d'Italia. Reggio Calabria* (Rome 2007) 48-52 no. 21 (ph.)].

A: † Ἐν ὀνομάτι τ(οῦ)
πατρὸς καὶ τ(οῦ)
(υἱ)οῦ καὶ τοῦ ἁγί-
4 ου πν(εύματ)ος· two pentagrams
πνεῦμα ἅγι[ον καὶ]
[---]φόρο(ν) (υἱ)ὸν
μονογενῖ πε-
8 ριβέβλιμε καὶ π-
[ᾶν πο]νιρὸν π-
[νεῦμα] κθαρασσ[?]·
φεῦγε ἀπὸ τ-
12 ῖς δούλις τ[οῦ]
Θ(εο)ῦ, σίττησμ[α]
πάνκακον καὶ π-
ἀνβαρος καὶ π[άν]-
16 κρανον καὶ πανσ-
φαλὲς καὶ παν[α]-
κάθαρτ[ον]
πνεῦμ[α, διὰ τὸ]
20 [σῶ]μα καὶ τὸ ἕμ[α]
[τοῦ] κ(υρί)ου ἱμῶ[ν]
[Ἰυσ]οῦ
Χ(ριστο)ῦ

B: Φίσε ἀπὸ τῖς
[δ]ούλις τοῦ
Θ(εο)ῦ σίττισμα, καὶ
4 ἀναστίτο ὁ Θ(εὸ)ς

καὶ διασκορπισθί-
τοσαν ἱ ἐχθρ[οὶ]
αὐτοῦ καὶ φιγέτ-
οσαν ἀπὸ προσ[ό]-
που [αὐτοῦ]·
[------------------]
[------------------]
[------------------]
[------------------]
[------------------]
[------------------]
[------------------]
[------------------]
[------------------]
pentagram [---------]
† [----------------]
†

Abbreviations of sacred names: horizontal strokes above letters; frequent ligatures, especially OY ‖ A. 5-8. 'Io sono circondato dallo Spirito Santo e dal Figlio unigenito e portatore di [-]', D'A. ‖ 6. [---]φόρο(ν), J.; ΦΟΡΟ, tablet ‖ 7. μονογενῖ = μονογενῆ ‖ 7-8. περιβέβλιμε = περιβέβλημαι ‖ 8-10. π|ᾶν πν(εῦμ)α πονιρὸν π|[ᾶν ἀ]κ[ά]θαρτο[ν], J. ‖ 10. the sense remains unclear; in fine a corrupt form of καταράσσω ('respingo, abatto') or ἀράσσω ('percuoto, rompo'), D'A., who alternatively considers a form of καθαίρω ('purifico') ‖ 11-12. τῖς δούλις = τῆς δούλης ‖ 13. σίττησμα (previously unattested; cf. also B L. 3: σίττισμα): corrupt form of συνάντη(σ)μα, an euphemistic expression indicating the evil spirit in magical texts. D'A.; = γίττησμα (unattested; cf. γόης, γοητεία, γοήτευμα; in this case the amulet would serve to ward off the evil eye), J. ‖ 14-18. some of these qualifications of the evil spirit (L. 13) seem previously unattested, D.'A. ‖ 15-16. ἰμ[ί]κρανον, J. ‖ 16-17. πονο-[κέ]|φαλον, J. ‖ 20. ἶμα = αἷμα ‖ 21. ἰμῦν = ἡμῶν ‖ 22. Ἰυσοῦ, C.L. ‖ **B.** 1. φῖσε = φεῖσαι (from φείδομαι, 'allontanarsi'); φίσε = φύ(γ)ε, J. ‖ 4-9. quotation of *Ps.* 67.2/3 ‖ 4. ἀναστίτο = ἀναστήτω ‖ 5-6. διασκορπισθίτοσαν = διασκορπισθήτωσαν ‖ 6. ἱ = οἱ ‖ 7-8. φιγέτοσαν = φυγέτωσαν.

966. Rome. Corpus of Christian inscriptions. In an exceedingly acerbic review of *ICUR* X (published 12 years ago: see *SEG* XLII 926), H.Solin, *Gnomon* 76 (2004) 414-417, presents observations on the following Greek inscriptions: 26415 (εοὐσέβει is an exclamation rather than the name of the deceased or a collegium); 26615 (LL. 1/2: probably θρεπτὸς ἐν ἁγίοις; dr. but no text in *ICUR*, which in the app.cr. suggests reading a name Ἐνατίοις or Ἐ(γ)νάτιος); 26625 (read Μνημόσυνος instead of Μνήσυνος); 27231 (*CIG* 9720; now in Anagni: see *SEG* XLVI 1303 sub 15; in LL. 3/4 read ἡμερῶν τριῶν; ΜΕΡΩΝ ΤΡΗΩΝ, *ICUR*, i.e., ἡμερῶν τριῶν: cf. Minervini in the app.cr.).

967. Rome. Copies of Greek inscriptions in Catania. In *I.Catania* (cf. our lemma no. 895) K.Korhonen republishes three 18th cent. copies of Greek inscriptions imported from Rome and now in the Museo Civico of Catania: nos. 509 (probably a copy of *IGUR* 235 = *IG* XIV 1054, until now considered itself a copy of *IGUR* 29 = *IG* XIV 1056; however, *IGUR* 235 is likely to be the archetype), 510 (copy of *IGUR* 689 b = *IG* XIV 1761 b = *CIL* VI 29045), and 511 (copy of *IGUR* 1556 = *IG* XIV 1238).

968. Rome. The day of death and the deposition in pagan and Christian epitaphs. C.Carletti, *VetChr* 41 (2004) 21-48, argues that the indication of the day of death in late Roman Imperial Latin and Greek epitaphs is not specifically Christian. Attested in Rome since the late Republic, it becomes more popular in the late 2nd/early 3rd cent. A.D., especially in Rome but occasionally also in other places in the western Mediterranean. Knowledge of the day of death was required for the organization of funerary banquets near the tomb; the Christians adopted this convention. Both pagan and Christian epitaphs use the terms refrigerare, refrigerium or ἀναψύχειν for these ceremonies, and depositus/-a, depositio, κατάθεσις or κατετέθη for the deposition of the body (equally on record since the late Republican period). C. relates the larger diffusion of these terms in the 2nd/3rd cent. A.D. to the growing popularity of inhumation. On 42-48, C. offers a catalogue of 37 pagan, 16 Christian and 2 Jewish inscriptions recording the words depositus/depositio or κατάθεσις/κατετέθη and dating prior to the Constantinian period.

969. Rome. Epitaphs of foreign Jews. In *IJO* (cf. our lemma no. 1888) the following epitaphs are republished and/or discussed. 1) ***IJO* I:** 248 no. Ach75 (*SEG* XXVI 1163; epitaph of a man or woman [ἀπὸ τῆς] Ἀχαΐας); ***IJO* II:** 2) 378/379 no. 178 (L.Moretti, *RAC* 50 [1974] 215-218 no. 2; *JIWE* II 360; cf. *SEG* XLIV 1750 in fine; epitaph probably erected by a merchant from Akmonia as appears from the curse formula; late 2nd/early 3rd cent. A.D.); 3) 444-446 no. 212 (*JIWE* II 183; CIJ^2 296; epitaph of a woman ἀπὸ Λαδικίας; probably Phrygian rather than Syrian Laodikeia; the text is also briefly discussed in *IJO* III on p. 116: one of the Laodikeias in Asia Minor rather than L. in Syria). ***IJO* III:** 4) 51 no. Syr33 (*JIWE* II 568; CIJ^2 501; woman ἀπὸ τῆς πόλεως (?) Ἄρκ[ης Λιβ]|άνου (LL. 3/4); Arca Libanou = Caesarea ad Libanum / Arqa, 20 km northeast of Syrian Tripolis; 3rd/4th cent. A.D.?); 5) on 50 a brief discussion of *JIWE* II 113 and 166 referring to officials belonging to a 'synagogue of Tripolis': ειεροσάρχης Τριπολίτης and an ἄρχων συναγωγῆς Τριπολειτῶν, respectively; Tripolis in Syria has usually been considered more probable than Tripolis in Asia Minor or Libya. 6) on 60 ad no. Syr39 (cf. our lemma no. 1644 sub 3), *JIWE* II 627 (1) = CIJ^2 500, the epitaph of a Φαινήσιος θεοσεβής (Phaine in Syria) is reprinted; the association with Judaism is questionable: see P.W.van der Horst, *JSJ* 36 (2005) 69.

970. Rome. Funerary epigram for Eutychia and Appianos, reign of Hadrian or Antoninus Pius. *IGUR* 1700; *SEG* XXXV 1045; LIII 1098*. F.Sipos, in G.Nemeth - I.Piso (edd.), *Epigraphica* II. *Mensa Rotunda epigraphiae Dacicae Pannonicaeque. Papers of the 4th Hungarian epigraphic round table, Sarmezegetusa, october 24-26, 2003* (Hungarian Polis Studies 11; Debrecen 2004) 115-138 (text and translation), reviews the arguments of L.Moretti, É.Famerie and P.Goukowsky (cf. *SEG* LIII for references [the study of G.Bucher with a nuanced conclusion summarized *ibid.* is unknown to S.]) in favor of the identification of Appianos - also considered the author of the epigram - with the homonymous Alexandrian historian, to conclude that 'apart from the identity of the name nothing supports this hypothesis' (134). The main elements in Sipos' lengthy discussion are the vocabulary and style of the funerary poet as compared with those of the historian Appian (the latter has a far better knowledge of Greek than the

former), a reconstruction of the historian's career on the basis of what is known from his own work (nothing in common with the few data which can be deduced from the epigram) and the role of Τύχη in his historical thinking (no allusion to a connection of Tyche with the cult of Venus Felix and Roma Aeterna, in which the Appianos of the epigram served as a priest: see *SEG* XLVIII 1291 for P.Goukowsky's interpretation of Τύχη Ῥώμης in this sense, accepted by S., who, however, rejects G.'s view that he could have been a member of the college of twelve priests serving Venus and Roma).

971. Rome. Christian and pagan epitaphs from San Sebastiano, ca. 150-250 A.D. *ICUR* 12889-12906; 13130; 13257; 13582. H.Solin, in *Epigrafia di confine* -- (cf. our lemma no. 948) 197-221, examines these inscriptions from (or assigned to) the 'Arenaria' or 'Piazz(u)ola' under the Memoria Apostolorum at San Sebastiano (Via Appia) with special reference to their being Christian or pagan; as to their inclusion in *ICUR*: 'La scelta fatta del Ferrua deve senz'altro dirsi arbitraria' (216). The funerary complex served both pagans and Christians, presumably because it was used by families including some Christian members living with their non-Christian relatives in peaceful co-existence. S. signalizes some difficulties in defining a specifically Christian epigraphy and reflects on the criteria for distinguishing between pagan and Christian epitaphs: typically Christian names and terms, both absent in the series studied here; fish and anchor are strong, yet not compelling indicators of Christianity. He discusses the following inscriptions pertaining to Greek epigraphy: *ICUR* 12889 (ΙΤΧΘΥC [sic]; Christian in view of this term; S. 199 and 202); 12896 (Latin in Greek letters erected by a Syrian family: name Αδουδας; probably not Christian in view of μανης τουε παρ νως = manes tui par(cant) nos; S. 204/205); 12900 (*SEG* II 521; certainly Christian on account of the deceased's epithets φιλοχήρα and φιλόθεος, also known from an epitaph in Neoklaudiopolis: *Studia Pontica* 3 [1910] 94 no. 72, and corroborated by φίλανδρος and φιλότεκνος; comment on the structural care for widows in early Christian communities; Γ. Ἀνκώτιος Ἐπαφρόδιτος and Ἀνκωτία Ἰρήνη are also on record in the Latin text 12891, which implies that the latter is also Christian; S. 206-208); 12901 (*IGUR* 1180; *SEG* XXVI 1151; epigram, probably not Christian in view of the expressions τῷ θανάτῳ μηκέτι ὀφ(ε)ιλομένη and ταῖς Μούσαις ἀρέσασα καλή; S. 208/209); 12902 (*IGUR* 1232; no reason whatsoever to consider this text Christian; the name Θεονόη is not indicative of Christianity: frequent in Roman onomastics, rare in the Greek east; S. 209/210); 12903 (probably Christian in view of the term παρθένος; S. 210); 12904 (possibly Christian, if the dedicant is identical to that of 12905 as assumed by A.Ferrua in *ICUR*; the late and careless lettering may also point to Christianity; S. 210/211); 12905 (fish: probably Christian; S. 211); 13257 (uncertain; assigned to the Arenaria by Ferrua on the basis of the shape of the slab and the letter forms; S. 212). On 213/214 observations on the (almost exclusively Christian) names Ἀθανασία/Ἀθανάσιος (cf. Elia Afanacia = Aelia Athanasia in *ICUR* 13974, from the cemetery of Praetextatus).

972. Rome. Funerary epigram for Publiana (Oscia Modesta), 200-250 A.D. *IG* XIV 1960 (*IGUR* 1311; *IGR* I 336; *GV* 733). E.A.Hemelrijk, *Historia* 53 (2004) 209-245, collects

and studies 19 examples of city patronesses in Latin inscriptions, from Italy and Africa, ranging from the mid 2nd to the early 4th cent. A.D. They mostly belong to senatorial (10 to consular) families. 'Patrona' is not merely a honorary title; intervention with the central power on behalf of the city under their protection was expected. The only Greek inscription adduced is the epigram of Publiana (= Oscia Modesta Cornelia Publiana, a woman of senatorial rank, born in Avioccala in northern Africa and known from several Latin inscriptions), discussed on 232/233 (text and translation). H. assumes that Modesta composed the poem herself, ambitious to underline her erudition; the stress is on Rome and on Roman values (widow not remarried ('univira'); husband's consulate; claim that her family descended from the Scipiones), and she is silent about the patronage of her African native city, though the latter had praised her for her 'conspicuous merits' (*CIL* VIII 23832). 'In Rome she lived the life of a Roman woman adapting herself to the values and standards of the Roman elite; her African face was for Africa alone' (233).

973. Rome. Sarcophagus of a tribunus legionis, 240-260 A.D. Central fragment of the front of a marble sarcophagus with a relief representing the bust of a bearded man, his right hand protruding from the folds of his toga; the bust is supported by a circular moulded pedestal topped by a rectangular field inscribed τρ(ιβοῦνος) λεγ(ιῶνος); two doves below look up to the bust; two erotes left and right of the head roll open a parapetasma; found in Via Nomentana; now in the Museo Nazionale Romano: M.Sapelli, *Museo Nazionale Romano. Le Sculture* I/10.2 (Rome 1988) 222-224 no. 233. A study of the rank of the deceased (combined with stylistic considerations) leads C.Ricci, in Y.Le Bohec - C.Wolff (edd.), *L'armée romaine de Dioclétien à Valentinien Ier. Actes du Congrès de Lyon (12-14 septembre 2002)* (Lyon 2004) 437-449 (ph.), to the conclusion that this relief dates between 240 and 260 A.D. (Sapelli distinguished two stages: ca. 225-235 for the original relief, and a re-working of the portrait ca. 285-300 A.D.): it should date before the military reforms of Gallienus, which brought about the disappearance of the tribunus legionis. In an appendix R. collects a number of alleged later attestations, which she discusses in the text. Tribunus legionis is mostly rendered in Greek by χ(ε)ιλίαρχος λεγιῶνος (440 and note 20, with references).

974. Rome. Christian epitaph of Sabina, later Roman Imperial period. Green marble plaque found in the catacomb of Praetextatus. Ed.pr. L.Spera, *Il complesso di Pretestato sulla Via Appia. Storia topografica e monumentale di un insediamento funerario paleocristiano nel suburbio di Roma* (Rome 2004) 134 note 856 sub (1). Cf. M.-Y.Perrin, *An.Ép.* (2004) [2007] no. 297: Σαβινα βιβας ιν δομινο | κου πακε

Latin inscription transliterated in Greek letters: Sabina bibas (= vivas) in Domino cu(m) pace, ed.pr. (on 135 a ph. of the epitaph *ICUR* 13887 - two Latin epitaphs one of which is transliterated in Greek - briefly discussed on 134).

975. Rome (?). Bilingual phylactery, 5th cent. A.D. Silver leaf originally rolled up and preserved in a bronze case; found on the Esquiline, together with the silver amulet presented in *SEG* XLIX 1387, in the late 19th cent. and now in the Medagliere Capitolino. On the leaf two inscriptions, one in Greek, the other (much longer) in Aramaic. Edd.pr. M.G.Amadasi - G.Bevilacqua, *Mediterraneo antico* 7, 2 (2004) 711-725 (ph.; dr.). Below we give the Greek text. A. presents some preliminary remarks on the Aramaic text; it will be published separately by M.Moriggi. The Greek text has a close parallel in *SEG* XLII 1582 (also Greek/Aramaic; from Tell el-Amarna in Egypt; 5th cent. A.D.); another Greek/Aramaic text is available in *SEG* XLI 1553 (= R.Kotansky, *Greek Magical Amulets* (see *SEG* XLIV 1737) no. 56; from Hebron). The similarity of our text to *SEG* XLII 1582 is so striking that edd.pr. do not exclude the possibility that our object has been imported from abroad.

[- -]
[- -]
vacat (ca. 4 letters) ω vacat (ca. 34 letters) [. .]βρωνθα vacat (ca. 14 letters) λλανχαν
ω̣[. . .]ρι vacat (ca. 14 letters) ουωθ σατρα[.] vacat (2 letters) η σ̣ε̣ε̣αφ Αβλα[ν]α[θ]α-
[ναλβ]α Δαμναμενεους Αδ̣ωνα[ι Ε]λ̣οε
[Σα]βαωθ μ̣ουλαχδεδα Μαρμροωθ Ιαωβρατιαω ἀβραθι characteres

characteres	characteres	characteres
αεμιο[υ]ω	characteres	
εμιουω	ηηηη εεε αα ωωωω	οοο υυ ιιιι
μιουω	ηηη εεε αα ωωω	οοο υυ ιιι
ιουω	ηηη εεε αα ωω	οοο υυ ιι
ουω	ηηη εεε αα ω	οοο υυ ι
υω	ηη εεε αα	οοο υυ ιαω
ω	ηη εεε α αββα γγβ	οο υυ ιαω
	αββα	ου εω
		υυ ηω
		υ

1-3. Cf. εβρωνθατω - - - αλανχανωθι - - - Μαρμαραυωθ σατραπερκμηφ σεμεφ Αβλαναθαναλαβα Δα[μναμ]ενευς [Ἰαω] Ἀδωναι Εηλωε Σαβαωθ μαυλαχδεδα Μαρμιωουθ ιλωβραταωθ αβραθιαραρ in *SEG* XLII 1582; in L. 2 probably [Μαρμαρ]ουωθ; in L. 3 Ιαω (Α)βρατ Ιαω; αβρα for αρβα ('quattro': sacred number), edd.pr. ‖ 5-13. cf. *SEG* XLII 1582 between L. 6 (a) and L. 29.

976. Tarentum. Mason marks, ca. 450 B.C.? H.Tréziny, in *Alessandro il Molosso* (cf. our lemma no. 953) 614-617 (dr.), reflects on the date of the mason marks on blocks of the walls of the Masseria del Carmine (city wall): ca. 450 B.C. (F.G. Lo Porto, in *Taranto nella civiltà della Magna Grecia. Atti del 10° Convegno di Studi sulla Magna Grecia, Taranto 1970* [Naples 1971] 362-364; *Taras* 12, 1 [1992] 9 and 14) rather than late 6th cent. B.C. as suggested on the basis of the alleged archaizing character of some of the marks and of similar marks on a recently discovered wall of the late 6th cent. B.C. in the old city (E.Lippolis, in *Taranto e il*

Mediterreano. Atti del quarantunesimo Convegno di studi sulla Magna Grecia, Taranto 12-16 ottobre 2001 [Naples 2002] 153-155).

977. Venusium. Epitaph of Mercurius, late 4th cent. A.D. Graffito on the stucco covering a loculus slab in the Jewish catacombs. Ed.pr. C.Colafemmina, *Materia giudaica* 9, 1/2 (2004) 38/39. Non vidimus; cf. M.-Y.Perrin, *An.Ép.* (2004) [2007] no. 429.

Τάφος Μερκώριος

'La finale du nom propre reste à vérifier', P.

978. Vacat.

GAUL

979. Gaul. Corpus. J.-C.Decourt, *Inscriptions grecques de la France* (*IGF*; Lyon 2004), presents the Greek inscriptions (bilingual Greek-Latin included) found in the territory of France, i.e., in Tres Galliae, and on Corsica. D. excludes graffiti, (amphora-) stamps, inscriptions on lamps, collyrium stamps [cf. *SEG* L 1722] and jewelry (ample bibliography; detailed commentary; French translations). In three Appendices the Gallo-Greek inscriptions (nos. 170-178), the 'Inscriptions latines et françaises prises un temps pour grecques' (nos. 179-184) and the Dubia or Falsa (nos. 185-225) have been collected. The arrangement of the Corpus is geographical. It contains 169 texts, 97 of which are funerary. There are ten inedita: nos. 4, 32, 58-61, 69, 83 [but see *SEG* L 1075], 165 and 167 (all insignificant fragments except for no. 4: see our lemma no. 983). Full indices and an exhaustive Concordance conclude the book. On 50 plates 230 excellent photographs are presented of the stones and of drawings derived from antiquarians who saw stones now lost.

For a brief report on this volume, with corrections proposed for nos. 23 and 85, and a survey of interesting religious texts see A.Chaniotis, *EBGR* (2004) [2007] no. 61; for a review see F.Canali De Rossi, *Bryn Mawr Classical Review* 2005.05.37. C.De R. offers the following observations on readings: in no. 15 L. 2 γεραίτερος νικήσας should be retained; in no. 43 L. 1 the date should be read as σιτ´ rather than σιγ´: 316 (Seleukid era) = 4/5 A.D.; no. 216: since the inscription belongs to a fountain it should be read as παγά; it could as well be authentic.

Four inscriptions from Vienne are also included in B.Rémy et alii, *Inscriptions latines de Narbonnaise (I.L.N.)* vol. V.1 (Paris 2004): *IGF* 93, 94, 147, and 201 = *ILN* V.1.153 (ph.; French translation; dated to the 2nd cent. A.D. on the basis of the abbreviation Δ(ις) Μ(ανιβους); 3rd cent., *IGF*), 255, 160 (ph.; French translation), and 91, respectively. [*ILN* V.1.281 = *CIG* 6782; vase with two handles, now lost].

On no. 142 see M.Corbier, *An.Ép.* (2004) [2007] no. 5 (παῖς in the sense of child slave). P.-L.Gatier, *BE* (2005) no. 506, briefly comments on texts testifying to the Syrian diaspora in Gaul: nos. 62 (Christian epitaph of a Syrian rather than an Egyptian), 95/96, 98 (Christian epitaph of Ματρῶνα; G. wonders whether in the lost fragment no. 94 Ματρῶνα rather than ἰατρῶν should be read; *ILN* 255 reproduces *IG* XIV 2488's πάτρων), 141, and 143; G., *ibid.* no. 520, discusses three 'pierres errantes' probably from Antiochia (no. 39; see our lemma no. 1588) and Sidon (nos. 40 and 43; see our lemmata nos. 1633 and 1632, respectively). For nos. 90/91 see also our lemma no. 1892; for no. 135 no. 984 sub (1); for nos. 183 (Latin funerary epigram for the horse of Hadrian) and 207 (dedication of dubious authenticity) see J.-C.Decourt, *BE* (2005) no. 627 and 634, respectively; for nos. 3, 68, 147 see id., *BE* (2007) nos. 573, 574, and 571, respectively; for nos. 47-50 see id., *ibid.* no. 572. For the inscriptions from Massalia see also our lemma no. 982.

We give a comparatio numerorum for the corpora and *SEG* [To the corpus should now be added *SEG* L 1077; LII 994 (3) (= LIII 1145) and 998; LIII 1142/1143 and 1146-1148; for a new epitaph from Aleria see P.Lombardi - C.Vismara, *Gallia* 62 (2005) 285-288; cf. J.-C.Decourt, *BE* (2006) no. 511, Tybout].

IG II²	*IGF*
8003	163
IG XIV	
356*	194
357*/358*	188/189
359*	190
360*/361*	196/197
362*/363*	200/201
364*	203
365*	206
366*	210
367*/368*	213/214
369*	217
370*/371*	219/220
371a*/b*	221/222
385*	224
1805	29
2424	84
2425	81
2426	195
2427	85
2428	82
2429/2430	181/182
2431	73
2431 a	78
2432	1

IG XIV	*IGF*
2433	8
2434	21
2435	33
2436	23
2437	9
2438	25
2439	40
2440	26
2441	38
2442	24
2443	44
2444	125
2445	15
2446	27
2447	14
2448	29
2449	41
2450	30
2451	39
2452	16
2453	34
2454	17
2455	42
2456	161
2457	28
2458	18

IG XIV	*IGF*
2459	31
2460	12
2461	10
2462-2464	35-37
2465	186
2466	7
2467/2468	47/48
2469	50
2470	184
2471	192
2472	56
2473	55
2474	63
2475	57
2476	62
2477	193
2478	172
2479	52
2480	89
2481	91
2482/2483	87/88
2484	92
2485/2486	198/199
2487	147
2488	94
2489	93

IG XIV	*IGF*
2490	96
2491	98
2492	95
2493	99
2494	90
2494 a	109
2495	101
2496	100
2497 a	102
2497 b	104
2497 c	103
2498-2500	105-107
2501-2503	110-112
2504	120
2505	126
2506	121
2507	174
2508	119
2509	122
2510	204
2511/2512	113/114
2513 a-c	115-117
2514	128
2515	205
2516/2516 a	131/132
2517	134
2518	209
2519	136
2520	207
2521-2523	137-139
2524/2525	154/155
2526-2529	148-151
2530	146
2531	152
2532	141
2533	145
2534	144
2535	153
2536	162
2537	163
2556	223

SEG	*IGF*
XVI	
624	46
627	87
XVIII	
432	198
XIX	
636/637	65/66
639	51
XXVI	
1213	156
1214	143
XXVIII	
824	79
825	155
826	143
XXIX	
1028	159
XXX	
1129	166
1229	75
1231	142
1232	125
XXXI	
889 bis	87
890	98
XXXII	
1079	143
1080	68
1081	96
XXXIV	
1037	68
XXXV	
1059	86
1060/1061	73/74
1062	79
1063	187
1064	45
1065/1066	188/189
1067	1
1068	68
XXXVI	
949	71

SEG XXXVI	*IGF*
952	95-98
XXXVIII	
1035	68
1036	135
XXXIX	
1081	84
1082	188
1083	37
1084	124
XL	
913	101
914	135
XLI	
889	168/169
891	135
XLII	
964 bis	85
965	157/158
1821 (1)	84
XLIII	
681	148-151
682	135
1330	148-151
XLIV	
1694	21
XLV	
1489	156-158
1490	5
1491	3
1492	135
2291 (in fine)	63
XLVI	
1240	164
1360 (1)	47
1360 (2)	49
1360 (3)	50
1361	161
1365	118
1366	135
XLVII	
1530	123
1531	70

SEG XLVIII	*IGF*
1308	135
XLIX	
1397 (2)	1-3, 5, 8, 15, 19
1399	54
1402	125
L	
1076 (p. 356)	6
1076 (p. 357)	2, 5, 8, 66
1080	207
1081	135
LI	
1466	64, 67
LII	
994 (2)	129
995	134
996	8
997	2, 6
998 bis	7
999	106
LIII	
1149	135
1150	87
CIG	
2516	44
6139	214
6538	120
6764	188
6765	190
6766	189
6767	161
6768	9
6769	23
6770	16
6771	8
6772	26
6773	18
6775	12
6776	195
6777	85
6778	1

CIG	*IGF*
6779	50
6780	88
6781	201
6783	93
6784 (+ Add.)	136
6785/6786	100/101
6787	104
6788 a	102
6788 b/c	105/106
6788 d	112
6789	119
6791	137
6792/6793	145/146
6794	152
6795/6796	149/150
6796 b	148
6797	154
6798	219
6799	224
6800	223
6855 b	162
6860 b	10
6903	52
6919 [6916, *IGF* per errorem]	48
6954	47
9886	95
9887	98
9888	144
9889	153
9890	155
IGUR	
1316	50
IGLS	
1072	222
IGR I	
8	85
9	1
10	8

IGR I	*IGF*
11	21
12	17
13	89
14	87
15	96
16	50
17	101
18	100
19	102-105
20	107
21	106
22	207
23/24	148/149
25	141
GV	
377	137
649	9
735	50
1329	10
1409	119
1796	73
2014	92
CEG	
400	84
*LSAG*²	
288 no. 3	84
*CIJ*²	
61*	141
62*	146
CIL	
XII	
6*	194
72*	210
147*	196/197
174	85
254*	203
306	73

CIL XII	*IGF*
317*	200
366*	206
652	179
715	191
758	56
874	57
1026	139
1038	89
1122 a/b	183
1277	87
1686	92
1913	93
3232	101
3406	120
3672	121

CIL XII	*IGF*
4015	119
4123	126
5340	134
5370	207
5443	181
XIII	
130-173*	211
192*	212
277*	213
278*	215
301 a*	217
1047*	219
1326	178
1854	148
1898	149

CIL XIII	*IGF*
1916	150
1918	147
2004	151
2074	146
2194	152
2198	145
2267	144
2416	153
2448	141
XVII 2	
25	181
ILS	
7529	141
7948	89
8852	8

980. Gaul. Writing/graffiti on vases. The first part (pp. 1-192) of *Gallia* 61 (2004) contains nine essays on various aspects of writing in Roman Gaul: M.Feugère, P.-Y.Lambert (edd.), *L'écriture dans la société gallo-romaine. Éléments d'une réflexion collective*. Most of them are devoted to Latin graffiti and stamps on instrumentum. We note the article of D.Božič - M.Feugère on the technicalities of writing (21-41; 'Les instruments de l'écriture') and summarize the single study relevant to Greek epigraphy: M.Bats, 'Grec et gallo-grec: les graffites sur céramique aux sources de l'écriture en Gaule méridionale' (7-20; many ph. and dr.). B. discusses the chronology and diffusion of numerous graffiti in Greek letters on pottery from indigenous sites of southern Gaul ranging from the late 3rd to the 1st cent. B.C. The bulk consists of names (abbreviated or not) generally interpreted as owners' marks; in most cases it is difficult to establish whether the inscriptions represent Greek or Gallo-Greek; occasionally indigenous Gauls (identified as such by their names) write - or ordered a Greek scribe to write? - in Greek: see especially the dossier of dedications from the sanctuary of 'Αριστaῖος in L'Acapte (territory of Olbia) *IGF* (cf. our lemmata no. 979) 68 (1-48) (special attention to the dedications of Αδρετι(λ)λος *IGF* 68 (27/28); dr.). Two abecedaries from Lattara (*SEG* LIII 1143) testify to the teaching of the Greek alphabet. Reflections on the social context (contacts between Gauls and Greeks) in which the Greek alphabet was initially (late 3rd/2nd cent. B.C.) used for writing Greek; in a second stage (late 2nd/1st cent. B.C.) Gallo-Greek writing was derived from it resulting in the co-existence of Greek and Gallo-Greek inscriptions. See also M.Bats, 'Les Gaulois et l'écriture aux IIᵉ-Iᵉʳ s. av. J.-C.', in B.Mandy - A.Saulce (edd.), *Les marges de l'Armorique à l'âge du Fer. Archéologie et histoire: culture matérielle et sources écrites. Actes du 23ᵉ colloque de l'Association française pour l'étude de l'âge du Fer, Nantes 1999* (Nantes 2003) 369-380 (non vidimus).

981. Apt (Vaucluse). Christian inscription on a basin, 6th/7th cent. A.D. L.Tallah, *Carte archéologique de la Gaule*, vol. 84/2: *Le Luberon et le Pays d'Apt* (Paris 2004) 159/160 no. 003 (73) (dr.; bibliography), reproduces the front of a marble sarcophagus found in the chateau des Tourettes (re-cut into a rectangular basin; now in the Musée Calvet in Avignon). Greek inscription (one word on either side of a christogram). Cf. J.-C.Decourt, *BE* (2005) no. 630.

Νιψάμενος προσεύχου

982. Massalia. Greek cultural identity in the Roman period. Using both archaeological and written evidence K.Lomas, in *Greek Identity* -- (cf. our lemma no. 955) 475-498, studies the evolution of Greek cultural identity in the Roman period. Whereas literary sources emphasize the strong impact of Hellenism, inscriptions send out mixed signals: by the mid-Imperial period part of the elite has been Romanized, but Greek is still used, also for high-status inscriptions (*IG* XIV 2433 = *IGF* [cf. our lemma no. 979] 8; 2456 = *IGF* 161); there is also continuity in the use of Greek onomastics (marked Ionian flavor) and epigraphic formulas. On 483-486 brief discussions of Latin and Greek inscriptions; besides the two texts mentioned above, the most important Greek documents are *IG* XIV 2434 (*IGF* 21), 2436 (*IGF* 23), 2444 (*IGF* 125), 2445 (*IGF* 15); *IGF* 5. Cf. also our lemmata nos. 947 and 958.

See also A.J.Domínguez, 'Greek identity in the Phocaean colonies', *ibid.* 429-456, with modest use of epigraphic evidence concerning Massalia (on 448/449 reflections on *I.Lampsakos* 4 [*SEG* LII 1182 bis* [where *SEG* LI 1692 instead of XLVI 1692 should be read]] concerning the συγγένεια of Massalia and Lampsakos).

983. Massalia. Letter of a ship-owner to a captain on a lead tablet, 3rd cent. B.C. Lead tablet inscribed on both sides (A/B); found in 1997 during excavations in the harbor of Marseille (Villeneuve-Bargemon). Mentioned by A.Hesnard (et alii), *Parcours de villes. Marseille: 10 ans d'archéologie, 2600 ans d'histoire* (Marseille 1999) 44. Anticipating a full publication by A.Hesnard and J.-C.Decourt, the text is presented in *IGF* (cf. our lemma no. 979) under no. 4 (ph.; French translation).

A: Λεύκωνι
B: Μεγιστῆς Λεύκωνι χαίρειν· εἰ ὑγιαίνεις, καλῶς ποεῖς·
ὑγιαίνομεν δὲ κ[α]ὶ ἡμεῖς· Οὖλις μοι ἐνέτυχεν ὑπὲρ τῆς
ἀνκύρης ἀξιῶν ζητεῖν ἐκ παντὸς τρόπου ὅπως ἂν λυθείη·
4 ὁ χρόνος· ἔσ(τ)ω ὁ Ἀπατουριών· καὶ αὐτὸς ἔφη προσΤ[.]ΙCΕ[.1-2.]CΛ
Α Τ Ι Λ(?) ΕΙΓΕΙΝ ΓΡ (?) [...] ΑΤΑΛΓ[.]Τ[.]Τ[.1-2.]Ι[--]· εὐτύχει

B. 1. Μεγιστῆς: rare Ionian name, *IGF* || 2. Οὖλις: for this rare name, already on record in Phokaian areas (Marseille, Velia, Olbia), see the study of J.-P.Morel summarized in *SEG* L 1071 (on p. 355) || 4. ΕCΩ, tablet; ἔσ(τ)ω, G.Rougemont apud *IGF* || 5. ΕΙΓΕΙΝ κτλ.: perhaps λείπειν πρ[ὸς] (F.Salviat apud *IGF*) or γρ[άμμ]ατα which would fit in well with the lacuna, *IGF* || Megistes (probably the ship-owner) urges a captain (Leukon) to

move his ship, sc. to a safe area (L. 3: λύειν τὴν ἄγκυραν, a new yet unsurprising formula), before winter (L. 4: Apatourion, i.e., october/november, marking the beginning of the 'mare clausum-period'). The three persons, who evidently knew each other, are perhaps Massalians or Ionians from the western Mediterranean; the role of Oulis is unclear: he may have been the owner of the ship (together with Megistes) or of its load. Apparently the letter (found rolled up) was never opened and read, *IGF*.

SPAIN

984. Spain. Inscriptions as evidence of non-colonial Greek identity. J.de Hoz, in *Greek Identity* -- (cf. our lemma no. 955) 409-427, wonders to what extent and to which purposes the Greeks settled in indigenous communities in Spain and southern France (i.e., among 'Iberians', not in the two colonies Emporion and Rhode). The evidence is poor and consists primarily of inscriptions (6th-3rd cent. B.C.) likely to have been written in Iberia by Greeks [the graffiti and the dipinto are on vases]: 1) the Pech Maho commercial letter on lead (*SEG* XXXVIII 1036; LIII 1149*; *IGF* 135; only text from southern France in De H.'s article; see also A.J.Domínguez, *art.cit.* [cf. our lemma no. 982] 443); 2) grafitto from Cabezo Lucero (*EGH* 11.3; *SEG* XLVII 1533 p. 428 sub no. 4; LI 1468 (9)); 3) dedication on a bronze figurine in the Valencia museum (*EGH* 7.1; *SEG* XLVII 1533 p. 428 sub no. 2); 4) graffito from Puntal dels Llops (*EGH* 8.1; *SEG* XLVII 1533 p. 428 sub no. 3); 5) dipinto from Na Guardis, Majorca (*EGH* 34.1; *SEG* XLVII 1533 p. 429 sub no. 9); 6) graffiti from Huelva (*EGH* 22.1./2; 22.1 = *SEG* XXXVI 954; LI 1468 (6): indigenous name Νιηθος); 7) graffito from Guadalhorce (*EGH* 17.1; *SEG* XLV 1495; LI 1468 (3)). On the basis of these inscriptions, all found along the coast of the Mediterranean, De H. envisages various scenarios, with Greek traders, whether visiting or resident, or occasionally craftsmen (above no. 4) playing the leading part, but concludes that the texts give but little information. Raising the possibility that Greek was used as a link language among the indigenous people, De H. discusses some vase inscriptions from Magna Graecia (see our lemma no. 955 sub 3-5; cf. also 421/422 for a brief discussion of *CEG* 888/889, epigrams written by Greek 'intellectuals' for local dynasts at Xanthos); he considers it unlikely, however, that Greek played this role in Iberia, since the Iberian language and epigraphy already served this peculiar function; moreover, the scale of Greek presence in the peninsula was very modest.

The inscriptions mentioned above sub nos. 1-7 are also discussed in J.de Hoz, 'Ensayo sobre la epigrafía griega de la Península Ibérica', *Veleia* 12 (1995) 151-179, which also contains comments inter alia on *EGH* 2.5 (*SEG* XXVIII 827); 2.7; 2.14 (*SEG* XXXVII 838; LIII 1153*); 2.15 (*SEG* XXXIX 1088); 2.16 (*SEG* XXXV 1071; XLII 973; *LSAG*² 288 no. 5); 2.17/2.18 (*SEG* XLVII 1538/1539; 2.17 = *LSAG*² 464 no. C); 2.19 (*SEG* XLII 975); 2.21; 2.37 (*SEG* XXXIII 842); 2.49 (*SEG* XIII 485); 10.1 (*SEG* XVII 488); 23.3 (*SEG* XXVI 1215; XLVI 1368 bis*).

For brief reflections on inscriptions as evidence of the Greek character of Emporion see Domínguez (cf. above sub 1) 445/446.

985. Alicante (area of: Tossal de Manises). Epitaph of Volusius Syntrophos, 3rd cent. A.D. *SEG* XXXIII 835 (cf. XXXIX 1086). Republished by J.Corell, *Inscripcions romanes d'Ilici, Lucentum, Allon, Dianium i els seus territoris* (Valencia 1999) 149-151 no. 81 (ph.). Non vidimus; cf. *Hispania Epigraphica* 9 (1999) [2003] no. 12, with brief comment by J.Curbera. Corell points out that in L. 2 HP are in ligature; in L. 4 he reads CNΩ καὶ Κο[--]. Curbera wonders whether [--]ενῳ καὶ Κο[--] could be read: the deities to which the text was dedicated; in the last line he surmises [-- χ]α[ριστήριον], vel sim.

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986. Alicante (Elda). Inscription on a bronze weight, 6th/early 7th cent. A.D. E.Llobregat Conesa, *Contestania Iberica* (Alicante 1972) 125. Republished by J.Corell, *op.cit.* (cf. our lemma no. 985) 119 no. 59. Non vidimus; cf. *Hispania Epigraphica* 9 (1999) [2003] no. 43.

Λ(ίτρα) • α´

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987. Alicante (Elda). Inscription on a bronze ring, late Roman Imperial period. In *Hispania Epigraphica* 10 (2000) [2004] no. 1, there is a report on a bronze ring found in a late Roman nekropolis and mentioned by G.Segura Herrero - F.Tordera Guarino, in *V Reunión de Arqueologia cristiana hispánica* (Cartagena, 16-19 de abril de 1998; Barcelona 2000) 266/267.

Σ

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988. Almeña (El Ejido). Inscription on a bronze ring, undated. L.Cara Barrionuevo, *Farua* 3 (2000) 28/29 (ph.; non vidimus); cf. *Hispania Epigraphica* 10 (2000) [2004] no. 4: † Leuni Cr[isto]s Z[eo]s † ('León dice Cristo Dios'; Zeos apparently interpreted as Θεός; a mixture of Greek and Latin letters). J.Curbera, *ibid.*, proposes Λεῦνι (= Λεῶνι) Χρ[ιστὸ]ς Θ[εό]ς and refers to formulas like pax tibi or ὁ Θεός σοι.

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989. Barcino (area of: Arenys de Mar). Graffiti on a ceramic fragment, undated. Graffiti on the base of an Attic vase. Ed.pr. M.Almagro-Gorbea, *Epigrafía prerromana* (Madrid 2003) 179 no. 69 A. Non vidimus; cf. *Hispania Epigraphica* 13 (2003/2004) [2007] no. 177 (E.Lujan): ΠΒ? or Π? ΔΔ | ι

1. Commercial function? ‖ 2. L. opts for ki; anyhow Iberian letter(s): 'una marca'.

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990. Barcino (area of: Can Modolell (Cabrera del Mar)). Marks (numerals?) on a marble tripod, undated. Letters on the moulded upper part of the leg of a tripod (Pentelic marble; from an eastern workhshop). G.Fabre - M.Mayer - I.Rodà, *Inscriptions Romaines de Catalogne* I. *Barcelone (sauf Barcino)* (Paris 1984) 138 no. 92 (ph.): A (Latin or Greek?); eid., *IRC* V. *Suppléments aux volumes I-IV et instrumentum inscriptum* (Paris 2002) 22, ad *IRC* I 92, refer to E.Koppel - I.Rodà, in *Actes II Reunió sobre escultura romana a Hispania (Tarragona 1995)* (Tarragona 1996) 161 note 138 (ph. or dr.; non vidimus): the correct reading is A (certainly alpha) followed by a circular sign which may be Θ (= 9) or O (= 70). See also R.Comes - I.Rodà (edd.), *Scripta manent. La memòria escrita dels romans* (Barcelona 2002) 36 (ph.).

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991. Barcino (area of: Sant Cugat del Vallès). Inscriptions on a bronze encolpium, 6th-8th cent. A.D. Bronze encolpium in the local monastery; reliefs on the exterior (A; Christ on the cross; flanked by Mary and St. John) and the reverse (B; Virgin Mary; four medallions with the Evangelists); inscriptions identifying the figures. R.M.Almeida, *La Ilustración Española y Americana* 46 (1874) 730 and 735 (this object and the similar encolpium in our lemma no. 997; many later non-epigraphical publications). Inscriptions published by S.Vidal Álvarez, in *V Reunión* -- (cf. our lemma no. 987) 552-558. Non vidimus; cf. *Hispania Epigraphica* 10 (2000) [2004] no. 76. The date, suggested on stylistic and iconographic grounds, may apply to a supposed 'prototipo original' rather than to the object itself.

A: Ἰ(ησοῦς) Χ(ριστός)
B: **1.** Μ(ατθαῖος) **2.** Ἠο(άννης) (= Ἰωάννης) **3.** Μ(ᾶρκος) **4.** Λ(ουκᾶς) **5.** μ(ήτηρ) | Θ(εοῦ)

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992. Calagurris (Calahorra). Inscription (numeral) on a sling bullet, 1st cent. B.C. Sling bullet; part of a group of 30 inscribed stone sling bullets dating from the war against Sertorius; all the others have Latin texts. Edd.pr. J.Velaza Frías - J.L.Cinca Martínez - J.L.Ramírez Sádaba, 'Nuevo testimonio de las guerras sertorianas en Calahorra: un depósito de proyectiles de catapulta', *Kalakorikós* 8 (2003) 13/14 no. 30 (dr.). Non vidimus; cf. *Hispania Epigraphica* 13 (2003/2004) [2007] no. 539: ψ´

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993. Emerita Augusta. Christian inscriptions, 5th-7th cent. A.D. *SEG* LII 1003-1017. J.Curbera, *Hispania Epigraphica* 9 (1999) [2003] no. 199-211, contributes the following observations on *SEG* LII: in 1004 C. reads in L. 6 IH or IΘ; 1006 is complete and can be read as follows: ἔνθα | [κα]τάκιτη Μ[ο]ṿτανός; in 1010 the restoration of the name [Μυρ]τως is arbitrary; any name in -τος will do (confusion of omega and omikron).

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994. Emporion. Bilingual dedication to Isis and Sarapis, ca. 50 B.C. *SEG* XLII 974; G.Fabre - M.Mayer - I.Rodà, *Inscriptions Romaines de Catalogne* III. *Gérone* 46-48 no. 15; *CIL* II 6185 (fragment A only). G.Fabre - M.Mayer - I.Rodà, *IRC* V (cf. our lemma no. 990) 83/84, ad *IRC* III 15, report an oral suggestion of A.Beschaouch to read in L. 1 [Isi et Sera]pi (rather than [Isidi Sera]pi) and a proposal of E.Badian communicated per ep. to read [pietatis op]us faciun|dum in LL. 5/6 and [ἔργον εὐσ]εβὲς ἐπόει in L. 12 instead of [eusebi- or devot]us

faciundum and [εὐσ]εβὲς ἐπόει [εὐσεβές for εὐσεβής]. B. observes that L. 12 was engraved by a different hand, implying that the Latin phrase was first left untranslated; according to F.-M.-R. (*IRC* V) the Greek text preceded the Latin version. *IRC* presents an updated bibliography, from which we mention A.Castellano, in *Los griegos en España* (Madrid 2000) 293 no. 66 (ph.); J.M. Abascao - H.Gimeno, *Epigrafía hispánica* (Madrid 2000) 121 no. 167; *Scripta manent* (cf. our lemma no. 990) 117 (ph.).

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995. Emporion. Amphora stamps, Hellenistic period. In *Hispania Epigraphica* 9 (1999) [2003] nos. 318-349, J.Curbera points out that the same stamps published by M.García Sánchez, *Pyrenae* 30 (1999) 223-242, and by I.Canós I Villena, *L'epigrafia grega* -- (see *SEG* LII 1000) sometimes have different readings. We refer the reader to *Hispania Epigraphica* for details.

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996. Emporion (area of: La Escala). Graffiti on an Attic vase, undated. Two graffiti under the foot of an Attic ceramic vessel. Ed.pr. M.Almagro-Gorbea, *op.cit.* (cf. our lemma no. 990) 91/92 no. 7 (ph.). Non vidimus; cf. *Hispania Epigraphica* 13 (2003/2004) [2007] no. 334: ΔΠΙΙΙ Ποι

The figure 18 and ποι(κίλα) = '(vasos) pentados', ed.pr.

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997. Gerona (area of: Pau). Inscriptions on a bronze encolpium, 6th-8th cent. A.D. Bronze encolpium formerly in the monastery of San Pedro de Rodas; now in the Museum of Art in Gerona; reliefs on the exterior (A; Christ on the cross; flanked by Mary and St. John) and in the interior (B; Virgin Mary; four medallions with the Evangelists); inscriptions identifying the figures. Mentioned in numerous publications since 1874 (together with the encolpium in lemma no. 991; see *ibid.*) Republished by S.Vidal Álvarez, in *V Reunión* -- (cf. our lemma no. 987) 552-558, 565-567 and note 20 (ph.). Non vidimus; cf. *Hispania Epigraphica* 10 (2000) [2004] no. 317, with comment of J.Curbera. The date, suggested on stylistic and iconographic grounds, may apply to a supposed 'prototipo original' rather than to the object itself.

A: 1. Ἴδε ὁ υ(ἱό)ς | σου 2. Ἴδ(ε) ἡ μήτηρ | σου
B: 1. Λ(ουκᾶς) 2. Μ(ατθαῖος) 3. Μ(ᾶρκος) 4. Ἰ(ωάννης)

A. We present the readings as corrected by C., partly on the basis of previous editions || (1) ΙΔΕ Ο VCΙ | COV, V.A. || (2) ΙΔΥ Η ΜΗΤΗΡ | COVς, V.A.; ἰδού, C. [per errorem for ἰδοῦ?; rather ἴδ(ε), in line with the source: ἴδε ὁ υἱός σου and ἴδε ἡ μήτηρ σου are quotations from John 19.26/27; cf. A.E.Felle, *Biblia Epigraphica. La sacra scrittura nella documentazione epigrafica dell'*orbis christianus antiquus *(III-VIII secolo)* (Bari 2006) nos. 415 and 799 (with ἴδε omitted in both cases), Tybout].

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998. Illici (Elche; La Alcúdia). Christian mosaic inscriptions, 1st third of the 4th cent. A.D. *CIJ*² 662-664; *SEG* LI 1470. J.Curbera, *Hispania Epigraphica* 9 (1999) [2003] no. 39, points out that several elements in these texts point to their Jewish rather than Christian character (προσευχή; λαός; πρεσβύτεροι). In (A) he rejects the restoration [τοῦ θεο]ῦ; he has serious doubts about [εὐ]χή(ν) and ὀχόντων, and suggests writing πρεβυτ(έ)ρων in (B); a re-examination of the text is necessary.

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999. Italica. Christian (?) marks on columns, undated. Marks inscribed on columns of the theatre. Ed.pr. O.Rodríguez Gutiérrez, *El teatro romano de Itálica: estudio arqueoarquitectónico* (Madrid 2004) 569-571 (ph.). Non vidimus; cf. *Hispania Epigraphica* 13 (2003/ 2004) [2007] nos. 617-619: 1) ΘΕ; 2) ΘΕ; 3) ΑΩ

Possibly mason marks, ed.pr. [(3) is most likely the Christian alpha-omega symbol; accordingly (1/2) may be read Θε(ός), Tybout].

1000. Mas Castellar-Pontós. Amphora stamp, 3rd cent. B.C. *SEG* XLIX 1404 (3). J.Curbera, *Hispania Epigraphica* 9 (1999) [2003] no. 357, points out that the text is to be restored as [Ζ or Σ]ωΐππου. This means that the suggestion to read [Φι]λίππου (*SEG* XLIX 1404 ad (6)) is to be discarded.

1001. Medellín. Graffito on a vase, 6th cent. B.C. Black figure Attic kylix with representation of a bearded male (Zeus) and a galloping horse. Ed.pr. J.Jiménez Ávila - J.Ortega Blanco, *La cerámica griega en Extremadura* (Mérida 2004) 22/23 and 76-80 (ph.). Cf. *Hispania Epigraphica* 13 (2003/2004) [2007] no. 93, with comment of J.Curbera.

[Καλό]ν : εἰμι ποτέρ(ι)ο[ν]

Either [--]ν or [-- ο]ν; in the latter case owner's name in the genitive, C. [the final N is clearly visible; for the formula see M.L.Lazzarini, *ArchClass* 25/26 (1973/1974) 343 nos. 3, 4 b, Lazzarini].

1002. Saguntum. Funerary epigram, 1st-3rd cent. A.D. J.de Hoz, *AEA* 38 (1965) 78/79; *EGH* 9.1. F.Beltrán Lloris, *Epigrafía latina de Saguntum y su territorium* (Valencia 1980) B 3; *EGH* 9.1. Republished by J.Redondo, *Studia Philologica Valentina* 5 (2001) (= *Epigrafies. Homenatge a Josep Corell*) 161-167. Non vidimus; cf. *Hispania Epigraphica* 11 (2001) [2005] no. 584. We print the text as presented by M.P.de Hoz, *EGH* and note R.'s suggestions and restorations in the app.cr.

------- | [--]ας πρόφασ[ιν --|--]ς ῥεύσας πι[--|--] μάρτυν σῃ[--|--]τας ἀγνοτ[--||--] μοῖραι κλω[--|--]τατον ἐξ [--|--]μαι ικνουμ[--|..]ΕΣΝ[..]ΥΣ[.] | --------

1. πρόφασ[ιν], previous editions; or another case of πρόφασις or a form of προφασίζω, R. ‖ 2. probably [--ἐ]σρεύσας, more frequent than ῥεύσας, R. ‖ 4-5. probably ἀγνότ[αται | μίτον (or πόρον) ὂν Μ]οῖραι κλώ[σαν], R. ‖ 6-8. [ὕσ]τατον ἐξ[ανύσας | λίσσομαι, εὔχο]μαι, ἱκνοῦμ[αι | πρ]όσθες Μ[ο]ῦσα [–] (or ἐξ[ανύσας | λίσσο]μαι or εὔχο]μαι), R. ‖ funerary epigram (elegiac distichon?) in which the deceased addresses the Muse, R., who dates the text to the period indicated on the basis of the linguistic data and the letter forms.

1003. Saguntum (?). Inscriptions on lead sling bullets, undated. *CIL* II 6248 (10a and 10b); *EGH* 9.2; J.Corell, *Inscripcions romanes de* Saguntum *i el seu territori* (Valencia 2002) 398/399 (non vidimus). Republished by C.Aranegui Gascó, 'Proyectiles de honda con epígrafes griegos atribuidos a Sagunto', *Romula* 2 (2003) 43-52 (ph.), who dates these bullets to the period prior to the Romanization of Spain; reflections on the use of sling bullets in general. Cf. *Hispania Epigraphica* 13 (2003/ 2004) [2007] nos. 710-713, with comment of J.Curbera: 1) Εὐη[θ]ίδα (*CIL* 10a); 2) Εὐηθίδ[α] (*CIL* 10a) (genitive of Εὐηθίδας, *EGH*) ; 3) 'Αρνία (*CIL* 10b); 4) ['Αρ]νία (*CIL* 10b) (genitive of 'Αρνίας, C., who rightly rejects A.G.'s interpretation: 'corderillos').

See now B.Díaz Ariño, *ZPE* 153 (2005) 223, who underlines that provenance and date of these bullets are uncertain; on 224 he points out that the only bullets with a reasonably certain historical context are those from Numantia inscribed Αἰτωλῶν, to be related to the siege of that city in 134/133 B.C. (see *SEG* XLVI 1371). [Note that in *CIL* II, no. 6243 (10) (on p. 1002 of the volume *CIL* II Suppl., following nos. 6248 (1-9)), is a printing error for 6248 (10); the real no. 6243 is on p. 999; this error is reproduced in *EGH*, by Aranegui Gascó on p. 44 note 3, and by Díaz Ariño on 223 note 28, Tybout].

1004. Tarraco. Latin funerary epigram for the charioteer Fuscus, 1st/early 2nd (?) cent. A.D. *IG* XIV 2539; *CIL* II 4315; I.Canós I Villena, *L'epigrafia grega* – (cf. *SEG* LII 1000) no. 144. A new edition of this Latin epigram with one concluding line in Greek (τοὺς σοὺς ἀγῶνας αἰὼν λαλήσει) appeared in J.Gómez Pallarès, *Poesia epigráfica llatina als Països Catalans. Edició y comentari* (Barcelona 2002) 69-77 no. T 5 (ph.). Cf. *Hispania Epigraphica* 12 (2002) [2006] no. 396.

1005. Tarraco. Bilingual (Latin/Greek) epitaph of the archisynagogos Rabla from Kyzikos, late 5th cent.-7th cent. A.D. *JIWE* I 186; *SEG* LIII 1154 (with full references). Republished in *IJO* II (cf. our lemma no. 1888) 309-311 no. 148. [See now *SEG* LIII for the superior new edition by J.Curbera and a correction by D.Feissel; cf. also H.Niquet, 'Jews in the Iberian Peninsula in Roman times', *SCI* 23 (2004) 159-182 (based almost exclusively on Latin inscriptions), with a brief discussion of our text on 169 (ph.; Curbera's text in note 80), Tybout].

1006. Tarraco. Inscription (dipinto) on a sarcophagus, second third of the 3rd cent. A.D. (or later?). Strigil sarcophagus with central relief representing a paedagogus; Museo y

Necrópolis Paleocristianos in Tarragona. A.García y Bellido, *Esculturas romanas de España y Portugal* (Madrid 1949) 235-238 no. 258 (classified among the pagan epitaphs and dated to the second third of the 3rd cent. A.D.; references to previous publications; no mention of an inscription). M.Clavería Nadal, *Los sarcófagos de Cataluña* (Corpus Signorum Imperii Romani, vol. I, fasc. 1; Murcia 2001) 22/23 no. 33 (a) (cf. *Hispania Epigraphica* 11 (2001) [2005] no. 538), reports that the left side of this sarcophagus shows traces of letters painted in red, which according to M.Mayer (apud C.N.) may be read as Εὐτέρπη.

1007. Tarraco. Rhodian amphora stamps, 2nd cent. B.C. Ed.pr. M.Almagro-Gorbea, *op.cit.* (cf. our lemma no. 989) 94-96 (dr.), publishes three amphora stamps. Non vidimus; cf. *Hispania Epigraphica* 13 (2003/2004) [2007] nos. 674-676, with comment of J.Curbera.: 1) Ἐ[πὶ] 'Αλεξ[ιμά]χου, 'Α[ρταμιτίο]υ (or'Α[γριανίο]υ; 175-150 B.C.); 2) Ἐ[πὶ] 'Αθμιο[--ο]υ, Βαδρομίου (C. points out that there is no known Rhodian eponym, whose name begins with 'Αθμιο; possibly an erroneous reading; ca. 200-150 B.C.); 3) Ἐπὶ Τιμ[ουρρό]δου, Ὑακιν-[θίου] (2nd cent. B.C.).

1008. Unknown provenance (Isthmia?). Dedication to the Isthmian god, reign of Hadrian or Marcus Aurelius. *IG* XIV 2543; *IG* IV 202; cf. *SEG* LIII 283. Republished after re-examination of this inscription, engraved on the head of a dolphin at the side of a statue of Poseidon, by J.Curbera, in S.F.Schröder, *Katalog der antiken Skulpturen des Museo del Prado in Madrid* 2. *Idealplastik* (Mainz 2004) 426/427 (ph.; German translation). Cf. M.Sève, *An.Ép.* (2004) [2007] no. 1354.

Π. Λικίνιος | Πρεῖσκος | ἱερεὺς [διὰ?] βίου | Ἰσθμ[ίῳ θεῷ]

Π(όπλιος) Λικίνιος | Πρεῖσκος | ἱερεὺς [--], *IG* IV; Π(όπλιος) Λικίννιος | Πρεῖσκος | ἱερεὺς [--] | [ἀνέθηκε]?, *IG* XIV ‖ the dedicator is P. Licinius Priscus Iuventianus [see *SEG* LIII 283]. The absence of the title of high priest of the imperial cult may be due to the fact that the dedication preceded that appointment. If he has been high priest under Marcus Aurelius, he may be identical with Ἰουβεντιανὸς ἱερεύς (*Corinth* 8.3.201 = *SEG* XVII 131), C., who rejects the views of F.Camia (see *SEG* LIII 283).

1009. Unknown provenance. Inscriptions on gems, undated. Ed.pr. M.del R.Hernando Sobrino, *Saldvie* 2 (2001/2002) 237-246, publishes a number of inscribed gems from an anonymous manuscript written in 1787 and now in the Biblioteca Nacional; the gems belonged to D.Joaquín Ibáñez, cantor of the cathedral in Teruel; there are two Greek texts. Non vidimus; cf. *Hispania Epigraphica* 11 (2001) [2005] nos. 633-641: 1) Αβρασαξ (238 and 242 no. 5; *HE* no. 636; heliotrope; inscription under an aguipede); 2) μνημόνευε μ[ε] [rather μ[ου], Lazzarini] (239 and 243 no. 14; *HE* no. 640; white agate; inscription around two figures clasping their right hands).

LUSITANIA

1010. Mértola. Epitaph of Eutyches, 544 A.D. *SEG* XLI 894 (a); L 1085. J.Curbera, *Hispania Epigraphica* 10 (2000) [2004] no. 714, rejects M.M.Alves Dias' conjectures concerning the ethnic Λιβισιντεύς (see *SEG* L 1085) and points out that it should correspond to a toponym in Λιβισιντ-.

BRITANNIA

1011. Billingford. Bilingual (Greek/Latin) amulet for health and victory on a gold leaf, 75-125 A.D. Rectangular gold leaf, originally folded; found casually in a garden at Billingford (near Dereham, Norfolk); held by the British Museum in 2004. Ed.pr. R.S.O.Tomlin, *ZPE* 149 (2004) 259-266 (ph.; dr.; translation; comment on the charakteres and voces magicae); cf. also P.Le Roux, *An.Ép.* (2004) [2007] no. 853 (French translation).

> 6 charakteres | 8 charakteres | 2 charakteres ι α ω 2 charakteres | 1 character αβρασ̣α̣x ||
> πανεη_αβλαν|{ν}αθαναlba vacat | δαθε σαλυθεμ | ετ νικ{t}θωριαμ |
> Tib(erium) C̣ḷau(di)um Simile̱m̱ que̱m̱ p̱e̱||perit Heren(n)ia Marcellina

Mix of Greek, Latin and Latin transliterated in Greek, and of Greek and Roman cursive (partly resulting from slips: x in L. 4 in fine, lba in L. 6 in fine, twice t in L. 8), ed.pr. || 5. πανεη seems an epithet of Abrasax compounded with παν-, but it is unparalleled, ed.pr. || 7-8. = date salutem | et victoriam. The transliteration, occasionally found in curse tablets but unusual in an amulet (but cf. *CIL* XIII 5338 = R.Kotansky, *Greek Magical Amulets* (cf. *SEG* XLIV 1737) no. 7), was probably intended as a magical encipherment. The rendering of t by theta is a confusion also found in papyri. The writer was a 'bilingual' with Latin as the more familiar language, ed.pr. || 9. a dative would be required (cf. Latin date in L. 7); Clauum per errorem. The cognomen Similis is typical of Lower Germany and Britain (table of the British examples; the bearers are of non-British origin with a single exception), and especially frequent in Cologne and its vicinity. The bearer of our amulet probably also came from Lower Germany, ed.pr., who points to a striking similarity of one of the charakteres in our amulet with that in a charm from Cologne (Kotansky, *op.cit.*, no. 6). 'The Billingford amulet and its owner, therefore, are likely to have entered Britain together, before they parted company in circumstances unknown' (266), ed.pr.; praenomen and gentilicium, of Imperial origin, suggest descent from an auxiliary soldier rather than a freedman: the more probable since only one of the persons called Similis recorded for Britain is not a soldier, L.R.

GERMANIA

1012. Augusta Rauricorum (area of: Castrum Rauracense). Signature and indication of weight on a silver plate, ca. 330-345 A.D. *SEG* XXXVII 841; cf. LIII 1157-1161. H.Cuvigny, *ZPE* 147 (2004) 194/195 (dr.), reads XXXVII 841 (1/2) as Παυσυλύπου Θεσσαλονίκης λι(τρῶν) ιε' (λ(ίτρας) ιε', *SEG*) and discusses the 'bizarre séquence' (194) of a name and a toponym both in the genitive; for the latter the Latin inscription Euticius Naisi PV on another plate from the same treasure offers the only parallel. Following the communis opinio that Pausilypos is the craftsman rather than the owner, and suggesting that Θεσσαλονίκης may be an interpretation of the Latin locative (identical to the genitive, e.g. Naisi), she translates '[Oeuvre?] de Pausilypos, à Thessalonique, (Poids:) 15 livres'. [See now *SEG* LIII 1157-1160 for the parallelism Θεσσαλονίκης / Tes(salonicae) on objects from the same treasure - though the interpretation of the Latin form as a genitive by the editors is apparently induced by the Greek; influence from the Greek on the Latin rather than the reverse may be inferred from the parallels Παυσυλύπου // <P>ausilipu (1159) and Εὐηθίου / Εὐ{ν}elthio (1158), Tybout].

1013. Augusta Treverorum. Christian dipinto, after ca. 350 A.D. Letters painted in white on the bottom of a sigillata plate; found during local excavations. Ed.pr. S.Faust, *Funde und Ausgrabungen im Bezirk Trier* 36 (2004) 68-70 (ph.; dr.). Cf. M.-Y.Perrin, *An.Ép.* (2004) [2007] no. 950: [A] ☧ Ω

Possibly used during a religious ceremony, ed.pr. ['hypothèse gratuite', P.].

PANNONIA

1014. Pannonia. Various inscriptions. P.Kovács, in *Epigraphica* II (cf. our lemma no. 970) 51-56, presents a supplement to his *CIPG*^{2} (see *SEG* LI 1478) containing the following inscriptions, new or re-interpreted since the publication of that corpus: 1) *SEG* LII 1020 (1) = K. 51 no. 186 (K. prints Καλλιόπη(ς) ποίημα and dates the bronze ring to the 3rd cent. A.D.; Καλλιόπη ποίημα, Roman Imperial period, *SEG*); 2) *SEG* LIII 1162 p. 270 no. 2 = K. 52 no. 187; 3) *SEG* L 1091 = K. 52 no. 188 (on the basis of R.Koščević - R.Makjanić, *Siscia - Pannonia Superior* [BAR Intern. Ser. 621; Oxford 1995] 23 and 86 no. 589: Μαξ[ί]|μου, 2nd-4th cent. A.D.; Μά|μου, undated, *SEG*, following *An.Ép.* (2000) [2003] no. 1188, itself based on a publication of R.Koščević in a local periodical); 4) μνημόνευε (K. 52 no. 189; gold ring with onyx gem representing a hand clasping an ear lobe [for inscription and motif see our lemma no. 1848]; from Brigetio, now in the Klapka György Museum in Komárom; 3rd cent. A.D.; edd.pr. L.Borhy - E.Számadó, *Acta Archaeologica Brigetionensia* 4 [2003] 25 no. 3); 5) ΚΕΛ | ΟΗΘΗ | ΑΝΑ (K. 53 no. 190; bronze ring with inscription (mirror-script) on the bezel; 3rd cent. A.D.; from south Hungary (County Baranya or Somogy); ed.pr. P.Kovács, in *Acta XII Congressus*

Internationalis Epigraphiae Graecae et Latinae, Barcelona 3-8 Septembris 2002 [Barcelona 2007], to which we had no access; 'abbreviations', K.); 6) τοῖς ὄμμασιν ὑποτέταγμαι (K. 53 no. 191; ineditum published on the basis of papers in the archive of the Hungarian National Museum; silver bell offered for sale in 1880 to the museum, which did not buy the object; 3rd cent. A.D.; a golden bell with the same text was found in Rome on the Esquiline: *IG* XIV 2409 (5) = *CIL* XV 7070 [cf. *SEG* LII 980; intended to ward off the Evil Eye]; the Pannonian bell shows that *IG* XIV 2409 (5) is not a forgery, K.); 7) Χνουβις | σορορμερ | φεναρβαρ | μαφριονιρ‖ιγξ γιγαντ | φιταβαρ | φιτα[---] (K. 54 no. 192; ineditum published on the basis of papers in the archive of the Hungarian National Museum; magical gem offered for sale in 1883 to the museum, which did not buy the object; probably found in county Torontál and of eastern origin; 3rd cent. A.D.; obverse: lion-headed anguipede; reverse: inscription; LL. 2ff.: formula used for the opening of the womb also attested in some magical papyri and defixiones but not on gems so far, K. [but for LL. 2-5 see S.Michel, *Die magischen Gemmen* (cf. our lemma no. 1847) 487 s.v. 'Soroor-Logos', and Index on 521 s.v.; for LL. 5-7 see *ibid.* Index on 521 s.v. Γιγαντορεκτα Βαροφιτα; cf. also *SEG* LIII 2101 (38), with references, Tybout]).

1015. Pannonia. Jewish inscriptions. *IJO* I (cf. our lemma no. 1888) 1-19 nos. Pan1-Pan5 (ph.), presents the Jewish inscriptions from Pannonia (Solva, Aquincum, Intercisa, Siklós, and Mursa). Two texts, both Latin epitaphs written in Greek letters, are relevant to Greek epigraphy: 1) 1-3 no. Pan1 (*CIL* III 10599; *CIJ*² 676; *IGR* I 533; *CIGP*² 86; *SEG* LIII 1162 (3); Solva; 3rd cent. A.D.); 2) 4-7 no. Pan2 (*CIL* III 10611; *CIJ*² 675; *IGR* I 536; *CIGP*² 101; Aquincum; 4th cent. A.D.; see also P.W.van der Horst, *JSJ* 36 [2005] 70, who points out that the pre-existing human image on the tombstone was not felt as a problem when the Jewish epitaph was added).

1016. Carnuntum (area of: Bad Deutsch Altenburg). Christian symbols on a silver pendant, Christian period. Silver necklace with silver pendant in the shape of a heart inscribed with a christogram (XP) and A Ω; found in a child's sarcophagus; now in the Archäologische Staatssammlung München, Museum für Vor- und Frühgeschichte. Ed.pr. M.Kandler in M.Šašel Kos - P.Scherrer (edd.), *Die autonomen Städte in Noricum und Pannonien* (Ljubljana 2004) 61/62 (ph.); non vidimus; cf. K.Böhm - E.Weber, *Tyche* 20 (2005) 236 no. 103.

AFRICA PROCONSULARIS

1017. Thapsos. Dedication of a statue to Zeus and Poseidon, later Roman Imperial period. Rectangular white marble statue base found near the maritime buildings of Békalta at Ras Dimās. Ed.pr. A.Beschaouch, *CRAI* (2004) 55-62 (ph.).

Διὶ μεγάλῳ κ[αὶ --] | Ποσειδῶνι καρποδότ[η], | τὸν μέγαν μουσῶν προφήτην | Μ(ᾶρκος) • Κυιρ(ίνα) • Ϝενούλειος • Ϝικτωρίνι[ος] ‖ εὐχὴν τελέσας ἀνέθηκεν

Undated by ed.pr., who gives a vague terminus post quem with his statement that 'les leçons du *grammaticus* de *Thapsus*, vers la fin du IIe siècle ap. J.-C., avaient porté leur fruits' (61, referring to metrical elements: see app.cr. in fine) ‖ 2. first attestation of the epithet καρποδότης for Poseidon, probably the equivalent of Latin frugifer which is frequent in the Roman provinces of Africa; cf. a mosaic in the Bardo museum representing Neptunus surrounded by the Four Seasons and the products of the earth; the dedication reflects Roman rather than Greek religiosity, ed.pr. ‖ 3. the identification of the 'grand interprète des Muses' is uncertain, ed.pr., who suggests Orpheus, Euripides, Homer (cf. *CIL* VIII 25916: quotation of *Il.* 6.146 on an epitaph from the area) or, less probably, Apollo ‖ 4. ΚΥΙΡ: transliteration of Quir, a current abbreviation of the tribus Quirina, rather than a second gentilicium Κυιρ(ίνιος); Thapsus was a Roman colonia (colonia Aelia); in Roman Africa citizens of Roman coloniae were registered in the tribus Quirina; the use of F to indicate the semi-vowel W, written V in Latin, is a conscious archaism, ed.pr. ‖ M. Venuleius Victorinius, 'le dernier usager du "digamme", sous l'Empire' (55), was evidently a man of letters: cf. the unusual combination of Jupiter (Maximus) and Neptunus, the latter's rare epithet, and the object of the dedication; also, LL. 3 and 5 contain metrical elements: trochaic dipody (or trochaic dimeter) and dactylic dimeter with an enoplios, respectively, ed.pr.

CARIA

1018. Aphrodisias. Corpus, late antiquity. C.Roueché has published a second edition of *ALA* on the internet: http://www.insaph.kcl.ac.uk/ala2004 (to be cited as '*ala2004*'). The numbers are the same as in *ALA*, but there are some new readings and new fragments added (nos. 58, 67, and 148). Several texts have not been included: *ALA* 230/231 (edicts of Diocletian, of which a new edition is currently being prepared); 137/138, 179-183, and 218, since they have been republished in Roueché, *Performers* (nos. 1.1 iii; 10, 45-47).

22 inscriptions have been added to the printed corpus (nos. 232-253), ten of which are new (our lemmata nos. 1036, 1043-1046, 1052/1053, 1067/1068 [no. 246 is from the 10th cent. and therefore not included here]); for the republished texts we give a comparatio numerorum [Roueché, *Game Boards* = C.Roueché in I.Finkel (ed.), *Ancient Board Games in Perspective* (Papers from the 1990 British Museum Colloquium, with additional papers; London 2007) 100-105]:

SEG		*ala2004*
XXXI	931	249
XL	939	252
	950	251
XLVI	1394	253
	1398	235
IGC		
278		233/234

Roueché, *Performers*	***ala2004***
44	237
Roueché, *Game Boards*	
p. 101 no. 2.iii	238

Merkelbach-Stauber, *SGO* I	***ala2004***
245 no. 02/09/22	250
***REG* 19 (1906)**	
298 no. 220	232
KST	
16.2 (1995) 192	236

1019. Aphrodisias. New inscriptions. R.R.R.Smith–C.Ratté, *KST* 25.1 (2004) 390/391, mention a selection of epigraphic finds in 2002 which are to be published by A.Chaniotis:

(1) Inscription on an architrave from the south stoa of the North Agora with the name Διογένης.

(2) Building inscription, late Roman, with the record of work done by a περίβλεπτος tribune.

(3) Dedication of an altar to Ζεὺς Θυνναρέτης by Ζήνων and Ἀρτεμίδωρος on the command of the god; found ca. 5 km west of Aphrodisias [cf. A.Chaniotis, in U.Fellmeth et al. (edd.), *Historische Geographie der alten Welt. Grundlagen, Erträge, Perspektiven. Festgabe für Eckart Olshausen aus Anlass seiner Emeritierung* (Hildesheim 2007) 83-85].

(4) Large panel from a tomb with an honorary inscription for Φανίας son of Μύων, early to middle Imperial period.

(5) Epigram on a statue base for Πωλλίων, probably a governor, 3rd cent. A.D.(?).

(6) Honorary inscription for the philosopher Alexander: see our lemma no. 1031.

1020. Aphrodisias. Posthumous honorary decree for Hermogenes, 1st cent. B.C. Marble block, part of a larger structure; found in Balkar Mevkii at Çayin Karsısı, south of Aphrodisias. Ed.pr. A.Chaniotis, *AJA* 108 (2004) 378-386 no. 1 (ph.; dr.; translation).

[Ἔ]δοξεν τῆι βουλῆι καὶ τῶι δήμ[ωι - - ca. 9-10 - -]ΤΗ[.....]Ι Μα-
[ρσ]ύου τοῦ Ἀπολλωνίου τοῦ Μαρσύου γραμματέως δήμου καὶ
[.]ΑΥ ἐπὶ τῆς χώρας στρατηγοῦ· ἐπεὶ Ἑρμογένης Ἡφαιστίωνος
Θεόδοτος, τῶν πρώτων καὶ ἐνδοξοτάτων πολειτῶν, προγόνων
ὑπάρχων τῶν μεγίστων καὶ συνεκτικότων τὸν δῆμον καὶ ἐν ἀ-
ρετῆι καὶ φιλοδοξίαις καὶ ἐπανγελίαις πλείσταις καὶ τοῖς καλ-
λίστοις ἔργοις πρὸς τὴν πατρίδα βε<βι>ωκότων, καὶ αὐτὸς γεγο-
νὼς ἀνὴρ καλὸς καὶ ἀγαθὸς καὶ φιλόπατρις καὶ κτίστης καὶ εὐερ-
γέτης τῆς πόλεως καὶ σωτὴρ καὶ εὐνόως καὶ σωφρόνως ἀνεσ-
τραμμένος πρός τε τὸν σύνπαντα δῆμον καὶ τοὺς καθένα τῶν πο-
λειτῶν καὶ πρὸς θεοὺς εὐσεβέστατα διακείμενος καὶ πρὸς τὴν
[π]ατρίδα, φιλοδοξότατα κοσμήσας αὐτὴν ἐπανγελίαις καλλίσ-
[τ]αις καὶ ἀναθήμασιν, εἰς πολλὰς δὲ πρεσβήας καὶ ἀνανκαιοτάτας
[πρ]οχειρισθεὶς καὶ εἰς ἀγῶνας κατὰ τὸ κάλλιστον ἐτέλεσεν
[π]άντα, τάς τε ἀρχὰς πάσας ἐπιδεξάμενος καὶ χιροτονηθεὶς
πλεονάκις ἐπισήμως ἀνεστράφη δικαίως καὶ καθαρῶς, παρά τε
ταῖς ἐξουσίαις καὶ τοῖς ἡγουμένοις πλείστην γνῶσιν καὶ σύστ-
[α]σιν σχὼν εὐεργέτησεν καὶ διὰ τούτων μέγιστα τὴν πόλιν· αἱρε-
θεὶς δὲ καὶ στεφανηφόρος ἐτέλεσεν καὶ αὐτὴν τὴν λειτουργίαν
[ἱ]εροπρεπῶς καὶ κοσμίως· ἐφ' οἷς πᾶσιν ἀποδεξάμενος αὐτὸν ὁ
δῆμος ἀπέδωκεν αὐτῶι τὰς καταξίας χάριτας· τὰ δὲ νῦν με-
τήλλακχεν τὸν βίον, καθήκει δὲ ἐπίσημον καὶ τὴν ἐκκομιδὴν γενέσ-
θαι αὐτοῦ· δεδόχθαι τῆ βουλῆ καὶ τῶι δήμωι ἐπῃνῆσθαι αὐτὸν καὶ μετηλ-
λαχότα καὶ στεφανωθῆναι ὑπὸ τῆς βουλῆς καὶ τοῦ δήμου
vacat στεφάνωι ἀριστήωι ἀπὸ χρυσῶν ἑκατόν· vacat
vacat Ἑρμογένη Ἡφαιστίωνος Θεόδοτε, χαῖρε vacat

1. A decree of the demos of the Aphrodisieis and the Plaraseis, ed.pr.; possibly [γνώμη στρα]τη[γῶν], ed.pr. ‖ 2. Μαρσύας: common name in Aphrodisias; see also our lemma no. 1060, ed.pr. ‖ 3. initio perhaps scribal error for [τ]οῦ, ed.pr., who refers to *MAMA* VIII 407 (decree moved by the strategoi and the secretary of the demos) and assumes that in our case the secretary happened to hold the office of strategos *epi tas choras*; ed.pr. refers to an ineditum from Aphrodisias honoring Ἡφαιστίων Ἑρμ[---], possibly the father or son of our honorand ‖ 4. ed. pr. refers to expressions such as πρώτη τάξις, πρωτεῦον ἀξίωμα, πρωτεῦον (or πρῶτον) γένος ‖ 5. the ancestors 'built together the community', ed.pr., with reference to many parallels from Aphrodisias for συνεκτικότων τὸν δῆμον/τὴν πατρίδα/τὴν πόλιν; since the present text dates from ca. 50 B.C. (or earlier), the *progonoi* were active in the 2nd cent. B.C. and their 'building together the demos' may well refer to the unification of Plarasa/Aphrodisias, a *sympoliteia* rather than a *synoikismos*, ed.pr.; cf. also G.Reger in S.Colvin, *op.cit.* (our lemma no. 1170) 145-180 ‖ 6. ἐπανγελίαις: ed.pr. suggests restoring in *SEG* XLV 1502 A L. 11: καὶ ἔργων ἀναθέσεσιν κ[αὶ ἐπαγγελίαις] ‖ 7. ΒΕΝΩΚΟΤΩΝ, lapis [ed.pr. translates: 'the fairest deeds'; but ἔργοις could possibly refer to

buildings, Pleket] ‖ 10. τοὺς καθένα: one expects καὶ πρὸς καθένα (and in L. 11 πρὸς τοὺς θεούς): possibly a scribal error, ed.pr. ‖ 14. προχειρισθείς: 'appointed', 'elected', ed.pr.; H. acted as ambassador to the Roman authorities (cf. L. 17), ed.pr.; ἀγῶνας: 'contests', probably in a judicial context, ed.pr. ‖ 17. ἐξουσίαι: 'the authorities'; ἡγούμενοι: 'the commanders': provincial governor or military authorities, ed.pr. ‖ 17-18. 'who has established relationships and has received appreciation (recommendation) by the authorities etc.', ed.pr., with parallels for σύστασις, γνῶσις (cf. σεβαστόγνωστος) ‖ 19. for the στεφανηφορία as a λειτουργία (and not an ἀρχή) ed.pr. refers to *MAMA* VIII 471; in Aphrodisias *leiturgiai* included the γυμνασιαρχία, ἀγωνοθεσία and εἰρηναρχία, ed.pr. ‖ 25. στέφανος ἀριστῆος: ed.pr. refers to ὁ τοῦ θεοῦ στέφανος, ὁ τῆς ἀριστοπολειτείας στέφανος, ὁ τῆς ἀρετῆς στέφανος, and to similar distinctions among honorific statues (ὁ τῆς ἀρετῆς ἀνδριάς; ὁ τῆς παιδείας ἀνδριάς); the *aristeios stephanos* is often awarded for military achievements, ed.pr.

1021. Aphrodisias. Subscriptio of Augustus to Samos, ca. 38 B.C. or ca. 30-19 B.C. *Aphrodisias and Rome* 13. In a survey of Samian history in the late 1st cent. B.C., T.Gnoli, *art.cit.* (our lemma no. 806) 262-267, reprints the text, with which Augustus rejects the Samian request to be granted ἐλευθερία (Italian translation) and attempts to determine its historical context. He argues that the πόλεμος (L. 3) should not be identified with the War of Labienus (contra J.Reynolds). Since Aphrodisias was not the only city in Asia Minor that suffered from Labienus' attacks (Mylasa: *RDGE* 60; Alabanda: Dio Cass. 48.26.3; Panamara: *RDGE* 27; Stratonikeia: Dio Cass. 48.26.4), it is not clear why it should be the only city to profit from its sufferings. The name Αὔγουστος (L. 1) suggests a later date, and the expression τὰ ἐμὰ φρονήσας (L. 3) makes better sense in the context of the Actian war. The document (a subscriptio to Samos) could not possibly have been brought to Aphrodisias by the Aphrodisian envoy, Solon, among documents that only concerned Aphrodisias (38 B.C.). The text makes clear that Augustus had received requests to grant ἐλευθερία to many cities, not only Samos (L. 2: οὐδενὶ δέδωκα δήμῳ πλὴν τῷ τῶν Ἀφροδεισιέων). The best context for such diplomatic contacts is the period after the battle of Actium. The document should be dated between this battle and the ultimate grant of ἐλευθερία to Samos in ca. 20/19 B.C. [A late date would also explain why Augustus refers to Aphrodisias and not to the δῆμος τῶν Πλαρασέων καὶ Ἀφροδισιέων, as in earlier documents, Chaniotis.]

1022. Aphrodisias. Statue of Demos?, 1st/2nd cent. A.D. Block with four holes with pour channels on the top; inscribed on the front. Ed.pr. A.Chaniotis, *AJA* 108 (2004) 392 no. 9.

Front: ΔΗ[.]Ο   Bottom: Α

Δῆ[μ]ον? or Δῆ[μ]ος, ed.pr.

1023. Aphrodisias. Building inscription erected by C. Iulius Zoilos, late 1st cent. B.C. Two non-joining architrave blocks with moulding and three fasciae. Fr. **A** is broken below and at right; fr. **B** is complete; inscription on the upper fascia; **A** was found in 1998 in the north portico of the northern Agora; fr. **B** was lying in the same place when it was published in J.Reynolds, *Aphrodisias and Rome* 39. (Re)published by A.Chaniotis, *AJA* 108 (2004) 393-395 no. 12 (ph.).

A: [στεφανηφ]ορήσ̣α̣ς̣ τ̣ὸ̣ [- - - -]
B: [- - ὁ ἱερεὺς τῆς Ἀφροδείτης καὶ τῆς] Ἐλευθερίας διὰ [βίου]

B. [- - ὁ ἱερεὺς - - τῆς] Ἐλευθερίας διὰ [βίου], R., who recognized a reference to Γάϊος Ἰούλιος Ζώιλος, Imperial freedman known from several inscriptions; he held the stephanephoria at least ten times; for the restoration C. refers to *Aphrodisias and Rome* 33. For Zoilos cf. L.Robert, *AC* 35 (1966) 401-432 [now also available in D.Rousset (ed.), *Choix d'écrits* (Paris 2007) 623-645, Pleket].

1024-1028. Aphrodisias. Fragments of building inscriptions, Imperial period. A.Chaniotis, *AJA* 108 (2004) 396-398 nos. 16-20, publishes the following fragments.

1024: 396 no. 16. **1st/2nd cent. A.D.** Fragment of a marble architrave block with moulding; broken on all sides: [- -] | ἐπιμ̣[εληθέντος (or -έντων)]

1025: 396/397 no. 17 (ph.). **1st/2nd cent. A.D.** Fragment of a marble architrave block broken on all sides and damaged on the upper part of the inscribed fascia.

[- - Μεν]ε̣σ̣θ̣έ̣ω[ς - -]

The name is common in Aphrodisias, ed.pr.

1026: 397 no. 18. **Imperial period.** Fragment of a marble architrave block with moulding and two fasciae; broken on all sides except above; inscription on the bottom fascia.

[- -]Ε̣ΠΑΝ̣[- -]

Before the *pi* the serif of a horizontal line; the last letter either M or N.

1027: 397 no. 19 (ph.). **Ca. 2nd cent. A.D.** Marble architrave block with moulding and three fasciae; inscription on the second fascia: [- -] Μ̣ᾶρκος Κοκκήιος Οὐλπια̣- ν̣[ό]ς

M.Cocceius Antipatros Ulpianus is on record in an ineditum.

1028: 397/398 no. 20 (ph.; translation). **Ca. 2nd cent. A.D.** Two non-joining marble architrave frieze blocks (**A**; **B**) with acanthus frieze.

A: [- - - Ἀρτεμι]δ̣ώρου τοῦ Ζήνωνος [- - -]
B: [- - - - - ἐκ] θεμελίων [- -]

A large number of dedications of buildings by descendants of Artemidoros, son of Zenon, are known in Aphrodisias, ed.pr.

1029. Aphrodisias. Honorary inscription for the senator M. Flavius Carminius Athenagoras, 2nd cent. A.D. *CIG* 2783. Marble base reused as a trough; found at Karacasu and now in the museum in Aphrodisias. Copied by W.Sherard in the early 18th cent. in Aphrodisias. Republished by A.Chaniotis, *AJA* 108 (2004) 387/388 no. 3 (ph.; translation). No new readings. For the Carminii cf. *SEG* XXIX 1068; XLIV 866 app.cr. ad L. 4; as to the Φλαβιανός, ὁ φίλος αὐτοῦ, who took care of the erection of the statue, C. refers to Marcus Antonius Popillius Agelaos Flavianus, an ἀνεψιὸς συνκλητικῶν καὶ ὑπατικῶν (Reinach, *REG* 19 [1906] no. 71); he may be the φίλος.

1030. Aphrodisias. Posthumous honorary inscription for Theodotos, 2nd cent. A.D. *MAMA* VIII 490 A, B. Two joining fragments of a marble block; fr. A preserves the upper and right edge; on the top a lewis hole and two dowel holes; fr. B preserves part of the right edge and the moulded bottom; rediscovered near the Northeast Gate. Republished by A.Chaniotis, *AJA* 108 (2004) 389/390 no. 6 (ph.).

A: [Ἡ] βουλὴ καὶ ὁ δῆμος καὶ [ἡ]
[γ]ερουσία ἐτείμησαν τα[ῖς]
[κα]λλίσταις καὶ μεγίσταις
4 τιμαῖς Θεόδοτον Ἀνδρ[ο]-
[νε]ίκου τοῦ Παρδαλᾶ τοῦ [Π]απίου,
ἥρωα ἀνδρεῖον [-ca.3-]
[-ca. 2-]ὸν γενόμενον, ἀπὸ π[ατ]-
8 ρὸς καὶ προγόνων λειτουρ-
[γ]ῶν καὶ ζήσαντα κοσμίως
B: [κα]ὶ αἰδημόνως καὶ πρὸς ὑπό-
vacat δειγμα [ἀ]ρε[τῆ]ς, vac.
12 [τ]ὴν [ἀν]άστασιν τ[ο]ῦ ἀνδρι-
[άν]τος ποησαμέ[νο]υ Ἀνδ-
[ρο]νείκου τοῦ [Παρδ]αλᾶ
[το]ῦ Παπίου τοῦ [πα]τρὸς
16 vacat αὐτοῦ vacat

6-7. ἀ[γα|θ]όν, *MAMA*; possibly [καὶ | ἁγν]όν, C. ‖ 10. [ὑπό], *MAMA* ‖ 11. in fine the lower part of Ε and Σ on fr. B (not in *MAMA*), C. ‖ 12. part of the first two letters omitted in *MAMA* ‖ for Androneikos and Pardalas see our lemma no. 1033.

1031. Aphrodisias. Honorary inscription for the philosopher T. Aurelius Alexandros, ca. 200 A.D. Rectangular marble statue base; found in 2001 in Karacasu but originating in Aphrodisias. Ed.pr. A.Chaniotis, *BICS* 47 (2004) 79-81 (translation) and *AJA* 108 (2004) 388/389 no. 4 (ph.; translation). Cf. B.Puech, *An.Ép.* (2004) [2007] no. 1446 (French translation).

Ψηφισαμένης
τῆς βουλῆς καὶ
vac. τοῦ δήμου vac.
4 Τίτος Αὐρήλιος
Ἀλέξανδρος φι-
λόσοφος, τῶν Ἀθή-

νησιν διαδόχων,
8 Τ. Αὐρήλιον Ἀλέ-
ξανδρον, φιλόσο-
φον, τὸν πατέρα

4-7. 'T. Aur. Alex. --- one of the heads of the philosophical schools in Athens' (ca. 198-209 A.D.), ed.pr., who refers to *IG* II^2 1099 L. 6 for the concept of διάδοχος and adds that he is the famous Alexander of Aphrodisias, the greatest Peripatetic philosopher of the Imperial period; the family was enfranchised by Antoninus Pius, probably during the latter's governorship of Asia in 135/136 A.D. P. remarks that the existence of the 'diadoch Alexander of Aphrodisias, the Damascene', mentioned in an arabic source, is to be doubted in view of this text ‖ 8-10. it was previously unknown that Alexander's father was also a philosopher, ed.pr., who refers to various other inscriptions recording Aphrodisian scholars (inter alia *MAMA* VIII 499 (b); see also B.Puech, *Orateurs* (cf. *SEG* LII 1991 nos. 59, 61-63, 76/77, 167/168, and 260).

1032. Aphrodisias. Fragment of an honorary inscription, 2nd/3rd cent. A.D. Fragment of a marble block preserving the top edge but otherwise broken on all sides; found in the east bouleuterion building. Ed.pr. A.Chaniotis, *AJA* 108 (2004) 386/387 no. 2 (ph.).

[- - - -ο]υ βουλευτ[- - - -]
[- - - -] τῆς γυν[αικὸς - - -]
[- - - -τ]αῖς ἀρχαῖ[ς - - - -]
4 [- - - -] ι v v Α Φ Ν [- - - -]
- - - - - - - - - - - - - - - - - -

1. [το]ῦ βουλευτ[οῦ], or [ο]υ, βουλευτ[ήν], ed.pr. ‖ 2. [-- μετὰ] τῆς, ed.pr. ‖ 3. [ἐν πάσαις τ]αῖς, [ἐν ταῖς λουτ]αῖς, [ἐν ταῖς πρώτ]αις or [ἐν ταῖς μεγίστ]αις ἀρχαῖ[ς], ed.pr.

1033. Aphrodisias. Fragment of an honorary inscription, 2nd/3rd cent. A.D. Fragment of a marble plaque with moulding; broken on all sides except above; upper surface is decorated with interlacing circles. Ed.pr. A.Chaniotis, *AJA* 108 (2004) 389 no. 5 (ph.).

[- - - -] Παρδα[λ - -] | [Ἀνδρο]νείκο[υ? - -]

An Androneikos, son of Pardalas, son of Papias, is on record in Aphrodisias: see our lemma no. 1030.

1034. Aphrodisias. Statue base, 2nd/3rd cent. A.D. *CIG* 2809 C; Roueché, *Performers* no. 45.X.6. Marble console with moulding; inscription on the side; copied by C.Fellows in 1840 on 'a seat in the stadium'; rediscovered in 1998 in the arena of the stadium. Republished by A. Chaniotis, *AJA* 108 (2004) 392 no. 10. The text is on a console, probably supporting a statue, rather than on a seat. 'The Fatherland' is the dedicator: Ἡ Πατρίς

1035. Aphrodisias. Fragment of an honorary inscription, 3rd cent. A.D. Fragment of a marble block preserving the right and left edge and broken on all other sides. Ed.pr. A.Chaniotis, *AJA* 108 (2004) 390/391 no. 7 (ph.).

KONE [- -]
ὑπατικοῦ̣
[τ]ὸν ἀγων̣[ο]-
4 [θ]έτην̣[- -]

1. Probably [συγκλητι]ικόν, ἔ[γγονον?], ed.pr. ‖ the fragment is likely to be part of *CIG* 2801 = Roueché, *Performers* no. 56, which beginns with [- συγκλητι]ικὸν [υἱὸν] | ὑπατικοῦ, | τὸν ἀγωνο|θέτην διὰ βίου etc., ed.pr.

1036. Aphrodisias. Fragment of a building inscription (?), 5th/6th cent. A.D. Fragment of a white marble panel with a sunken face surrounded by a broad flat border, on the lower part of which is the inscription; found in the area of the Tetrapylon. Ed.pr. *ala2004* no. 245 (ph.; translation). [- - - | - - -] ἐπὶ Εὐθαλί̣(ου) | [- - -] οἴκου vacat

Perhaps to be associated with *ALA* 72, ed.pr.

1037. Aphrodisias. Dedication to Zeus Nineudios, ca. 1st cent. B.C. Fragment of a rectangular marble base broken at right and supporting a small statue of an eagle; only the two claws and the lower part of his body are preserved; another attribute of Zeus may have stood on the lost right side of the base. Ed.pr. A.Chaniotis, *AJA* 108 (2004) 392/393 no. 11 (ph.; translation).

Μελέαγρ̣[ος vacat ?] | χαλκεὺς Δι[ὶ Νινευ]ιδίῳ εὐχήν [vacat ?]

There is hardly enough space for a patronymic; M. may have been a slave or freedman, ed.pr. ‖ for Zeus Nineudios see *SEG* XLIV 864; *MAMA* VIII 410, ed.pr.

1038. Aphrodisias. Dedication to an emperor (?), 1st cent. A.D. Marble architrave block with moulding and three fasciae, broken at right; inscription on the upper fascia. Ed.pr. A.Chaniotis, *AJA* 108 (2004) 395 no. 14 (ph.): v v Ἀνεικη̣[- -]

Ἀνείκητος (*Invictus*): probably part of the nomenclature of an emperor; used in inscriptions for Trajan and later emperors; given, however, the date of our text, Domitian is a plausible candidate [for *anicetus* cf. our lemma no. 1837]; the building to which the architrave belonged (the civic basilica) may have been dedicated to this emperor, ed.pr.

1039. Aphrodisias. Dedication of a statue of Thea Eleutheria, 1st/2nd cent. A.D. Fragment of a marble base broken at right and below. Ed.pr. A.Chaniotis, *AJA* 108 (2004) 391 no. 8 (ph.): v Θεὰ vacat | Ἐλευθ̣[ερία]

Nominative rather than dative, ed.pr.; the cult of Thea Eleutheria is on record in two inscriptions from Aphrodisias (see our lemma no. 1023).

1040. Aphrodisias. Dedication to Aphrodite (?), 1st/2nd cent. A.D. Two joining fragments of a marble cornice broken on both ends. Ed.pr. A.Chaniotis, *AJA* 108 (2004) 395 no. 13 (ph.): Θε̣[ᾷ Ἀφροδίτῃ? - -]

Or, e.g., [ἱερεὺς] Θε̣[ᾶς Ἀφροδίτης], ed.pr., who adds that the text probably records the dedication of a building.

1041. Aphrodisias. Dedication (of a building?) to Hephaistos, ca. 2nd cent. A.D. Fragment of a marble architrave block with moulding and three fasciae; broken at right and buried in the ground on its left side; inscription on three fasciae, erased in antiquity. Ed.pr. A.Chaniotis, *AJA* 108 (2004) 395/396 no. 15 (translation).

⟦[- - -] Ἡφαίστωι [- - - - - - - - - - - - - -]⟧
⟦[- - -]ος ἱερεὺς Θεοῦ Ἡφαίστου π[- - - - - -]⟧
⟦[- - - -]ΟΥΚΑΙΜΥ[.]Τ[..]ΣΓ[.]ΟΗ[.]ΟΥΗ[- -]⟧

First attestation of Hephaistos in Aphrodisias, ed.pr., who mentions an ineditum recording a priest of Hephaistos.

1042. Aphrodisias. Donation by Jews and θεοσεβεῖς, 4th/5th cent. A.D. *SEG* XXXVI 970; LII 1033. Republication in *IJO* II (cf. our lemma no. 1888) 14 (ph.; German translation) with extensive commentary. *IJO* supports a date in the 4th or 5th cent. A.D. (970 B: not before mid-4th cent.; A: later), argues against the interpretation of πάτελλα (A 1) as 'communal soup kitchen' (contra edd.pr.), and comments especially on the personal names in the list of donors and their pagan or Jewish background; the θεοσεβεῖς are pagans (shown, e.g., by their names) who had a connection to the Jewish community. Cf. P.W.van der Horst, *JSJ* 36 (2005) 77/78. – For other Jewish inscriptions from Aphrodisias see our lemma no. 1047.

F.Millar, *JJS* 55 (2004) 9/10, argues that it cannot be decided whether the θεοσεβεῖς and προσήλυτοι in *SEG* XXXVI 970 were of Christian or pagan origin.

G.Gilbert, *JSJ* 35 (2004) 169-184, rejects the date of *SEG* XXXVI 970 A suggested in *SEG* LII 1033 (5th/6th cent.) and opts for the 4th cent. since (1) Θεόδοτος in L. 11 served as a παλατῖνος in the Imperial administration, which was closed to Jews from the 5th cent. onward, and since (2) conversion to Judaism was forbidden and it is therefore hardly conceivable that three men publicly called themselves προσήλυτοι in the 5th cent. (LL. 13, 17, and 22).

A.Chaniotis, in J.Hahn et al. (edd.), *From Temple to Church: Destruction and Renewal of Local Cultic Topography in Late Antiquity* (Leiden 2008) 247 note 21, defends a date in the early 5th cent. A.D.; the evidence from Aphrodisias shows that the legislation of Christian emperors against the followers of other religions was often ignored or challenged (cf. J.Magness, *AJA* 109 [2005] 460-462); the prohibitions mentioned by Gilbert date to 418 A.D.; therefore they do not exclude a date in the early 5th cent. A.D.

1043-1046. Aphrodisias. Christian prayers, 5th/6th cent. A.D. or later. Ed.pr. *ala2004* nos. 239-241 and 248 (ph.; translation).

1043: No. 239. White marble fragment from a balustrade with moulded profile; inscription on the upper fascia; stray find. Εὐτυχιανο[- - -]

Perhaps a donor, ed.pr.

1044: No. 240. White marble fragment like the preceding one; found in the Hadrianic Baths. [- - - ?ὑπὲρ ἀφέσεως] ἁ̣μαρτιῶν v T[- - -]

Perhaps a prayer for a donor; the last letter may be a cross, ed.pr.

1045: No. 241. White marble column plinth, inscription on its upper face; found in the Temple-Church. Γεώργιος vac.

1046: No. 248. **Prayer for the salvation of an archbishop (?).** White marble column of the Tetrapylon; inscription on the lowest face of the moulding of the socle. [- - - ca. 10 - - - ὑπὲρ σωτ]ηρίας τοῦ ἀρχιε[πισκόπου - - -]

Restored by A.Chaniotis in ed.pr. ‖ the inscription is perhaps to be associated with the rebuilding of the Tetrapylon in this period, ed.pr; however, D.Feissel, *An.Ép.* (2004) [2007] no. 1463, remarks that the title 'archbishop' is later than the date suggested in *ala2004*.

1047. Aphrodisias. Jewish inscriptions. In *IJO* II (cf. our lemma no. 1888) 15-19 the following inscriptions are republished with German translations and extensive commentary (for no. 14 see our lemma no. 1042):

SEG		*IJO* II	*SEG*		*IJO* II	*ALA*	*IJO* II
XXXVII	846	16	LII	1034	16-19	180 iii	16
	847	15					
	848	17	*ALA*			**Roueché, *Performers***	
	849	18	10		19	47 B 8	15
	851	19	180 ii		15	47 D 6	16

1048-1049. Aphrodisias. Gladiator inscriptions, 2nd/3rd cent. A.D. A.Chaniotis, *AJA* 108 (2004) 398/399 nos. 21/22 (ph.), publishes the following texts. Photos of the stelai also apud C.Ratté–R.R.R.Smith, *AJA* 108 (2004) 177.

1048: 398 no. 21. **Melanippos.** Marble altar stele moulded below; representation of a gladiator (*retiarius*?) in relief, standing on a base in frontal position; in his right hand an object (net?); with his left hand he holds a trident upright; inscription above the gladiator: Μελάνιππος

1049: 398/399 no. 22. **Eurotas.** Marble altar stele moulded above and below; representation of a gladiator (*secutor*?) in relief, standing on a base, wearing body armor, leg guards, and a helmet with a crest; in his left hand a long shield, in his right a short sword (dagger); inscription above the gladiator: Εὐρώτας

1050. Aphrodisias. Schedule of prizes for contests. Roueché, *Performers* no. 52 II. J.-Y.Strasser, *Tyche* 19 (2004) 189 note 61, argues that in II LL. 8/9 the words καὶ τῶν διὰ θεάτρου ('equipment for the theatre') are insufficient; after θεάτρου a gen. plur., going with τῶν, is to be restored ('structures qui traversaient le théâtre'). He refers to *SEG* XI 923 (LL. 35/36 τὰ διὰ θέατρον ἴκρια τῷ χορῷ). For διὰ θεά[τρου] see our lemma no. 1169.

1051. Aphrodisias. Sundial, ca. 3rd cent. A.D. Small fragment of a conical marble sundial, broken below, at right and left; on top a hole for the support of a metal pointer. Ed.pr. A.Chaniotis, *AJA* 108 (2004) 414 no. 33 (ph.; translation).

[τροπαὶ χ]ειμεριν α̣[ί | vacat] ἰ̣σημερί̣[α vacat | τροπ]αὶ θερ[ιναί] | - - -

2. Alternatively: [τροπαὶ] ἰ̣σημερι̣[ναί], ed.pr. [a new find (2006) shows that ἰσημερία is the correct reading, Chaniotis].

1052. Aphrodisias. Fragment with a name, 5th/6th cent. A.D. or later. Fragment of a white marble column base, apparently prepared for reuse; inscription on the top (of its first use); found in the village north of the museum. Ed.pr. *ala2004* no. 247 (ph.; translation).

† Γεώργιος A v

Invocation by a donor or a prayer?, ed.pr.

1053. Aphrodisias. A monogram, 6th cent. A.D. or later. Octagonal white marble column base, inscribed on one panel; found in the village south of the Sebasteion. Ed.pr. *ala2004* no. 244 (ph.). ΦΕΙΩ

Perhaps part of the name of a donor, ed.pr.

1054. Aphrodisias. The garland sarcophagi. J.Reynolds in *Festschrift Işık* 627-629, offers some brief reflections on the inscriptions on these sarcophagi (to be published by F.Işık in his forthcoming *Die Sarkophage in Aphrodisias* I. *Die Girlanden-Sarkophage*). The sarcophagi were not made to order but were acquired from the stock of the manufacturer. A substantial proportion of the owners can be designated as middle-class. The texts date predominantly to the period ca. 200-260/270 A.D., before inflation hit the city.

1055. Aphrodisias. Inscribed sarcophagus, ca. 250-300 A.D. D.Bielefeld in *Festschrift Işık* 135-143 (ph.), presents the front of a sarcophagus with relief; in the middle, representation of a couple (man with tunica and pallium and with book-roll in his left hand; wife with long robe and palla, holding a book-roll before her breast), flanked by scenes from Herakles' youth; above the heads of the couple an inscription. B. publishes the text in majuscules and refers to a forthcoming publication by J. Reynolds. ΣΤΡΑΤΟΝΙΚΟΣ | ΕΠΙΣΤΗΜΗ | ΓΡΑΦΙΚΗ

[Stratonikos and the personification of ἐπιστήμη γραφική = the art of painting, Chaniotis].

1056-1065. Aphrodisias. Epitaphs, 2nd/3rd cent. A.D. A.Chaniotis, *AJA* 108 (2004) 400-414 nos. 23-32 (ph. of nos. 23-29; translation), publishes the following texts. [Text and French translations of nos. 23-28 and 31 in *An.Ép.* (2004) [2007] nos. 1455-1461.] C.Ratté–R.R.R. Smith, *AJA* 108 (2004) 179-181, point to the chronological clustering of the sarcophagi in the late 2nd/3rd cent. A.D.; various sarcophagi belong to new citizens (Marci Aurelii). R.–S. suggest that these may well be a link between 'the arrival into Roman citizenship of large numbers of middle-level propertied families and the remarkable density of surviving sarcophagi of this period'.

1056: 400-403 no. 23. **Epitaph of M.Aurelius Apellas and family members, 3rd cent. A.D.** Garland sarcophagus with unfinished portrait busts; pedimental lid with two bosses and decorated with akroteria; the sarcophagus has a *tabula ansata* with inscription and double scallop handles raised by Erotes at either side; in the corners, standing Nikai raising a garland above their heads; grape clusters hang from the garland; in the front roundels, two unfinished portrait busts: at left a woman wearing chiton and mantle; at right a man with himation; inscription on the lid (LL. 1-4), on the top of the body (L. 5) and in the *tabula* (LL. 6-17). Found in the nekropolis south of the South City Gate. Brief description and photo of the sarcophagus apud C.Ratté–R.R.R.Smith, *AJA* 108 (2004) 176 no. 2 and 179.

Ἡ σορός ἐστιν Μάρ(κου) Αὐρ(ηλίου) Ἀπελλᾶ τοῦ Περείτου τοῦ Καλλι- κλέους τοῦ Ἐπι[κ] v v ράτους
τοῦ Ἀρτεμιδώρου· εἰς ἣν σορὸν ταφήσονται αὐτός τε ὁ Ἀπελλᾶς καὶ Τα- τιὰς Διονυσίου ἡ γ[υ] v v νὴ αὐτοῦ
καὶ Διονύσιος καὶ Ἀπελλᾶς, οἱ υἱοὶ αὐτῶν· ἕτερος δὲ οὐδεὶς ἕξει ἐξουσίαν ἐνθά-
ψαι τινα ἢ ἐκθάψαι τῶν προγεγραμμένων, μήτε διὰ ἄκτου βουλῆς μήτε διὰ [ἡγεμο]-
νικῆς ἐντεύξεως, ἐπεὶ ἔστω ἀσεβής τε καὶ ἐπάρατος καὶ τυμβωρύχος καὶ προσαποτεισάτω τῷ
ἱερωτάτῳ ταμείῳ ἀρ-
γυρίου (δηνάρια) ,γ, ὧν
τὸ τρίτον ἔστω
τοῦ ἐγδικήσαν-
τος· τῆς ἐπιγραφῆς
ἀπετέθη ἀντίγρα-
φον εἰς τὸ χρεοφυ-
λάκιον ἐπὶ στεφα-
νηφόρου τὸ β' Ατ-
τάλου, υἱοῦ Με-
νάνδρου, μηνὸς
Γορπιαίου

3. ΑΙΑΠΕΛΛΑ: written on the left, ΕΞΟΥΣΙΑ on the right boss || 4. ΨΑΙΤΩΝΠ written on the left, ΗΣΜΗΤΕΔΙΑ on the right boss; for ἄκτου βουλῆς and ἐντεύξεως ἡγεμονικῆς (i.e. by the provincial governor) ed.pr. adduces several parallels from Aphrodisias (see also our lemma no. 1059); these formulas are influenced by clauses in testaments or foundation documents, ed.pr., who refers to and translates *MAMA* VIII 413 (B) and points out that the clause presupposes the possibility of the local authorities occasionally trying to divert funds, sometimes in collaboration with the provincial governor, to purposes not originally established by the donors || 7. δηνάρια abbreviated as * || 13-16. this stephanephoros is known from *MAMA* VIII 577 and 579 (ca. 250-300 A.D.), ed.pr. [see *SEG* LIII 1193, Chaniotis].

1057: 403-405 no. 24. **Epitaph of M. Aurelius Apollonios Damas, probably after 212 A.D.** Pedimental sarcophagus lid with akroteria; the corner akroteria are carved: a sleeping Eros at right, a reclining female at left; the front of the roof has six sets of pan- and cover tiles that terminate in the corner akroteria and in four lions' heads along the front edge; on the front of the lid two bosses.

['Η] σορὸς [κατεσκε]υάσθη [ὑπ]ὸ κληρονόμων Μ[ά]ρκου Αὐρηλίου Ἀπολλ[ω]-
νίου τοῦ | [... ca. 7 ...]ου τοῦ Δη-
μητρίου γ´ τοῦ Ὑψικλέουvacatς Δαμᾶ, ἐν ᾗ σορῷ τέθαπται αὐτός τε vacat ὁ Ἀπολ-
λώνιος, κηδευ-
θήσονται δὲ καὶ Αὐρηvacatλίαι Καλλιγενὶς καὶ Φλαβίλλα τὰ {ΤΕ} τέvacatκνα
τοῦ Ἀπολλωνίου

2-3. Some space remained uninscribed because of the two bosses, ed.pr.

1058: 405 no. 25. **Epitaph of M. Aurelius Eisidoros, 3rd cent. A.D.** Pedimental sarcophagus lid with akroteria; the front corner akroteria are carved with the same figures as in the preceding lemma; the front of the roof has six sets of pan- and cover tiles, two of which end in the corner akroteria, the others in lions' heads at the edge of the roof; both ends have a recessed tympanon with a winged gorgoneion head. On the body of the sarcophagus, decorations that are strikingly similar to those on the sarcophagus in our lemma no. 1056. Inscription of one line preserved on the lid across the front.

Ἡ σορός ἐστιν καὶ ὁ τόπος ἐφ' οὗ [κεῖ]τε Μ(άρκου) Αὐρ(ηλίου)
Εἰσι[δώ]ρου δὶς τοῦ Κάστορος, κουρίωνος φυλῆς ΑΠΟΛΙΟΣ vacat

[κεῖ]τε suggested to ed.pr. by J.Reynolds; 'and the place on which (it is laid?) belongs to', ed.pr.; κουρίων: Greek equivalent of *curio* ('herald'), ed.pr., who compares Eisidoros' function with that of the κούρσωρ τῶν σεμνοτάτων φυλῶν (φυλή = professional association) on record in *ALA* 150.

1059: 405-408 no. 26. **Epitaph of Iulia (?), 2nd cent. A.D. (after 128/129 A.D.).** Marble sarcophagus with lid; on the front of the lid two bosses; on the front of the body of the sarcophagus a raised panel; on both narrow sides of the lid a disc within a pediment. Inscription on the front of the lid (LL. 1-4), the upper part of the body (LL. 5/6), the frame of the panel (L. 7), and the panel itself (LL. 7-13). Brief description and photo of the sarcophagus apud C.Ratté–R.R.R.Smith, *AJA* 108 (2004) 177 no. 5 and 181.

[-ca. 3-] | ΩΤΟΥΑΠΩΝΟΣ[..]ΟΥΤΟΠΩ[. . .]Ν[-ca. 3-] | [-ca. 4--] . ΝΟ[--ca. 6 -
-]ΝΗΣ[--ca. 4-]ΕΚ[.]ΙΛΗ[--ca. 9--]
Ἰουλία· vacat ἕτερος δὲ οὐδεὶς ἕξει ἐξουσία[ν ..]ΝΟ.[ἐ]νθάψvacatαι τινὰ
ἕτ[ερον ἢ]
ἐκθάψαι vacat τὴν προγεγραμμένην οὐδὲ μετακομίσαί πvacatου τὴν [σορὸν
εἰς]
ἕτερον τvacatόπον οὔτε διὰ ψηφίσματος ἢ διὰ ἄκτου βουvacat<λ>ῆς ἢ ἐ[ν-
τεύ]-
ξεως ἡγεμόνων· ὁ δὲ παρὰ ταῦτα τι ποιήσας ἔστω ἀσεβὴς καὶ ἐπάρατος
καὶ τυμβωρύχος

καὶ προσαποτείσει εἰς τὸ ἱερώτατον ταμεῖον ἀργυρίου δ(ηνάρια) ἑξακισ-
χείλια, ὧν τὸ τρίτον ἔσ-
τω τοῦ ἐκδικήσαντος·
ταύτης τῆς ἐπιγραφῆς
ἀντίγραφον ἀπετέθη
εἰς τὸ χρεοφυλάκιον ἐ-
πὶ στεφανηφόρου Κλ. Ὑ-
ψικλέους Ὅπλωνος τὸ
ἕκτον, μηνὸς Γορπιήου

Vacat: uninscribed spaces because of the two bosses, ed.pr. ‖ 2-5. for the prohibition against fur-
ther burials, the removal of the body of the owner and the moving of the sarcophagus, and the de-
tails in LL. 4/5 see our lemma no. 1056 ‖ 4. ΒΟΥΛΗΣ, lapis ‖ 6. δηνάρια abbreviated as * ‖ 11.
above ΚΛ apices, ed.pr. ‖ 11-12. Ὅπλωνος: patronymic rather than a second name of Hypsikles,
ed.pr., who refers to *SEG* L 1096 IV LL. 41/42 (Τιβερίου Κλαυδίου Ὅπλωνος υἱοῦ Ὑ|ψικλέους);
ed.pr. points out that in some Aphrodisian inscriptions the word υἱός precedes the father's name but,
nevertheless, rightly opts for Ὅπλωνος as patronymic; for some reflections on the date of 1096 III
and IV see already app.cr. of IV; from 1096 III L. 27 it appears that Hypsikles (ἥρωος!) died in 124
A.D.; Hypsikles' fourth stephanephorate is on record in *MAMA* VIII 541, where ed.pr. suggests
restoring LL. 11/12 as follows: Ὑψικλέ|[ους τοῦ Ὅπλωνος ἥρωος, μ]ηνὸς Ἰουλιήου; the sixth ste-
phanephorate was held *post mortem* on the basis of money donated for an αἰώνιος στεφανηφορία,
ed.pr.

1060: 408/409 no. 27. **Epitaph of M. Aurelius Marsyas, early 3rd cent. A.D.** Pedimen-
tal sarcophagus lid with akroteria and two bosses; the front roof has six sets of pan-
and cover tiles, two of which end in the corner akroteria, the others in uncarved ele-
ments at the edge of the roof; both ends have a recessed tympanon, the right with
an uncarved disc, the left with a phiale motif; inscription on the lid; the text con-
tinued on the body of the sarcophagus.

Ἡ σορός ἐ[στιν Μάρκου Α]ὐρηλ[ίο]υ Μ[αρσύου τοῦ - - - - - - - - εἰς ἣν]
σορὸν ταφήσονται αὐτός vacat τε ὁ προγεγραμμένος Μαρσύας [καὶ vacat]
Μᾶρ(κος) Αὐρ(ήλιος) Μαρσύας ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος καὶ Αὐρ(η-
λία) Μαρκιανή, ἡ γυν[ὴ] τοῦ υἱοῦ τοῦ Μαρσύου· ἕτε[ρος]
δὲ οὐδεὶς ἕξει ἐξουσίαν ἐνθάψαί τινα ἢ ἐκθάψαι τῶν προγεγραμμένων,
ἐπε[ὶ ἔ]στω ἀσε[β]ὴς καὶ [ἐπάρατος]

2. Vacat: the two bosses remained uninscribed, ed.pr.

1061: 409-411 no. 28. **Epitaph of Flavius Papias and others, 3rd cent. A.D.** Marble sar-
cophagus (chest and lid); the front side of the chest has a relief representation of
two winged Erotes holding a *tabula ansata*; the pedimental lid has a tile pattern en-
ding in lions' heads on the front and two bosses, with ζῷ|σιν; in the edges of the

front side of the lid two reclining mourners (female; Eros); on the narrow sides of the chest a gorgon's head; inscription on the lid (LL. 1-3), the upper part of the body (LL. 4/5) and in the *tabula* (LL. 6-18).

Ἡ σορός ἐστιν · Φλαβ(ίου) · Παπίου ·πρ̣αγ(ματευτοῦ) · τῆς λαμπροτά-
της · ὑπατικῆς Φουλβίας Κερβιδίας
Βηστείν̣ης, εἰς ἣν σορὸν ἐνταφήσεται αὐτός τε ὁ Παπίας
καὶ Αὐρηλία · Φαυστεῖνα Ἀχιλλέως τοῦ τροφίμου, ἡ γυνὴ αὐτοῦ,
καὶ Αὐρήλιος Εὐήθιος Παπαρίωνος καὶ Αὐρηλία Ἀμμιὰς Στράτω-
νος· ἕτερος δὲ οὐδεὶς ἕξει
ἐξουσίαν ἐνθάψαί τινα ἐν
τῇ σορῷ, ἐπεὶ ἀποτείσει τῷ
ἱερωτάτῳ ταμείῳ ἀργυρί-
ου δηνάρια δισχείλι-
α καὶ τὸ ἥμυσυ ἔσται
τοῦ ἐκδικήσαντος· τού-
του ἁπλοῦν · ἀντίγρα-
φον ἀπετέθη εἰς τὰ
ἀρχεῖα · ἐπὶ στεφανη-
φόρου τὸ · ζʹ · Ὑψικλέους
τοῦ Ἀδράστου τοῦ
Νεικοτείμου · Ἱέρακος,
scroll μ̣η̣ν̣ὸς Ξανδικοῦ

1-2. Fulvia Cervidia Vestina: probably daughter of Attia Cervidia Vestina (*PIR* II² C 681a) and L. Fulvius Gavius Numisius Petronius Aemilianus (*PIR* III² F 541); her grandfather Q. Cervidius Scaevola (*PIR* II² C 681) was a prominent jurist in the late 2nd cent. A.D., ed.pr. ‖ 3. 'the daughter of his foster-child Achilleus', ed.pr.; Τροφίμου, *An.Ép.* (2004) [2007] no. 1460 [but the granfather's name is not given in this text; in our lemma no. 1286, an alumna (τεθραμμένη) married a relative of the man who had raised her, Chaniotis] ‖ [4. for the name Εὐήθιος see D.Campanile, *Studi Ellenistici* 19 (2006) 538/539, Pleket] ‖ 4-5. the relation between Euethius and Ammias on the one side and Papias on the other is unknown, ed.pr. ‖ 14-17. 'the seventh stephanephorate of Hypsikles Hierax'; H. is also mentioned as stephanephoros in two inedita; he is on record in *MAMA* VIII 483/484 and 528 as member of a γένος πρῶτον; his grandfather, Neikotimos Hierax, son of Zenon, is mentioned in *MAMA* VIII 483 and 528, his father (Adrastos Hierax) in *MAMA* VIII 484/485, his mother (Ammia) in *MAMA* VIII 528, his brother Attalos Adrastos in, inter alia, *MAMA* VIII 413, and his daughter Tatia Attalis in *SEG* XLV 1502; a Hypsikles, son of Adrastos (*MAMA* VIII 440; 1st cent. B.C./A.D.) is probably one of his ancestors, ed.pr., who gives a stemma of the family ‖ Hypsikles Hierax lived during the reign of Hadrian or Antoninus Pius; his seventh stephanephorate is to be dated much later, to the early 3rd cent. A.D., and is, therefore, an example of an αἰώνιος στεφανηφορία, ed.pr.

1062: 412 no. 29. **Epitaph of Poseidonios and family members, 2nd cent.** A.D. Marble block broken below and at right; found in Karacasu.

Τὸ μνημεῖον καὶ α̣ἱ ἐ̣[ν α]ὐ̣τ̣ῷ ἰσῶσται καὶ [ὁ παρα?]-
[κ]είμενος ὀπίσω τοῦ μ̣ν̣η̣μείου πλάτα[ς εἰσιν]
[Π]οσειδωνίου τοῦ Ποσειδωννίου ΤΕ[- - ca. 4-6 - -]
καὶ Ἀπφίας τῆς Ἡρακλέοντος τῆς γυν̣α̣[ικὸς αὐ]-
τοῦ καὶ τέκνων καὶ ἐγ<γ>όνων v v αὐτῶν κα̣[ὶ γυναι]-
κῶν· εἰς δὲ τὴ̣ν̣ ἐπιτεθησομέν̣η̣ν̣ ὑπὸ [Ποσειδω]-
νίου σορὸν οὐδεὶς ἕτερος ἕξει ἐξουσίαν [ἐνθά]-
ψαί τινα ἕτερον ἢ μόνους Ποσειδών[ιον καὶ Ἀπ]-
φίαν, τοὺς προγεγραμ̣μ̣ένους· ἐπεὶ ὁ π̣[αρὰ ταῦτα]
τι ποιήσας ἔστω ἀσεβὴς καὶ ἐπάρατο[ς καὶ τυμ]-
[βωρύχος καὶ προσ]αποτεισάτω τῷ ἱ̣[ερωτάτῳ]
[ταμείῳ - - -]

1. ἰσῶσται: 'niches', ed.pr. ‖ 2. πλάτας: 'platform', ed.pr. ‖ 3 and 5. uninscribed space because the stone was damaged, ed.pr. ‖ 3. ΤΕ[--]: a second name?, ed.pr. ‖ 5. ΕΓΟΝΩΝ, lapis ‖ 6. 'the sarcophagus which P. will place (on the platform)', ed.pr.

1063: 412/413 no. 30. **Fragment of an epitaph, late 2nd cent. A.D. (or later).** Lower part of the body of a marble sarcophagus reused as an architrave in the Temple-Church.

[- - - - - - - - - - - - - - - - - - καθὼς διὰ τῆς γενομένης διαθήκης? ἐπὶ στεφανηφό-
ρου]
Ἀττάλου τοῦ Ἀδράστου τὸ ζʹ μ(ηνὸς) ιʹ δηλοῦται· τῆς ἐπιγραφῆς ἀπετέθη εἰς
τὸ χ[ρεοφυλάκιον ἀντίγραφον - - -]

2. For Attalos, son of Adrastos, ed.pr. refers to *LBW* 1639 (stephanephoros for the second time and ἥρως; obviously an αἰωνία στεφανηφορία) and *ABSA* 59 (1964) 29 no. 46 (third stephanephoria).

1064: 413 no. 31. **Fragment of an epitaph, ca. 250-300** A.D. Fragment of the lower part of the body of a marble sarcophagus, broken on all sides; in the lower part a leaf ornament. Cf. B.Puech, *An.Ép.* (2004) [2007] no. 1461 (French translation).

[- - - - - - - τῆς ἐπιγρα]φῆς ἀποτεθεῖσθαι ἀντίγραφ[ον εἰς τὸ]
[χρεοφυλάκιον, ἐπὶ στεφανηφόρου Δομετε]ίνου Διογένους τὸ ζʹ μηνὸς [- -]

2. Dometeinos Diogenes can be identified with Lucius Antonius Claudius Diogenes Dometeinos, who flourished about 175 A.D.: *SEG* XXXII 1100/1101 and XLIV 866 (LL. 2 and 18/19: seventh

stephanephorate, i.e., an αἰώνιος στεφανηφορία, which explains the interval between ca. 175 A.D. and the date of our text), ed.pr.

1065: 413/414 no. 32. **Epitaph of a mother, 3rd cent. A.D. (or later).** Marble stele tapering toward the top and extending to a triangular section, topped with a circular element; in the center of the front a standing woman clad in chiton and himation; inscription below the figure.

Διόκριτος | καὶ Φιλήμων | τῇ ἰδίᾳ τεκο[ύ]|σῃ μνείας | χάριν

1066. Aphrodisias. Epitaph of an anonymous emporiarches, Severan period. *SEG* XLV 1505. The inscription has been erased in part, perhaps to correct a misspelling or to replace a Greek with a Roman name after the *Constitutio Antoniniana*; in both cases, the new text would have been painted (*SEG*). S.Lefebvre, *CCG* 15 (2004) 195/196, argues that the erasure may be due solely to preparing the stone for reuse.

1067. Aphrodisias. Fragment of an epigram (?), late Imperial period (?). Fragment of a white marble panel, found at the Sebasteion. Ed.pr. *ala2004* no. 242 (ph.; translation).

[- - - - -] | ΝΟΠ[- - -] | λυσα[μ- - -] | ΔΕΚΑ[- - - | - - - - -]

Perhaps funerary, ed.pr.

1068. Aphrodisias. Epitaph of Zoetos, 4th cent. A.D. or later. White marble block with a moulded panel on the front face, supporting a roughly cut hemisphere (for reuse as a Moslem tombstone?); inscription in the panel; stray find. Ed.pr. *ala2004* no. 243 (ph.; translation); cf. *An.Ép.* (2004) [2007] no. 1462 (French translation).

Ζωητὸς		του ὄλβιον	σας ἐνθάδε
Θεοπέμπ-	4	βίον ζηλώ-	κατάκιτε

1. Zoetos is almost certainly the brother of Theodoros in *ALA* 169, ed.pr. ‖ 3-5. although expressions such as this are not rare in the Imperial period, this man may have been a monk, cf. *I.Cret.* I.vi.6 L. 5, ed.pr.

1069. Chalketor. Epitaph for M. Aur. Alexandros and his homonymous son, after 212 A.D. *I.Mylasa* 918. F.Rumscheid, *EA* 37 (2004) 56/57 no. 13 (ph.), republishes the inscription with different line breaks and restoration in LL. 5-7: [ἐκ τῶν ?δεξιῶ]|ν ἐκ (*I.Mylasa*: [ἐκ τῶν ?δεξιῶν | μερῶ]ν ἐκ) ... [Ἑ]|ρμᾶ κτλ. (*I.Mylasa*: L. 7 initio [Ἑ]ρμᾶ). Cf. B.Puech, *An.Ép.* (2004) [2007] no. 1445 (French translation).

1070. Halikarnassos (area of: Kaplan Kalesi). Epigram praising the merits of Halikarnassos ('The Pride of Halikarnassos'), ca. 150-100 B.C. (or 1st cent. B.C.?). *SEG* XLVIII 1330; cf. LIII 1197 bis. The article summarized in *SEG* XLVIII is reprinted in S.Isager–P.Pedersen (edd.), *The Salmakis Inscription and Hellenistic Halikarnassos. Halicarnassian Studies* IV (Odense 2004) 217-237 (ph.; translation).

P.Flensted-Jensen, *ibid.* 109-111, argues that in LL. 30/31 Ἐνδυμίων ... λεκτοὺς ἐκ γαίης Ἄπιδος ἠγάγετο does not refer to the Lelegians, although λεκτοὺς ἐκ γαίης may have been taken from a fragment of Hesiod (Strabo 7.7.2) where it indeed alludes to this people.

In addition, the volume contains an overview of comments on the ed.pr. (S.Isager, 9-13), 'some notes' by G.B.D'Alessio (43-57), a chapter each on the literary form of the poem in relation to archaic epic by M.S.Jensen (85-88), on the foundation of Halikarnassos (cf. LL. 35/36) by K.Jeppesen (89-91), on relations with Troizen in the Hellenistic period by M.H.Jameson (93-107; cf. our lemma no. 437 bis), and on relations with the Ptolemies by S.Isager (133-144).

1070 bis. Herakleia under Latmos. The synoikismos of Herakleia and Pidasa, 323-313/312 B.C. *SEG* XLVII 1563; cf. LIII 1198. See our lemma no. 1874.

1071. Herakleia under Latmos. Letters of Antiochos III and of Zeuxis to the city, 196-193 B.C. *SEG* XXXVII 859. L.Migeotte in *Le Roi et l'économie* 216-218, suggests translating B L. 16 as follows: '--- et les taxes, aussi bien foncières que celles sur l'importation et l'exportation'; for C LL. 4/5 he offers the following translation: '--- chargés de demander aussi l'exemption des taxes sur tous les produits de la terre et du droit de pacage et des taxes sur la possession de troupeaux et de ruchers' (most previous scholars connected ἐννομίου with τῶν τε κτηνῶν καὶ τῶν σμηνῶν; see, e.g., Schuler, *ibid.* 533/534).

1072. Hyllarima. Inscription on a theater seat, undated. In the report on their survey in Hyllarima, E.Varinlioğlu-P.Debord, *AST* 21.1 (2004) 71, mention the name Ζμάραγδος on the front of two seats (on the second seat written backwards).

1073. Hyllarima. Donation of (a part of) a synagogue, after 212 A.D. A.Laumonier, *BCH* 58 (1934) 379/380 no. 44; B.Lifshitz, *Donateurs et fondateurs dans les synagogues juives* (Paris 1967) 32; B.J.Brooten, *Women Leaders in the Ancient Synagogue* (Chico 1982) 162 no. 29. Republication with German translation and ample commentary in *IJO* II (cf. our lemma no. 1888) 20.

1074. Iasos. Inscriptions concerning Gorgos and Minnion, ca. 334-321 B.C. *SEG* XXX 391/392; XL 959; LI 1508; *I.Iasos* 1; 24; 27; 30; *Syll.*^{3} 312. C.Franco in M.Fano Santi (ed.), *Studi di archeologia in onore di Gustavo Traversari* (Rome 2004) 385-388, studies the relation

of the two men to Alexander the Great and its effect for their city as well as their role in the return of the exiles of Samos and Epidauros; he reaches, with minor differences, the same conclusions as those summarized in *SEG* LI 1508 (mentioned in an *addendum* on 395). [For *I.Iasos* 24 and 30 cf. now R.Fabiani, *PP* 62 (2007)382/383, who argues that the two texts are parts of the same inscription.] – For the honorary decree from Samos for the two men cf. S. Dmitriev, *Klio* 86 (2004) 366-370.

1075. Iasos. Treaty between Ptolemy I and Iasos, 309-305 and after 305 B.C. *I.Iasos* 2/3; cf. *SEG* XXXVII 862. A.Giovannini, *EA* 37 (2004) 69-87 (ph.; French translation), republishes the inscription and comments on several aspects of the text and its historical context.

I.Iasos 2 (309-305 B.C.: Ptolemy is not yet king, and Polemaios, son of Polemaios, nephew of Antigonos Monophthalmos, is mentioned) is not a treaty between three parties (Iasos, the garrisons in the citadels, and Ptolemy; *I.Iasos*), but contains two distinct agreements, the first a private agreement between Iasos and the garrisons (LL. 13-29; in L. 25 he follows Y.Garlan, *ZPE* 18 (1975) 193-198: γεγενη[μένων ὑπὲρ τ]ῶν συμβολαίων; *I.Iasos*: γεγενη[μένων πρὸ τ]ῶν συμβολαίων), and the second, to which the inscription only refers, a treaty between Iasos and Ptolemy (LL. 29-32). This is followed by five oaths (LL. 32-55). The garrison consists of Antigonos' soldiers, and Polemaios acts as a mediator. *I.Iasos* 3 (after 305 B.C.: Ptolemy is mentioned as king) contains two letters: a reply of an Aristoboulos (perhaps a Ptolemaic governor) to an embassy from Iasos (shortly after the treaty of Iasos with Ptolemy) and a parallel one of a certain Asklepiodotos (probably Aristoboulos' successor). The subject is in both cases to have the free use of Iasos' revenues guaranteed and to negotiate the financial contribution to the defense of the region under the governors' administration. He concludes that the treaty represents Iasos as an 'État souverain'.

On the basis of this conclusion, G. goes on to examine several inscriptions and a literary text bearing on the relation between kings and cities; he argues that in all of them, the cities act as sovereign states. The inscriptions are a) for the Ptolemies: *Staatsverträge* 545 (Kos and Kalymna); *Milet* I.3.139; b) for the Seleukids: *RC* 10-13 (*I.Ilion* 33); c) for the Attalids: Polybios 5.77.5. The same is true for Alexander the Great and the cities: He gave them back the sovereignty they were entitled to but were deprived of by the Persian kings.

See the critical remarks of P.Gauthier, *BE* (2005) no. 428.

1076-1077. Iasos. Dedications to Valerian, 253/254 A.D. Two inscriptions, reused probably in the second half of the 3rd cent. A.D. during the construction of city defenses against hostile incursions. Ed.pr. C.Franco, *Bollettino di Numismatica* 40-43 (2003/2004) 301-304 (text in majuscules; ph.), with remarks on inscriptions from Iasos mentioning Valerian and his family. The inscriptions are to be dated before 257 A.D. (assumption of the title *Germanicus*, here missing), perhaps in connection with work on the road system. Texts in minuscules now in *An.Ép.* (2003) [2006] nos. 1702/1703.

1076: 301-303. Block, reused in the southern gate of the agora.

vacat Ἀγαθῆι v τ[ύχηι]· vacat
vac. [Αὐ]τοκράτο[ρα Καίσα]ρα [- - - - -]Α
[Λικίνν]ιον [Ο]ὐ[αλεριανὸν - - - - -]Ν
4 [Εὐ]σεβῆ Εὐτυχῆ [Σεβαστὸν] vacat
δ̣εσπότην ἡ πόλις vacat

Restorations mainly on the basis of the following lemma ‖ [1-2. printed as one continuous line with the first square bracket of L. 2 missing; tentative restoration based on the photograph, Corsten] ‖ *hedera* below the last line.

1077: 303/304. Statue base, reused in the Byzantine basilica in the agora.

vac. Ἀγαθῆι v τύχηι· vacat
Αὐτοκράτορα Καίσαρα Πόπλιο[ν]
Λικίννιον Οὐαλεριανὸν
4 Εὐσεβῆ Εὐτυχῆ Σεβαστὸν
τὸν γῆς καὶ θαλάσσης καὶ
ἑαυτῆς δεσπότην v ἡ v
λαμπροτάτη Ἰασέων v
8 vacat πόλις ™ vacat

1078. Iasos. Inscription mentioning an Ouliades, 4th cent. B.C. Block, reused (?) in the tower at the entrance to the agora. Ed.pr. C.Franco, *Bollettino di Numismatica* 40-43 (2003/2004) 301-304 (text in majuscules; ph.): Οὐ[λι]άδης | Λυξεω

Οὐλιάδης is probably of Greek origin but has been blended with the Carian name Yliatos/Ollatos; it is frequent in *I.Iasos*, cf. Index s.v.; Λυξης is Carian, cf. *EA* 20 (1992) 18. This combination of a Greek and a Carian name demonstrates the mixed culture in Iasos, ed.pr.

1079. Iasos. Three Jewish inscriptions, Hellenistic period. Republication of *I.Iasos* 193, 284, and 377, with German translations and ample commentary, in *IJO* II (cf. our lemma no. 1888) 21-23 (ph. of 22).

1080. Kaunos. Evidence for adoption of a woman in the honorary inscription for Iatrokles, 2nd cent. A.D. A.V.Walser, *EA* 37 (2004) 101-106, publishes the end of the text (LL. 9-13), now published as *I.Kaunos* 140 [not 118]: τὴν δὲ | [ἀ]νάστασιν τοῦ ἀνδριάντος ἐποιήσατο | Λητοδώρα Πάππου, κατὰ θυγατροθε|σίαν δὲ Ἀριστοδήμου, Καυνία, ἡ γυνὴ | αὐτοῦ. The term θυγατροθεσία, the equivalent to υἱοθεσία, is new, but adoption of females is attested in Athens already in the 4th cent. B.C. (Isaios 7.9; 11.8, 41, 45) and in 55 inscriptions

of later periods [see *SEG* XLIII 522, Chaniotis]. The reasons for and the legal framework of the adoption of females remain nevertheless unclear.

1081. Kaunos. Epitaph (?) of a Jewish family, late Hellenistic/early Imperial period. *SEG* XII 474; now also *I.Kaunos* 154. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 24.

1082. Keramos. Honorary inscription for the athlete Polites, after 60 A.D. *I.Keramos* 15. In a study of the inscription already commented upon in 2002 (*SEG* LII 1054), J.-Y.Strasser, *REA* 106 (2004) 547-568, ponders the question of the date at which the κοινὰ Ἀσίας (A LL. 8/9) were founded and opts for the reign of Nero at the latest. He suggests a new restoration of the entire inscription and provides a thorough commentary.

A - - - - - - - - - - - - - - - - -
[..... ἐν]όπλιο[ν, ..]
[... δία]ὐλον, ἐν Κο[ρίν]-
[θῳ ?στ]άδιον δίαυλον,
4 [ἐν Μιλ]ήτῳ στάδιον,
[......] στάδιον δία[υ]-
[λον, ἐν Συρ]ακούσῃ στ[ά]-
[διον, ἐν Ἀπο]λλωνίᾳ δί-
8 [αυλον, ἐν Ἐ]φέσῳ κοινὸν
[τῆς Ἀσίας] στ[άδιον ..]
- - - - - - - - - - - - - - - - -

B [at least 3 lines missing]
σ[- - - - - - - - - ἐν]
Μυ[- - - - - - - - - -]
ἐν [- - - - - - - - - -]
4 vacat

A In *I.Keramos* longer lines are suggested on the grounds that the names of the contests were supposedly mentioned in LL. 4-8 ‖ 4. the Διδύμεια or Πύθια, *I.Keramos*; however, the Pythia are attested only in the 3rd cent. A.D. so that solely the (Sebasta) Didymeia can here be meant, S. ‖ 7-8. certainly the Νύμφαια of Apollonia in Illyria, *I.Keramos* and S.; this is only the second attestation of these contests, the first being *I.Apollonia* 320/321, S. ‖ ■ 1. initio also Δ̣ is possible, S. ‖ 2. Mylasa?, J.Crampa, *Gnomon* 60 (1988) 607; rather, Myndos, S.

1083. Knidos. Honorary decree for Parasitas, 2nd/1st cent. B.C. *I.Knidos* 606. J.H.M.Strubbe in *Roman Rule and Civic Life* 319/320 note 19, suggests restoring LL. 9-12 as follows: [κ]αὶ ῥέζειν τ[ὸν δαμιοργὸν καθ'| ἕ]καστον ἐν<ι>αυτὸν το[ῦ] μη[νὸς -name- | τᾶι] νουμηνίαι ἱερεῖον τέλειον [ἐπὶ τοῦ βωμοῦ τοῦ | ἀπ]οδειχθέντος (*I.Knidos*: [κ]αὶ ῥέζειν Τ[etc. and after τέλειον: [ὑπὸ τοῦ δαμιοργοῦ? τοῦ ἀεὶ | ἀπ]οδειχθέντος). The passage may testify to cultic honors for the honorand (sacrifices to be offered on his altar). See our lemma no. 1879.

1084. Knidos. Inscription on a terracotta lamp, ca. 70-200 A.D. Terracotta lamp in the shape of a monkey holding a scroll with inscription. Ed.pr. C.Ilgner, *Boreas* 27 (2004) 255-263 (ph.; German translation): ἐφαλλοπίναξ

Cf. names of 'parasites' such as Λειχοπίναξ or Ἐφαλλοκύθρας, ed.pr., who argues that the inscription does not give the monkey's name, but indicates the contents of the scroll.

1085. Labraunda. The spelling of Μαύσσωλλος. *I.Labraunda* 14. J.M.Camp in G.W. Bakewell–J.P.Sickinger (edd.), *Gestures. Essays in Ancient History, Literature, and Philosophy presented to Alan L. Boegehold* (Oxford 2003) 185, republishes the inscription (in capital letters) and points out that Μαύσσωλλος must be the correct spelling of the name, despite later variants.

1086. Labraunda. Honorary inscription for Olympichos, late 3rd cent. B.C. P.Hellström, *KST* 25.1 (2004) 270 (ph.), reports on the find of an inscription listing honors for the Carian dynast Olympichos (cf. *I.Labraunda* 1-9).

1087. Mylasa. Inscriptions. W.Blümel, *EA* 37 (2004) 1-42, (re)publishes 65 inscriptions (ph.) and gives addenda and corrigenda to *I.Mylasa*. For the new inscriptions see our lemmata nos. 1089, 1091-1096, 1098-1102, 1104, 1106-1111, 1114, 1116-1141, 1147, 1149-1154, 1156-1158. B. republishes (in most cases with ph.) *SEG* **XLIV** 908 (22/23 no. 33); **XLV** 1510 (33 no. 60); **XLVII** 1605 (1/2 no. 1), 1606 (13 no. 14; ἀποτίθημι instead of ἀνατίθημι 'suggests that the acting priest made sure that an already existing statue of Athena was erected (or erected again)', A.Chaniotis, *EBGR* 2004 [2007] 249 no. 26), 1607 (18/19 no. 25; to the right of LL. 1-2 [- -]ΗΜΑΙΟΥ | ΚΑΙ . . added in ■ different hand [not in *SEG*]; cf. C.Brixhe, *BE* (2005) no. 431 on Υσσαδωμου for Υσσαλδωμου); **XLIX** 1434 (17/18 no. 23, from the gymnasium, with slightly different punctuation; A.Chaniotis, *EBGR* 2001 [2004] 201 no. 20, suggested reading in LL. 12/13 ἀειμνημονεύτου instead of ἀεὶ μνημονευτοῦ); **LI** 1525 (8/9 no. 8, with minor differences; see our lemma no. 1095), 1526 (12 no. 12).

Addenda et corrigenda to *I.Mylasa* (35-40; ph., given here for the first time):

35/36: **no. 137**. Rediscovered in Milas, now in the local museum; fragment of ■ gray marble ashlar. The block is broken only on the left so that most of the restorations suggested in *I.Mylasa* belong in part or in full to the left part of the inscription. In addition, there are several new readings and/or restorations (we omit insignificant ones): L. 3 [κ]ατεσκεύασεν (*I.Mylasa*: [ἐ]πεσκεύασεν); L. 6 in fine, vacat (*I.Mylasa*: I[---]); L. 8 [?ἐφή̣β]ων (*I.Mylasa*: [---]ων); LL. 11/12 [---]ΤΑΡΧΗ ψηφίζεσ|θαι (*I.Mylasa* (after *LBW* 395): [αὐ]τάρκη ψηφίξεσθ[αι]); LL. 12/13 [---]ΕΙΣ τὴν κακοπάθι|[αν] (*I.Mylasa*: [ὑπομείνας με]γίστην κακοπάθι[αν]); L. 14 [?-σκευ]άσματα τὰ συντ[--] (*I.Mylasa*: [---]ΑΣΜΑΤΑ τὰ ΣΥΝΤ[---]); L. 19 initio, [---]Α̣ (*I.Mylasa*: [---]ΑΙ); L. 22 e.g. [ἐν τοῖς προειρημέν]οις φιλοδοξεῖν after

I.Mylasa 105.13 (no restoration in *I.Mylasa*); L. 27 in fine, χρημ<ά>των (*I.Mylasa*: χρημά-των).
36: **nos. 221/222**. Cf. *SEG* LI 1523.
37: **no. 337**. Now in the Archaeological Museum, Istanbul.
37: **nos. 429, 440, 449, 451, 549**. Rediscovered (no ph. of 449).
37/38: **no. 522**. Rediscovered in Milas, now in the local museum. LL. 4/5 Εὐ|γένους (*I.Mylasa*: Ε[ὐ]|γένους); LL. 6/7 Ἀσιατι|[κ]ός (*I.Mylasa*: Ἀξιότι|μος); L. 7 Φοίβιλλος (*I.Mylasa*: Κοιβιαλος; also in Zgusta, *KP* § 652-2, with only this attestation).
38: **no. 532**. Now in the museum in Milas. The supposed single 'T' in L. 2 is damage on the stone.
38: **no. 534**. Cf. also J. and F.Rumscheid, *AA* (2001) 118/119 (ph.) [*SEG* LI 1528].
39: **no. 613**. The remains of the temple with the inscription have been rediscovered, the inscription cleaned and revised. In addition to the corrections presented in *SEG* XLIV 909, B. confirms that in L. 7 ΕΞΙΤΥΠΟΝ is on the stone.
39: **nos. 632-635**. The stone with the four inscriptions has been rediscovered in the Aga Camii but the text is now so weathered that the reading can no longer be checked.
39/40: **no. 657** (also in Rigsby, *Asylia* 203). B. repeats his new reading, reported in *SEG* XLIX 1433.

F.Rumscheid, *EA* 37 (2004) 43-61, (re)publishes 18 inscriptions of unknown provenance (most probably Mylasa and surroundings) in the museum at Bodrum. For the new inscriptions and those with different readings or restorations see our lemmata nos. 1069, 1090, 1097, 1103, 1105, 1112/1113, 1115, 1144-1146, 1148, 1155, 1159/1160, and 1163; the republished texts are *I.Mylasa* 338 (Rumscheid 49 no. 5) and 636 (Rumscheid 49-51 no. 6 (A)).

1088. Mylasa at the end of the 1st cent. B.C. On the basis of literary, epigraphic, and numismatic evidence, F.Delrieux, M.-C.Ferriès, *REA* 106 (2004) 49-71 and 499-515, examine the situation in Mylasa during the last phase of the Roman civil war toward the end of the 1st cent. B.C. Of the inscriptions used they provide the full texts of *I.Mylasa* 534-536 and 601/602 (cf. *SEG* L 1117) with French translations.

1089. Mylasa. Fragment of an honorary decree (?), 4th cent. B.C. Gray-white marble block, found in Milas, now in the local museum. Ed.pr. W.Blümel, *EA* 37 (2004) 2 no. 2 (ph.). Dated by the letterforms.

- - - - - - - - - - - - - - - - - -
[- - - - - - -]ΡΩΣΑ[- - - - - -]
[- - - - - - -]ΤΩΣΕΚΑ[- - - -]
[- - - - -]ΑΣ τιμῆσαι Κ[- - -]
[- - -]τε τῆς ΕΜ . [- - - - - -]
- - - - - - - - - - - - - - - - - -

1090. Mylasa (or area of). Fragment of a list of new citizens, undated [Hellenistic period]. *I.Mylasa* 521. Republished with slight differences by F.Rumscheid, *EA* 37 (2004) 51 no. 6 (ph.; second text; on the same stele as no. 636: see our lemma no. 1087). **LL. 1-2**: line break [εἰς | φυλὴν κτλ.] (*I.Mylasa*: L. 2 [εἰς φυλὴν κτλ.]). **L. 14**: [- - - - -] . . . . Σ[- - -] (not in *I.Mylasa*).

1091. Mylasa. Fragment of a decree, Hellenistic period. White marble block, moulded above, found in Milas. Ed.pr. W.Blümel, *EA* 37 (2004) 2 no. 3 (ph.).

[Ἐπὶ στεφανηφόρο]υ Λέοντος τοῦ Δ[- - - - - - - - - - - - - -]
[- - - - - - - - - - - - -]ς, μηνὸς Ξανδικο[ῦ - - - - - - - - - - - -]
[- - - - - - - - - γνώμ]ην ἀποφηναμένω[ν τῶν ταμιῶν - - -]
[- - - - - - - - - - - - -] Δαμᾶ τοῦ Δημη[τρίου - - - - - - - - - -]
[- - - - - - - - - - - - 'Ε]καταίου τοῦ Δη[- - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - -]ιου · vac. ἐπεὶ Θεο[- - - - - - - - - -]
- -

1092. Mylasa. Honorary (?) inscription for the kitharistes Leodamas, Hellenistic period. Gray marble block, found in Milas. Ed.pr. W.Blümel, *EA* 37 (2004) 2/3 no. 4 (ph.). Cf. A.Chaniotis, *EBGR* 2004 [2007] 248 no. 26, who suggests that 'Leodamas offered his services during the celebration of a festival' (cf. LL. 2 and 6).

- -
[- - - - τ]ε καὶ μισθωτὴς ὑπὸ τοῦ δή[μου - - - - -]
[- - Διο]νύσωι καὶ τῶι δήμωι τά τε ΚΡ[- - - - -]
[- - φιλ]οτιμίαν· v βουλόμενος τε κα[ὶ - - - - -]
[- - Λεο]δάμαντα τὸν κιθαριστὴν ΕΣΠΕ[- - - -]
[- - - - -] καὶ τὸν Λεοδάμαντα ἵνα συγγ[- - - - -]
[- - - - -]ε τοὺς χοροὺς διαφόρων μὴ Σ[- - - - - -]
[- - - - -].ι προτεθειμένος ἀπεγραψ[α- - - - - - -]
[- - - - -] καὶ λαβεῖν τὸν Λεοδάμαντ[α - - - - - -]
[- - - - τῆς β]ουλῆς καὶ τοῦ δήμου Ε[- - - - - - -]
[- - - - - - - - - -] τὸ κοινὸν τὸ Χρυσ[αορέων? - -]
[- - - - - - - ?ἀγ]αθὸς καὶ φιλόδο[ξος - - - - - - -]
[- - - - - - - - - - - - - -] Ἀπολλων[- - - - - - - - - - -]
[- - - - - - - - - - - - -] . ΗΝΘΕ[- - - - - - - - - - - - -
- -

10. κοινὸν τῶν Χρυσαορέων: a mainly religious federation of Carian cities (cf. *Amyzon* 223-225), from which two decrees are known so far (*SEG* LIII 1229 (L. 68) and *I.Labraunda* 43), ed.pr.

1093. Mylasa (area of: Içme Köyü). Fragment of an honorary inscription for Leont[-], Hellenistic period. Gray marble fragment; built into a wall in the village, but presumably from Damlıboğaz (= Hydai?). Ed.pr. W.Blümel, *EA* 37 (2004) 34/35 no. 65 (ph.).

[- - - - - -]ς καὶ πρὸς τοὺς [- - - - - - - - - - - - - - - - - -]
[- - - εὐε]ργέτηκεν τὸν δ[ῆμον - - - - - - - - - - - - - -]
[- - - ἵνα] φαίνωνται τὰς [καταξίας χάριτας - - -]
[- - - ἀπο]δόντες τοῖς π̣[- - - - - - - - - - - - - - - - - - -]
[- εὐεργε]τεῖν αὐτοὺς κα[- - - - - - - - - - - - - - - - - - -]
[- - - - - -].ν ἀνδρῶν δε[- - - - - - - - - - - - - - - - - - -]
[- - ἐπηι]ν̣ῆσθαι Ληοντ[- - - - - - - - - - - - - - - - - - -]
[- - - - - - - -]αι αὐτὸν Χ[- - - - - - - - - - - - - - - - - - -]
[- - - - - - α]ὐτοῦ καὶ Ε[- - - - - - - - - - - - - - - - - - -]
----

7. Ληοντ[-] for Λεοντ[-]?, ed.pr. || [4-5. e.g., τοῖς π̣[ροαιρουμένοις εὐεργε]τεῖν αὐτοὺς κα[ὶ τοὺς - - - (an attribute) τῶν ἀνδρῶν· δε[δόχθαι κτλ.], Chaniotis].

1094-1096. Mylasa. Leases, Hellenistic period. Three leases, found in Milas; (re)published by W.Blümel, *EA* 37 (2004) 6-10 nos. 7-9 (ph.).

1094: 6-8 no. 7. **Fragment, 150-100 B.C.** Gray marble block. Cf. C.Brixhe, *BE* (2005) no. 431.

καὶ τουτο[- - - - - - - - - - -]Ο̣ . Δ .[- - - - - -]Σ τελέ[σαι? - - - - - - - - - - ?ταμί]-
αι ὑπὸ τῆς Ὀτωρκονδέων φυλῆς ἑκάστου ἔτου[ς - - - - - - - - - - - - ?λιβα]-
νωτοῦ ὄγδοον̣ ἄνεικον ἀνυπόλογον τοῖς ἀε[ὶ καθισταμένοις ταμίαις - - -
τῆς Ὑαρβε]-
συτῶν φυλῆς καὶ ὑπάρξει αὐτοῖς πάντα καθό[τι - - - - - - - - - - - - - - - - Δι]-
όδοτος Ἑρμίο[υ ......]ν ἡμισέων τῶν ὄντω[ν - - - - - - - - - - - - - - - - ἀφ' ὧν]
ἔχει ἐν ὑποθέσει παρὰ Λ̣έοντ[ο]ς καὶ Θεοκρίτο[υ - - - - - - - - - - - - - - - - - -]
Αβας Μέλανος, Δημὼ [Φ]ανίου [κ]αὶ ἀπὸ τῶν ὑπ[- - - - - - - - - - - - - - - - -]
Ἱερέως τῶι ΘΙΑ[- - - - - - -]ΟΡ[...] οἱ προδανεισ[ταὶ - - - - Λέοντος τοῦ Ἰα]-
τροκλίους το[ῦ Ἱ]ερέω[ς - - -]ς Μ̣ε̣ν̣ά̣ν̣δ̣ρου τοῦ Μ[- - - - - - - - - - - Λέοντος]
τοῦ Ἰατρο[κ]λ̣είους τ̣οῦ Ἱερέως [κ]αὶ ἀπὸ τῶν προ[- - - - - - - - - - κατὰ δὲ]
υἱοθεσίαν Οὐλιάδου τοῦ Πόλ[λι]ος τοῦ Πρωτ̣έ[ου - - - - - - - - - - - - - - - - - - -]
τοῦ Λέοντος καὶ ὁ ποταμὸς Ο[.]ολκος καὶ ἡ κα[λουμένη? - - - - - - - - - - - -]
Αδας κ[αὶ] Ἀρτεμισί[α] θυγατέρε[ς] Παμμένου το[ῦ Μέλανος - - - - - - -]
τῆς Ἰδριακῆς τάφρ[ο]υ Λέων Ἰατ[ροκ]λείους Ἱερεὺς [- - - - - - Αδας καὶ
Ἀρτεμι]-
σία θυγατέρες [Π]αμμένου [τ]οῦ Μέλανος τ[- - - - - - - - - - - - - - - - - - - -]

ΑΝΤΙΤ[......] Αβα[ς Μ]έλανο[ς] καὶ Δημὼ Φ[ανίου - - - - - - - - - - - - - - - -]-
ΚΟΙΣΚ[- - - - - - - - - - - - - - - - - -]ος Ὑαρβεσ̣[υτ- - - - - - - - - - - - - - - - πα]-
ρὰ Πα[ρ]αμόν[ου] τοῦ Φιλιν[..... ?Ἀν]τιοχο̣[- - - - - - - - - - - - - - - - - - -]-
σέας Μέντορο[ς κ]αὶ ὑπὲρ [τ]ὸ διαμφισ[βητούμενον - - - - - - - - - - - - - -]-
νης Ἀμ̣π̣έλ̣ου, Λι[μ]ναῖος Θεομνήστου [- -]
Ἰάσονος· vac.? τὴ[ν] δὲ παραχώρησιν ἐπ̣[οιήσατο - - - - - - - ἀργυρίου Ῥο]-
δίου λεπτοῦ δραχμὰς ἑ[π]τακισχ[ιλίας -]-
σίου Τετράφυλος· μάρτ[υ]ρες δ̣[ικασταί]

Ed.pr. points out that the number of women is unusually high, and that no κύριος is mentioned || 2-3. [λιβα]λινωτοῦ, ed.pr., although he points out that it usually stands in a different context (cf. *I.Mylasa* 216 LL. 9/10; 818 L. 7; 822 LL. 12/13; 828 L. 7; ἄνεικον ἀνυπόλογον: 'ohne Einwendung und ohne Abzug', ed.pr. || 3-4 and 17. the phyle of the Hyarbesytai was previously attested only in *I.Mylasa* 301, ed.pr. || 4-5. or [Θε]ιόδοτος, ed.pr. || 6. ἐν ὑποθέσει: mortgaged land, cf., e. g., *I.Mylasa* 213 L. 16; 214 L. 7, ed.pr. || 7. Αβας: name of Carian origin, ed.pr.; Αβας and Αδας (L. 13) rather 'noms particulièrement affectionnés des Cariens ..., Lallnamen ... déjà présents dans l'onomastique anatolienne du IIe millénaire', Brixhe || 8. for προδανεισταί (people advancing money) cf. *I.Mylasa* 802 L. 5; 827 L. 3, and the comm. on 864, ed.pr. || 10 and 14. Ἱερεύς is a proper name (here a second name?), given that no god is mentioned; cf. Robert, *Sinuri* 8, ed.pr. || 11. Οὐλιάδης Πόλλιος τοῦ Πρωτέου as eponymous stephanephoros in *I.Mylasa* 818, an honorary decree for him in Robert, *Sinuri* 16 (cf. *I.Mylasa* 217 comm. to L. 12); an adoptive son of his in *I.Mylasa* 217 LL. 11/12; 864 LL. 1/2; and *SEG* XLII 999 L. 19, ed.pr. || 12. a river Ο[.]ολκος (or ὁ ποταμὸς ὁ [.]ολκος; cf. *I.Mylasa* 805 L. 4) is unknown, ed.pr. || 13. Αδας: name of Carian origin, ed. pr.; cf. app.cr. L. 7; Αδας 'nom dynastique', Brixhe || 14. τάφρος '(irrigation) ditch', mentioned often as boundaries of plots of land, ed.pr.; Ἰδριακή: adj. to Ἰδριάς, here a toponym (cf. Steph. Byz. s.v.), ed.pr. || 18-19. e.g. [Θρα]ισέας, ed.pr. || 19. διαμφισβητεῖν: 'dispute, disagree', ed.pr. || 19-20. Ἄμπελος is either a personal name (Bechtel, *HPN* 592) or an appellativum (e.g. [μελαίν]της ἀμπέλου), ed.pr. || 20. a Λιμναῖος Θεομνήστου also in *I.Mylasa* 204 L. 13, ed.pr. || 21. παραχώρησις 'cession', ed.pr., restored after *I.Mylasa* 806 L. 20, where it means 'contract of sale' || 23. Τετράφυλος: member of the phyle known from Olymos (*I.Mylasa* 806 LL. 5 and 7; 808 L. 6; 812 L. 4; 814 L. 3; 822 LL. 3 and 6; 871 L. 2) and Hydai (*I.Mylasa* 902), ed.pr.; μάρτυρες δικασταί are often mentioned at the end of documents and had presumably notarial functions like the ἀγορανόμοι elsewhere, ed.pr.

1095: 8-9 no. 8. **Fragment, 150-100 B.C.** *SEG* LI 1525. Republished with one more letter visible in L. 11 in fine: ΥΔ[-] (Υ[-], *SEG*). For ἐξευρόντος in L. 2, B. refers to the choregic inscriptions *I.Iasos* 160-166, where εὑρίσκω means 'fetch'. Cf. A.Chaniotis, *EBGR* 2004 [2007] 248 no. 26, who tentatively suggests that the inscription concerned 'sacred land belonging to Zeus or a temple bank'.

1096: 9-10 no. 9. **Fragment, Hellenistic period.** Gray marble ashlar, found in Milas, now in the local museum; originally perhaps from Hydai, which belonged to Mylasa in the Hellenistic period (*I.Mylasa* 901-910).

- -
[- - - - - - - - - -]ς θυσίας ΩΣΔ[- - - - - - - - - - - - -]
[- - - - - - - - -]οις τοῖς Ὑδαιέων οἱ Ι[- - - - - - - - -]
[- - - ταμ]ίαι μισθούτωσαν τὰς [- - - - - - - - - - -]
[- - - - - -]ους καὶ τὰς δημοσίας Ι[- - - - - - - - - -]
[- - - - - -]σιν χρόνοις εἴ τινες ἀμισ[θωτ- - - - - -]
[- - - - - κ]ήρυκα ἐν τῆι ἐκκλησία[ι - - - - - - - - -]
[- - - - - -]ΛΗΣΑΙ ζῶσιν καὶ λαμβάν[ωσιν - - - -]
[- - - - ἄλ]λων μισθωσαμένων ἐγε[- - - - - - - - -]
[- - - - - -]ήσεως ἂν συνγράψωντ[αι - - - - - - - -]
[- - - - - -]ιου καθότι ἂν βούλωντα[ι - - - - - - - -]
[- - - - ἀσ]φάλειαν λαβεῖν παρ' αὐτ[ῶν - - - - -]
[- - - - - -]ε καὶ ἐν οἷς χρόνοις δε.[- - - - - - - - - -]
[- - - - - -]ους διορθοῦσθαι τὸ Α[- - - - - - - - - - -]
[- - - - -τ]ωσαν δὲ ἄνεικα καὶ ἀν[υπόλογα - - - -]
[- - - - - -] μισθωσάμενος κ[- - - - - - - - - - - - - - -]
- -

5. For ἀμίσθωτον cf. *I.Mylasa* 833 L. 6, ed.pr. ‖ [7. ζῶσιν καὶ λαμβάν[ουσιν] (participles), Chaniotis] ‖ 9. [διεγγυ]ήσεως, [ἀμφισβητ]ήσεως, [παραχωρ]ήσεως, ed.pr.

1097. Mylasa (or area of). Fragment of a lease (?), Hellenistic period. Fragment of a gray marble ashlar; exact provenance unknown, now in the museum at Bodrum. The two columns of the inscription are separated by a blank strip [I do not think that the script of the right column has 'altertümlicher wirkende Buchstabenformen' (ed.pr.), Corsten]. Ed.pr. F.Rumscheid, *EA* 37 (2004) 53 no. 9 (ph.).

- - - - - - - - - - - - - - - - - - - -	- - - - - - - - - - - - -
[- - - - - - - π]λήθους τούτου	- - - - - - - - - - - - -
[- - - - - τ]ῶι φυλάρχωι καὶ τοῖς	- - - - - - - - - - - - -
[- - - μισθ]ωσάσθωσαν ἐν τῶι	τω[- - - - - - - - - - - -]
[- - - - - - -]εαν Ἰατροκλείους	κου . [- - - - - - - - - -]
[- - - - - - - -]δομένην αὐτοῖς	καὶ Ἑσ[τιαῖος? - -]
[- - - - - - - -] προγεγραμμένων	τοῖς [- - - - - - - - - - -]
[- - - - - δι]ακοσίας καὶ Ἑστιαῖος	Διο . [- - - - - - - - - -]
[- - - - - - - -]τες καὶ Εὐπόλεμος	θυσι[- - - - - - - - - - -]
[- - - ?κτημα]τῶναι καταγράψας	Ἰατρο[κλῆς? - - - -]
[- - - - διασα]φοῦντες ὅτι ἐπρίαν-	τῶι δ[- - - - - - - - - -]
[- - - - - - - - - - -]ληι ἀπό τε τῶν	ἀπὸ τ[- - - - - - - - - -]
- - - - - - - - - - - - - - - - - - - -	- - - - - - - - - - - - -

2. Φύλαρχοι are not attested at Mylasa so far, ed.pr.

1098. Mylasa. Inscription concerning cleaning and redevelopment, 3rd cent. B.C. Gray marble fragment; found in Milas. Ed.pr. W.Blümel, *EA* 37 (2004) 5 no. 6 (ph.). Dated on the basis of the letterforms.

- -
[- -]ΜΗΙΑΠ[- - - - - -]
[- -]αιον εἰς τὸν ἀπο.[- - - -]
[- - - - - - - - - - - - - - - - - -] ἡ ἀνακάθαρσις τοῦ φρέα-
[τος - - - - - - - - τοῦ ὁμ]όρου τόπου τῆς ἀγορᾶς
[- - - - - - - - - - - - - - - - στ]υλίων εἴκοσι τῆς στοᾶς
[- - - - - - - - - - - - - - - - - ἀ]λοιφή τινων τοῦ ἐκτὸς
[- - - - - - - - - - - - - - - - - σ]υνετελέσθη δὲ τὰ προγε-
[γραμμένα - - - - - δραχμῶ]ν μυρίων ἑξακισχιλίων

3. ἀνακάθαρσις: 'cleaning', also in *OGI* 483 L. 51 (Pergamon), *I.Didyma* 40 L. 16, ed.pr. ‖ 6. ἀλοιφή 'paint(ing)', ed.pr.

1099-1100. Mylasa. Fragments of boundary regulations, 150-100 B.C. Ed.pr. W.Blümel, *EA* 37 (2004) 10/11 nos. 10/11 (ph.). Dated by the letterforms. For other inscriptions of this category cf. *I.Mylasa* 251-261 (with *SEG* XXXIX 1123 and XLII 1010).

1099: 10-11 no. 10. Gray-white marble fragment; found in Milas.

- -]
[- - ἀμφισ]βητεῖν Ἄλφα καὶ Μῦ καὶ Φῖ καὶ Ἰῶτα καὶ Σίγμα κ[αὶ - - - - - -]
[- - - - - - -]των ἀμφισβητουμένων ὡς ἡ ῥάχις ἐπί τινος ν[- - - - - - - - - - - -]
[- - χαραξ]αμένου καὶ Ἰῶτα καὶ Ἦτα ἀπὸ δὲ τῆς ῥάχεως καὶ τ[- - - - - - -]
[- - - - - - -]νωνος πρὸς ἀνατολὰς ἐπ' ἄλλον πετρῶνα τὸν . [- - - - - - - - - - -]
[- - - - - - -] πέτρου οὗ καὶ Ἰῶτα καὶ Ἦτα καὶ ἀπὸ τούτου ἐπ' εὐθ[ὺ - - - - -]
[- - - - - - -] ὁρίζοντας τὸν ἑπτακαιδέκατον κλῆρον vacat
[- - - -δέκ]ατος κλῆρος ἐχόμενος τούτου προσεχὴν ἀπὸ μεση[μβρίαν - - - -]
[- - - - - - -]ιερον καὶ τῶν ἀπ' ἀνατολῶν πέτροι καὶ ῥάχεις καὶ χα[- - - - - -]
[- - - - - - - - - - - -]ον κλῆρον ὡς ὁ στροβιλεὼν καὶ τὸν ὀκτωκα[ιδέκατον - -]
[- - - - - - - - - - - - - - - -]Ω[- - - - - - - - - -]Σ κατὰ ῥάχιν [ἐ]φ' οὗ ἐχαράξ[αμεν -]
- -

1. For the use of letters to indicate boundaries of plots cf. *I.Mylasa* 257 LL. 2-7, 854 L. 16, and the following lemma L. 14, ed.pr. ‖ 2. ῥάχις 'ridge of a hill or mountain', ed.pr. ‖ 3. cf. *I.Mylasa* 257 LL. 3-7, ed.pr. ‖ 4. πετρών 'rocky, stony place', cf. *I.Priene* 37 L. 166, ed.pr. ‖ 5. ἐπ' εὐθύ, cf. *I.Mylasa* 257 L. 10, ed.pr. ‖ 9. στροβιλεών 'pinegrove', ed.pr., with references to further toponyms referring to the character of the location ‖ 10. ἐφ' οὗ ἐχαράξαμεν, cf. *I.Mylasa* 257 L. 15 and 258 LL. 2/3, ed.pr.

1100: 11 no. 11. Brown-white marble fragment; found in Milas, now in the local museum.

[- - - - - - - - - - - - φ]έρον[τ]α ἐπὶ τὰ αὐ[τὰ - - - -]
[- - - ἀπὸ δὲ τούτου] προβάντες ὅρον [- - - - - - -]
[- - - - - - - - - - - - -] πρὸς τῶι περιβόλω[ι - - - - -]
[- - - ἀπὸ τούτου τ]οῦ ὅρου ἐπιστρέφον[τες - - -]
[- - - ἐπὶ τὰ πρὸς] μεσημβρίαν μέρηι κα[ὶ - - - - -]
[- - - - - - - - - -] παρὰ τὸν περίβολον [- - - - - - - -]
[- - - - - - ἄλλο]ν ὅρον παρὰ τῶι περιβ[όλωι - - -]
[- - - - - - - - - - -] τῆι ὁδῶι τῆι διτοίχ[ωι - - - - - -]
[- - - - - - - - ?φερ]ούσῃ ἀπὸ τοῦ ἱεροῦ [- - - - - - -]
[- - - - - - - - - - - κ]αταβάντες τῇ ὁ[δῶι? - - - - - -]
[- - - - - - - - - - -] ἄλλον ἐθέμεθα ὅρον [- - - - - - -]
[- - - - - - - - - - κ]αταβάντες τῆι προ[- - - - - - - -]
[- - - - - - - - - - -] ἐχαράξαμεν πέτρο[ν - - - - - - -]
[- - - - - - - - - το]ύτου καὶ Μῦ καὶ Βῆτα [- - - - - -]

3, 6, and 7. The peribolos of a sanctuary?, A.Chaniotis, *EBGR* 2004 [2007] 248 no. 26 ‖ 5. μέρηι with abundant iota adscriptum, ed.pr. ‖ 7. e.g. [ἀπὸ δὲ τούτου προελθόντες ἐθέμεθα ἄλλο]ν ὅρον, ed.pr. ‖ 8. δίτοιχος 'with two walls' or 'with a wall on both sides', ed.pr.

1101. Mylasa. Honorary inscription for Leontiades, late Hellenistic period. Round marble base, found in Milas, now in the local museum. Ed.pr. W.Blümel, *EA* 37 (2004) 16/17 no. 22 (ph.); cf. P.Gauthier, *BE* (2005) no. 432 (French translation).

[πά]ροικοι καὶ μέ[τοικοι καὶ ξένοι],
οἷς οὐ μέτεστιν τοῦ [ἐν τῶι γυ]μνα-
σίωι ἀλίμματος, ἀνέθηκαν τὸν ἀν-
δριάντα Λεοντιάδου τοῦ Λέοντος
καθ' υἱοθεσίαν Φιλίσκου γυμνασι-
αρχήσαντος ἐπὶ μῆνας π´ καὶ ἐπαν-
γειλαμένου καὶ θέντος ἄλιμμα
ἐκ τῶν ἰδίων ὑπαρχόντων δι' ὅλης
ἡμέρας μέχρι νυκτῶν ἐπὶ τὸν
τῆς ἀρχῆς αὐτοῦ χρόνον τοῖς
τε παροίκοις καὶ μετοίκοις καὶ ξ[έ]-
νοις, οἷς οὐ μέτεστι τοῦ ἐν τῶι γ[υ]-
μνασίωι ἀλίμματος, ἀρετῆς ἕνε[κεν]
καὶ εὐνοίας τῆς εἰς αὑτὸν Ἑρμῆι
καὶ Ἡρακλεῖ

1-3 and 10-13. Leontiades, by donating oil, enabled paroikoi, metoikoi, and passing foreigners, who normally did not use the gymnasium, to do so; cf. *SEG* XLV 1508 B, where metoikoi are given the means to participate in the sacrifice to Ἄρτεμις Κινδυάς, ed.pr., who suggests restoring the text of *I.Mylasa* 413 LL. 8/9 after LL. 10-13 (contra P.Gauthier, *BE* (1989) no. 14). In Mylasa, as certainly elsewhere, a distinction was made between paroikoi ('autochtones «voisins»') and metoikoi ('étrangers domiciliés'), G. ‖ 5-10. according to the wording, especially the 80 months in L. 6, the only duty of the gymnasiarch was to provide oil, G.

1102. Mylasa. Statue base of M. Vipsanius Agrippa, 1st cent. B.C. Fragment of a statue base of dark gray marble with white veins, found in Milas, now in the local museum. Ed.pr. W.Blümel, *EA* 37 (2004) 22 no. 31 (ph.). [For dedications to Ἀγρίππας θεὸς σωτήρ see *SEG* LIII 567 ter/quater and our lemma no. 1435, Pleket.]

[Μᾶρκον Ἀγ]ρίππαν τὸν εὐεργέτην
[- - - - - ὁ] δῆμος ἀνέθηκε ⟦- - - - -⟧
⟦- - - - - - - - - - - - - - -⟧

M. Vipsanius Agrippa, the friend of Augustus, travelled to the east in 23-21 and 17-13 B.C.; cf. his honors as a benefactor in, e.g., *I.Ilion* 86 and *Tit.Cal.* 141, ed.pr.

1103. Mylasa (or area of). Fragment of a list of foreign judges (?), Imperial period. Block of gray-white marble, recut for use in an aqueduct, now in the museum at Bodrum. Ed.pr. F.Rumscheid, *EA* 37 (2004) 59/60 no. 18 (ph.).

[- - - -] . Λύκιοι Πιναρεῖς vac.
[- - -] . Ἀπολλ[- - -] . [Ἰ]άσονος
[- - -] . Ἑρμ[- - - - - - - - - -]άτρου
[- - - -] δικ Διο[- - - - - - -] . τος
[- - -] . ΔΕ[- - - - - - - - - - -] vac.
[- - -]ΔΟΝ[- - - - - - - - - - -] vac.
[- -]Ν Εὐφ[- - - - - - - - - -]ΧΙΗΣ
[- - -] v ΤΟΝΟΣΟ[. . .]ΣΟΙΜΗ
[- - - - -] ἀδικήσῃς vacat

A list of foreign judges from Pinara in Lycia, ed.pr., who refers to *I.Mylasa* 361-376 (list of foreign judges in the temple of Zeus Osogo) ‖ 4. initio: δικ = δικαστής?, ed.pr. ‖ [8-9. [vacat] τὸν Ὀσό[γω] σοι (sc. ἐνορκίζω), μὴ ἀδικήσῃς; cf. the exhortation τὸν θεόν σοι, μὴ ἀδικήσῃς (Strubbe, *Arai Epitymbioi* 219), Chaniotis].

1104. Mylasa. Building inscription, early Imperial period. White marble block, exact provenance unknown, in the museum in Milas. Ed.pr. W.Blümel, *EA* 37 (2004) 3-5 no. 5 (ph.). Dated on the basis of the letter forms. Cf. M.Sève, *BE* (2005) no. 36, who suggests that the inscription refers to a temple of Dionysos (mentioned in L. 12); A.Chaniotis, *EBGR* 2004 [2007] 248 no. 26.

- -
[- - - - - - - - - - - - - - - - - - - ἐ]ξυστρω[μεν - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - τ]ὰ ἐπ' αὐτῶν ἐπιστύλια κλ[- - - - - - - - - -]
[- - - - - - - - - - - - - - -] καταγλύφους ζῴοις Βακχικοῖ[ς - - - - - -]
[- - - - - - - - κοσ]μοφόροις γείσεσι καταγλύφοις λευκ[- - - - -]
[- - - - - - - - κ]άμπτουσι εἰς τὰ παρε[- - - -]τρα τοῦ προδό[μου]

[- - - - - - - -] τ̣ὴν ἐπ' αὐτῶν ἐποικ[οδομίαν] λευκόλιθον κ[- -]
[- - - - - - - κ]ατάφατνον σὺν ε[- -]ρ̣υ̣π̣[- - -] θράνωι ἐπισκε-
[- - - - - - παρ]αστάδων τασ[- - - -]φα[- - -] ἀντενβαλεῖν δ[- -]
[- - - - - - - - - -]ρας τῶν παρ[- - - - - - τ]οῦ προδόμου πα-
[- - - - - - - - - -]υ̣φους καὶ στέ[γος ἀποκερ]αμώσειν αὐτὰ
[- - - - - - - - - - -]τ̣αι καὶ ἀναθε̣[- - - ἐκ τῶ]ν ἰδίων ὑ̣παρχόν-
[των - - - - - - - Δι]όνυσον κα[- - - - - - -]ι̣ου ἐπιστησε-
[- - - - - - - - - - - - -] εἰς τὰ ὀφειλο[- - σκευ]ασθῆναι ὑπὸ τοῦ
[- - - - - - - - - - - - -]ετ̣ης ἐν τῶι [- - - - - τῶ]ν̣ τε ξυλίνων ἔρ-
[γων - - - - - - - - - - -]τεων καὶ τῆς [- - - - - -]σεως καὶ κρ̣[- - - -]
[- - - - - - - - - - - - -]π̣οντα τῶν ἐρ[- - - - - - -]σ̣ι̣κεν[- - - - - - - -]
[- - - - - - - - - - - - λε]υκόλιθον δω[- - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - π]λ̣ίνθεισι χαλκη[- - - -]ν̣τω[- - - - - - - - - -]
[- - - - - - - - - - - - - -]ν̣αι γραμματοθηκ[- - -]ε . ηντ̣[- - - - - - - - -]
[- - - - - - - - - - - - - - - - -]εν τοῖς ὑπερκα[- - - - - - - - - - - - - -]
- -

1. ξυστρόω : 'flute' (*LSJ*) ed.pr., who also refers to *I.Mylasa* 508 L. 3: [κίονας] Κορινθίους ἐξυστρωμένο[υς] ‖ 2. cf. *I.Mylasa* 507 L. 11: [ἐ]π' αὐτῶν ἐπιστύλια ξύλιν̣[α], ed.pr. ‖ 3. κατάγλυφος: 'carved'; ζῷα Βακχικά: 'images of Βάκχος', ed.pr., who refers to Διόνυσος in L. 12; or 'frise figurée à sujets dionysiaques', S.; 'the reference to epistyles in line 2 suggests a relief frieze representing not Bakchos but the Dionysiac thiasos', C., with reference to *EBGR* 2004 [2007] 288 no. 146 ‖ 4. κοσμοφόρος: 'ornamental frieze' (cf. *I.Didyma* 32 L. 14); γεῖσον: 'projecting part of the roof', ed.pr., who adduces *OGI* 483 LL. 127 and 129; for καταγλύφοις λευκ̣[-] ed. pr. refers to *I.Iasos* 8: [σὺν] τοῖς ἐπι[φ]ερομένοις λευκολίθοις καταγλύφοις; καταγλύφοις λευκ̣[ολίθοις], S. ‖ 6. for ἐποικοδομία cf. *I.Didyma* 40 L. 24, ed.pr. ‖ 7. κατάφατνος: hitherto unattested, ed.pr., who compares φατνόω 'roof', and φάτνη, φάτνωμα 'coffered work in a ceiling'; θρᾶνος: 'wooden beam', ed.pr. ‖ 10. ἀποκεραμόω: 'cover with tiles', ed.pr. ‖ 18. (ἡ) πλίνθος: 'brick' or 'plinth of a column', ed.pr.; [π]λ̣ίνθεισι: dat. pl. of πλινθίς?, S. ‖ 19. γραμματοθήκη: hitherto unattested, ed.pr., who sees in it an equivalent to γραμματοφυλάκιον (archive).

1105. Mylasa (or area of). Statue base, after 14 A.D. Fragment of a gray marble base of unknown provenance, now in the museum at Bodrum. Ed.pr. F.Rumscheid, *EA* 37 (2004) 52 no. 8 (ph.). Cf. M.Corbier, *An.Ép.* (2004) [2007] no. 1443.

Ὁ δῆμος [- - -]
[- - - -]ν τὴν τοῦ Αὐτοκρά[τορος - - - -]
[Καίσα]ρος Θεοῦ Σεβαστο[ῦ - - - - - -]
vacat

1-2. E.g. [καθιέρωσε]ν, [ἐτείμησε]ν, [ἀνέθηκε]ν, ed.pr. ‖ 2-3. titulature of Tiberius?, C. ‖ 3. in fine, e.g. Εὐσεβείαν (cf. *I.Mylasa* 33), Ὑγιείαν, Σωτηρίαν, ed.pr. with reference to *OMS* VI 42 note 1 [cf. also our lemma no.

1116, Corsten; alternatively, dedication of a statue of a female member of the imperial family ([name], τὴν τοῦ Αὐτοκρά[τορος] ... [γυναῖκα//θυγατέρα vel sim.], cf. our lemma no. 1219, Chaniotis].

1106. Mylasa. Fragment of a cult regulation, 4th cent. B.C.(?). White marble block, found in Milas, now in the local museum. Ed.pr. W.Blümel, *EA* 37 (2004) 12/13 no. 13 (ph.). Dated by letterforms and language. Cf. C.Brixhe, *BE* (2005) no. 431; A.Chaniotis, *EBGR* 2004 [2007] 248/249 no. 26.

- -
[- - - - - -]ΑΔ[- - -]ΑΡΟ[- - -] . . . [- - - - - - - - - - - - - - -]
[- - -]ρου ἀπὸ δὲ τῶν χρημάτω[ν - - - - - - - - - - - - - - -]
[- - - -]το βωμὸν ἱδρύσασθαι Ἥρης δαιμ̣ο̣[ν- - - - - - -]
[- - - - -]. Μυλασεῖς ἱερέα εἶναι Μαυσ[σώλλον? - - - -]
[- - - - -]αμωλλ̣ιου βοῦς θηλείας [- - - - - - - - - - - - - -]
[- - - ἀ]π' ἑκάστου ἱερείου κα̣ὶ [- - - - - - - - - - - - - - -]
[- - - τὴ]ν θυσίην ἑκάστωι [- - - - - - - - - - - - - - - - - - -]
[- - - - -]α̣ι̣ μὴ δο̣[- -]
[- - - - -] κατ' ἐν̣[ιαυτὸν -]
[- - - - σ]ὺν Σ̣[- -]

Ionic forms (L. 7: θυσίην), psilosis (L. 6: [ἀ]π' ἑκάστου, therefore LL. 3 Ἥρης and 4 ἱερέα etc.), ed.pr.; therefore of Hekatomnid date, Brixhe ‖ 3. δαιμ̣ο̣[ν-]: 'an unattested epithet of Hera?', C. ‖ 5. Or [-]αμωλδ̣ιου, probably part of a personal name; -ωλλος//-ωλλις is a frequent suffix of Carian names, ed.pr. ‖ 5-6. 'a sacrifice of cows ... and probably the distribution of the meat of the sacrificial animal', C.

1107-1110. Mylasa. Dedications, late Hellenistic and Imperial period. Ed.pr. W.Blümel, *EA* 37 (2004) 13/14 nos. 15-18 (ph.).

1107: 13 no. 15. **Dedication of Eutychos and the Temenitai, late Hellenistic period.** Round marble altar, moulded above; inscription in a recessed field, above relief of a dolphin; found in Milas, now in the local museum.

Εὔτυχος | εὐχὴν | καὶ οἱ τεμενῖται

[3. For τεμενῖται cf. *SEG* XXX 1339-1344 and XLV 1606/1607, Pleket].

1108: 14 no. 18. **Dedication to Helios, late Hellenistic period.** Block, reused in a wall in Milas: [- - -] . [- - -] | Ἡλίῳ . [- - -] | εὐχήν

1109: 14 no. 16. **Dedication to the good and hidden god who listens, Imperial period.** Round limestone altar; inscription in a recessed tabula ansata; below the tabula on

both sides, staff of Asklepios; above the tabula, 'Blattornamente'; found in Milas, now in the local museum.

Ἄρχη ἀγαθῷ | κρυπτῷ ἐπη|κόῳ εὐχήν

A name Ἄρχης is not attested; perhaps Ἀρχηαγαθός, the uncontracted form of Ἀρχαγαθός, as the name of a heroized young soldier, worshipped as a healing hero, A.Chaniotis, *EBGR* 2004 [2007] 249 no. 26, who for κρυπτός refers to the epithet Ἐπίκρυπτος for Dionysos (*EBGR* 1993/1994 [1997] 277 no. 110) and the κρυπτοί, the unit of young patrollers in Athens (D.Knoepfler, *BCH* 118 [1993] 327-341).

1110: 14 no. 17. **Dedication to Demeter, Imperial period.** Marble plaque in the shape of a tabula ansata with a relief depicting two ears between LL. 1 and 2 of the inscription, on either side a staff; exact provenance unknown, now in the museum in Milas. Mentioned in W.Blümel, *AST* 17.1 (2000) 251.

Ἐπαγαθῷ | relief | Δήμη|τρι | εὐχήν

1111. Mylasa (area of: Bahçe Köyü). Dedication to Hekate, late Hellenistic period. Brown marble ashlar; dated by the letterforms. Ed.pr. W.Blümel, *EA* 37 (2004) 34 no. 63 (ph.). [- - -]δοτος ΙΕΙ[- - - | - - -].η καὶ Ἑκάτῃ [- - -]

For dedications to Hekate from this region cf. *SEG* XLIV 910, ed.pr.

1112. Mylasa (or area of). Dedication to Good Hope, undated [Imperial period]. Round altar of gray-white marble; inscription imperfectly erased. Exact provenance unknown, now in the museum at Bodrum. Ed.pr. F.Rumscheid, *EA* 37 (2004) 48 no. 4 (ph.): Ἐλπίδος | Ἀγαθῆς

1113. Mylasa (or area of). Dedication to Zeus (?), undated. Fragment of a gray-white marble block of unknown provenance, now in the Museum at Bodrum. Ed.pr. F.Rumscheid, *EA* 37 (2004) 57/58 no. 15 (ph.).

[- - - -]ν τῷ Διὶ τ[ῷ - - -]
[- - -]η δὲ ἐν ταυτ.[- - -]
[- - - -]ιοσίως προ . [- -]
4 [- - - - -]οισθεις [- - - -]
- - - - - - - - - - - - - - -

[3. ὁσίως?, Chaniotis.]

1114. Mylasa. Dedication of Bithys for his sons, Imperial period. Fragment of a column, found near the site of the ancient gymnasium in Milas, now in the local museum. Ed.pr. W. Blümel, *EA* 37 (2004) 16 no. 21 (ph.).

Βίθυς Πύρρου
[? - ὑ]πὲρ τῶν υἱ-
[ῶν Ἀ]πολλωνίου
4 [? - καὶ] Πύρρου τὸν
[- - - - - ἀνέθη]κεν

1. For Βίθυς cf. *LGPN* I and II s.vv., ed.pr. [also in *LGPN* III.A and B; many examples in *LGPN* IV since the name is of Thracian origin, Corsten] || 2-5. the lines may have been indented, ed.pr. || 4-5. the object of the dedication, ed.pr.; τὸν | [βωμὸν ἀνέθη]κεν (a round altar), A.Chaniotis, *EBGR* 2004 [2007] 249 no. 26.

1115. Mylasa (or area of). Dedication (?), 1st cent. A.D. *SEG* XXIX 1079; *I.Mylasa* 341. F.Rumscheid, *EA* 37 (2004) 53/54 no. 10 (ph.), republishes the inscription. In LL. 2-4 he prefers κ[α|θ' ὑ. Ἐπα]φροδε[ί]|του (*I.Mylasa*: κ[αθ' | ὑοθ. Ἐπα]φροδε[ί]|του; *SEG*: κ[αθ' | ὑοθ. Ἀ]φροδε[ί]|του) and quotes M.Ç.Şahin, *Archivum Anatolicum* 4 (2000) 228/229 and 233/234, according to whom the theta with upsilon above was written at the beginning of L. 3 [doubtful, after consultation of the photo. In addition, the name could well have been Ἀφρόδειτος, despite the remark in *I.Mylasa* that the name 'ist kaum glaublich'; besides the two attestations in *LGPN* I (Kos) quoted by R., there are six in *LGPN* II-IV, and four in Caria: F.Imhoof-Blumer, *Kleinasiatische Münzen* I (Vienna 1901) 105 no. 7 (Alabanda); LBW 322 (Euromos); Maiuri, *Nuova Silloge* 37 L. 3 (a man from Myndos); G.Cousin–G.Deschamps, *BCH* 18 (1894) 20 no. 9 (Kazıklı); the text in *SEG* is thus not to be excluded, Corsten].

B.Puech, *An.Ép.* (2004) [2007] no. 1444 (French translation), suggests that the stonecutter was supposed to write Ἐπαφροδείτου τοῦ καὶ Εἰρηναίου (LL. 3-5) but forgot the article (haplography).

1116. Mylasa. Altar of the Tyche of Hadrian, 117-138 A.D. Upper part of a gray marble altar with profile; provenance unknown, now in the museum in Milas. Ed.pr. W.Blümel, *EA* 37 (2004) 22 no. 32 (ph.).

Τύχης Σεβαστῆς τοῦ
Αὐτοκράτορος Καίσαρος
[Τρ]αιανοῦ Ἀδρ<ι>ανοῦ
4 [Σεβαστοῦ - - - - - - - - -]
- - - - - - - - - - - - - - - - -

3. Vacat between P and A: the missing iota was presumably added with paint, ed.pr.

1117. Mylasa. Funerary altar for the daimon of Demokrite, early Hellenistic period (330-300 B.C.?). Round marble altar, found in Milas, now in the local museum. Ed.pr. W.Blümel, *EA* 37 (2004) 15 no. 20 (ph.). Cf. now M.Carbon, *EA* 38 (2005) 1-6 (ph.).

Ἡ φρατρία τῶν Δαρρωνιστῶν | δαίμονι Δημοκρίτης

Date: early Hellenisti, ed.pr.; perhaps 330-300 B.C., after the letterforms and historical context (e.g. Asandros' rule in Caria, 323-313/312 B.C.), Carbon || honorary inscription, ed.pr., but see A.Chaniotis, *EBGR* 2004 [2007] 249 no. 26 || 1. Δαρρωνιστων, ed.pr., who adds that the word (profession or name of a god, place, or person?) is so far unattested in Greek; Δαρρωνιστῶν, C.Brixhe, *BE* (2005) no. 431, who explains it as a derivation of δέρω/δείρω (cf. δάρσις), 'to skin (an animal)', with the Greek ending -ισταί. Carbon argues that the φρατρία is a religious association (and not a civic subdivision of Mylasa) that worshipped a Macedonian 'daimon', Δάρρων, attested in Pella (*SEG* XLIV 546) and in Hesychius s.v. Δάρρων [cf. also *SEG* XLVIII 702, Sverkos]; a foreign origin and composition is also suggested by the name Δημοκρίτη which is more frequent in central and northern Greece, whereas the concept of the δαίμων of a person is a Carian phenomenon (cf. *LSAM* 72 L. 35; *SEG* LII 1064 L. 6, with comments by Carbon) [for the use of φράτρα as a designation of a cult association see McLean, *Konya Museum* 34, Chaniotis].

1118-1121. Mylasa. Epitaphs for men from central and northern Greece, early Hellenistic period. Gray marble plinths for stelai of a kind used on Rhodes. Found in Milas, now in the local museum. Ed.pr. W.Blümel, *EA* 37 (2004) 23/24 nos. 34-37 (ph.).

1118: 23 no. 34. **Epitaph of Aristeas.** Inscription with remains of red paint on a raised panel: Ἀριστέας | Ἀχαιός

1119: 24 no. 35. **Epitaph of Dionysios.** Διονύσιος | Ἀχαιός

1120: 24 no. 36. **Epitaph of Perdikkas.** Inscription on a raised panel: Περδίκκας | Ἑρμοκλέους | Ἠπειρώτης

1121: 24 no. 37. **Epitaph of a man from Ainis.** ΑΝ . [- - -] . ΟΣ | Αἰνιάν

1122-1138. Mylasa. Epitaphs, Hellenistic and Imperial period. Ed.pr. W.Blümel, *EA* 37 (2004) 24-31 nos. 38-54 (ph.).

1122: 24 no. 38. **Epitaph of Kleopatra, early Hellenistic period.** Gray marble base, found in Milas, now in the local museum: Κλεοπάτρα | Κλέωνος

1123: 25 no. 39. **Epitaph of Artemisia, late Hellenistic period.** White marble stele with recessed field ('einst bemalt?'), found in Milas, now in the local museum. Inscription below, erased text above the field; Ἀρτεμισίας τῆς Ἰάσονος

1124: 28 no. 47. **Epitaph, late Hellenistic period.** Round altar of gray-white marble.

[Δαιμόνων Ἀγα]θῶν

[- - - - - - - - - - -]. Οὐλιάδου
[- - - - - - - - το]ῦ Θεοδώρου καὶ
[- - - - - - - - - - -] Φανίου Θύμβρωνος καὶ
[- - - - - - - - τ]ῆς Εὐθυδήμου γυναικὸς καὶ
- -

1125: 25 no. 40. **Epitaph of Athenodote, early Imperial period.** Moulded funerary column, found in Milas, now in the local museum. Ἀθηνοδότης | τῆς Θεοφίλου

1126: 26 no. 41. **Epitaph of Diogenes, Imperial period.** Round altar of gray-white marble.

Δαιμόνῶν
Ἀγαθῶν ·
Διογένους
τοῦ Διογένους
τοῦ Ἀντιγό-
νου

1-2. Read Δαιμόνων Ἀγαθῶν, a peculiar formula known from Mylasa; cf. *I.Mylasa* 428 comm., ed.pr.

1127: 26 no. 42. **Epitaph of Sopatros and his family, Imperial period.** Round altar of brown-white marble, found in Milas, now in the local museum.

Δαιμόνων Ἀ-
γαθῶν · τὸ μνη-
μῖον Cωπάτρου
τοῦ Cωπάτρου
τοῦ Διογένους καὶ
γένους αὐτοῦ
vacat ζῇ vacat

1128: 27 no. 43. **Epitaph of Spouda(i)os, Imperial period.** Round altar of gray-white marble. Δεμόνων | Ἀγαθῶν · | Σπουδάου | vac. ζῇ vac.

3. Σπουδάου: 'compromis graphique entre prononciation, qui serait reflétée par *Σπουδέου, et la norme Σπουδαίου', Brixhe, *BE* (2005) no. 431.

1129: 27 no. 44. **Epitaph of M. Aur. Pamphilos and his children, Imperial period.** Gray marble block (upper part of a heroon?), found in Milas, now in the local museum; inscription in a tabula ansata. Cf. B.Puech, *An.Ép.* (2004) [2007] no. 1438 (French translation).

Δαιμόνων Ἀγαθῶν · τὸ ἡ-
ρῷον Μάρ. Αὐ. Παμφίλου
τοῦ Εὐχαρίστου καὶ τέ- vac.
κνων αὐτοῦ · vac. ζῶσιν

1130: 27 no. 45. **Epitaph of the family of Ulpius Leon and Ulpia Tyche, Imperial period.** White marble block, found in Milas, now in the local museum; inscription in

a recessed field (tabula ansata?). Cf. B.Puech, *An.Ép.* (2004) [2007] no. 1439 (French translation).

Δαιμόνων Ἀγαθῶν·
τὸ μνημεῖον σύνπαν
Οὐλπίων Λέοντος καὶ Τύχης
καὶ τέκνων αὐτῶν καὶ
ἐκγόνων· οὐδενὶ δὲ ἑτέρῳ ἐ-
ξέσται ταφῆναι ἢ μόνοις τούτοις
καὶ οἷς ἂν τὰ τέκνα αὐτῶν καὶ ἔκγο-
ν[οι - - -]ΟΥΛ[- - - - - - - - - - - - - -]

8. Traces of letters after [-]ΟΥΛ, ed.pr.; perhaps [β]ούλ[ωνται], S.Follet, *An.Ép.* (2004) [2007] no. 1439.

1131: 28 no. 46. **Epitaph of Polites and his sister, Imperial period.** Round altar of gray-white marble with ox heads and garland.

Δαι[μόνω]ν Ἀγαθῶν·
Π[ολίτου? τ]οῦ Ἀριστέου
[τοῦ Π]ολίτου τοῦ
Πλειστάρχου
καὶ Ἀρτεμισίας τῆς
Ἀριστέου τοῦ Πολίτου
τοῦ Πλειστάρχου

3. Initio [καί], ed.pr., who interprets the inscription as an epitaph for Polites and his grandchildren; [τοῦ], Brixhe, *BE* (2005) no. 431, who for the repetition of the ancestors refers to our lemma no. 1139.

1132: 28 no. 48. **Fragment of an epitaph, Imperial period.** Gray-white marble plaque, found in Milas, now in the local museum.

[Δαιμό]νων Ἀγαθῶν
[- - - - - -]ως τοῦ Πανσει
ζῆ
[- - - - - -] . ου τοῦ Πανσει

2 and 4. For Πανσει cf. Πανσίμαχος, Παύσιππος, Παύσων, ed.pr.; normal genitive of the hypocoristicon Πανσ(ε)ις, Brixhe, *BE* (2005) no. 431 ‖ 3. ζῆ in the space between LL. 2 and 4.

1133: 29 no. 49. **Epitaph of M. Aur. Basileides and Papia, Imperial period.** Fragment of a sarcophagus of gray-white marble, broken into three pieces, found in Milas, now in the local museum. Cf. B.Puech, *An.Ép.* (2004) [2007] no. 1440 (French translation).

Μνήμης ἀγαθῆς
ἡ σορ[ὸς]
Μαρ. Α[ὐ]ρ.
Βασιλείδου

καὶ τῆς γυναικὸς
αὐτοῦ Παπίας
Βασιλίου
ζ[ῆ]

L. 1 incised during the manufacture of the sarcophagus (4-bar sigma), LL. 2-8 added in less careful lettering by a different hand in an embossed tabula ansata below (round sigma) when the sarcophagus was used, F.Rumscheid apud ed.pr.

1134: 29 no. 50. **Epitaph of Lucetius and his children, Imperial period.** Upper part of a door of a marble funerary monument, found in Milas, now in the local museum. Cf. B.Puech, *An.Ép.* (2004) [2007] no. 1441 (French translation).

Στιβὰς μέση Λουκιιτίου Ζωφύτου | καὶ τέκνων αὐτοῦ

1. ΛΟΥΚΙΙΤΙΟΥ, lapis for Λουκητίου from Latin Lucetius, ed.pr. [a horizontal bar, which may have been painted, would turn the two iotas into the expected eta, Corsten].

1135: 29/30 no. 51. **Epitaph of Fl. Primigenes, Imperial period.** Gray-white marble funerary column; LL. 2-4 in a recessed field with erasure. Mentioned by F.Rumscheid, *AST* 14 (1997) 123 and 129 (ph.).

τὸ μνημεῖον | vac. Φλ^S vac. | Πριμιγέ|νν νου vac.

[The text should be dated to the 4th cent. A.D. (or later) because of the nomen Flavius and the abbreviation sign, Chaniotis] ‖ 3-4. 'Primigenus', ed.pr. [this name is not attested, but Πριμιγένης is, see *LGPN* s.v., Pleket].

1136: 31 no. 54. **Heroon of Ptolemaios, Imperial period.** A.Kızıl, *Arkeoloji ve Sanat* 22 (2000) 24-26 (ph.; dr.; Turkish translation). Left part of the pediment of a funerary monument of gray marble, found in Milas, now in the local museum.

Ἡρῷον Πτολεμαί[ου - - -]

1137: 30 no. 52. **Fragment, Imperial period.** Fragment of a limestone sarcophagus (?), presumably from Milas, now in the local museum.

[- ? -]CIAC vac. | XPYCOPOINHC

Stonecutter's error for Ειας Χρυσογόνης?, Brixhe, *BE* (2005) no. 431, Χρυσογόνης being a metronym (?) [or initio ['I]σιάς?, Chaniotis].

1138: 30 no. 53. **Fragment of a funerary imprecation, Imperial period.** Fragment of a sarcophagus with garlands.

Δαιμόν[ων Ἀγαθῶν - - - - - - - - -]
ἐξώλης καὶ [πανώλης γένοιτο - -]
ἀλλὰ ἐκκό-
4 ψει τὰ
γράμ-
ματα

2-3. After γένοιτο, ἐάν τις or ὃς ἄν, followed by a first verb, should be restored, Brixhe, *BE* (2005) no. 431 ‖ 3. initio, ἅμα, A.Chaniotis, *EBGR* 2004 [2007] 250 no. 26, who translates 'let him be destroyed as soon as he destroys the letters' ‖ 3-4. for ἐκκόψει (read ἐκκόψῃ) τὰ γράμματα cf. Strubbe, *Arai Epitymbioi* 18 and 33, ed.pr.

1139-1141. Mylasa (area of). Epitaphs, Hellenistic and Imperial period. Ed.pr. W.Blümel, *EA* 37 (2004) 33/34 nos. 61/62 and 64 (ph).

1139: 33 no. 61. **Epitaph of Melas and Diodotos, late Hellenistic period.** Upper part of a gray marble altar, found near the village of Menteş, now in the local museum; dated by the letterforms.

Δαιμόνων Ἀγαθῶν·
Μέλανος τοῦ Ἰατροκλείους
τοῦ Ἰατροκλείους
4 Διοδότου τοῦ Ἰατροκλείους
τοῦ Ἰατροκλείους

Epitaph of two brothers?, Brixhe, *BE* (2005) no. 431, who compares our lemma no. 1131.

1140: 33 no. 62. **Epitaph of Pollias, Imperial period.** Moulded marble funerary column, found in the village of Menteş; dated by the letterforms.

Δαίμονος Ἀγαθοῦ· | Πολλίου τοῦ Εἰ|ρηναίου

1141: 34 no. 64. **Epitaph of Parmis and Sappho, Imperial period.** Moulded funerary altar of white marble; inscription between two snakes; found in Yeniköy, now in the museum of Milas. Πάρμις | Ἡροφίλου, | Σαπ{φ}φὼ | Ἀπελλείους

1. The male name Πάρμις is attested e.g. in Teos (*SEG* II 581 L. 15) and on Thasos (*LGPN* I s.v.), ed.pr. [also frequently in the Black Sea region, see *LGPN* IV s.v., Corsten] ‖ 3. the first phi is incised within the pi, ed.pr. [i.e., the stonecutter forgot the pi and incised it around the phi which was then not painted in, Corsten].

1142. Mylasa. Funerary epigram for Achilleus, Imperial period. Gray marble funerary column; in a recessed field representation of a naked, beardless, and long-haired young man, with necklace; in his right hand he holds an aryballos, in his left two strigils; in the lower left corner a small dog; in the lower right corner a pot (Blümel: 'Kochtopf'; Greek: χύτρα//κύτρα; cf. L. 4); inscription above (LL. 1-3) and under the relief (LL. 4-7). Ed.pr. W.Blümel, *EA* 37 (2004) 20-22 no. 30 (ph.; German translation); see also F.Rumscheid in *Festschrift Işık* 636-639 (ph.; German translation) and Merkelbach-Stauber, *SGO* V 19 no. 24/03 (to be inserted under 'Mylasa' with the numbering 01/15/05). Cf. A.Chaniotis, *EBGR* 2004 [2007] 249 no. 26.

Στῆσον ἴχνος πρὸς Ζηνός, ὁδοιπό|ρε, μή με παρέλθῃς
τίς δ' ὢν τίς | γενόμην καὶ μάθε τίς λεγόμαν· |
οὔνομα μέν μοι πρόσθεν Ἀχιλλεύς, οὐ|κ ἀΐδηλον,
4 Κυθροκύοντα δὲ φάσκον ἐπώ|νυμον· εὐρυθμίῃ δὲ
νεικῶν ἐγὼ τόδε μόρσι|μον ἐξετέλεσσα

4. Κυθροκύων: from κύθρα//χύτρα and κύων ('pregnant'); cf. the big-bellied pot on the relief; ironic contrast between Achilleus' nickname and his achievements in εὐρυθμίη, R.; εὐρυθμίη: 'der elegante Tanz', B., who refers to *SGO* II no. 10/03/02 (*SEG* XXXV 1327; XL 1163; XLIII 1215 and 1305) and suggests that Achilleus excelled in ballgames; rather a discipline in the gymnasium, *cf. SEG* XLIII 1215, C.

1143. Mylasa. Epitaph of Ainias, Imperial period. Marble stele with triangular pediment, in which a rosette; inscription in a recessed field. Found during the excavations at Milas, now in the local museum. Ed.pr. H.Malay, *EA* 37 (2004) 62 (ph.; translation).

Λαβρενδὶς καὶ Ἐ|παφρᾶς Αἰνίᾳ ὑφ | μνίας χάριν vacat

1. Λαβρενδίς: variant of Λαβραυνδίς (*I.Mylasa* 474), connected to the toponym Labraunda; cf. the epithet of Zeus Λαβραύνδος which is also spelled Λαβρένδος (*I.Mylasa* 314 with comm.), ed.pr. ‖ 1-2. Ἐπαφρᾶς: hypocoristicon of Ἐπαφρόδιτος, cf. *SEG* XXXIV 1236; XL 1070, ed.pr.

1144-1146. Mylasa (or area of). Epitaphs, Imperial period. Two stelai and a column of unknown provenance, now in the Museum at Bodrum. Ed.pr. F.Rumscheid, *EA* 37 (2004) 43-48 nos. 1-3 (ph.).

1144: 43-47 no. 1. **Epitaph of Kinnamos.** Gray-white marble stele with relief of a naked bust of a boy with short hair and a curl characteristic of prematurely deceased youths who were dedicated to Isis; inscription below.

Προφήτης Κιν|νάμῳ τῷ ὑῷ μ̣υ̣[ί]|ας χάριν v . [ ]

1-2. The name Προφήτης is rare; ed.pr. quotes an example each in *LGPN* II (Eleusis) and III A (Herculaneum), and H.Solin, *Die stadtrömischen Sklavennamen* II. *Griechische Namen* (Stuttgart 1996) 496; for Κίνναμος cf. *SEG* XXXIX 456 L. 76; *I.Erythrai* 519 (Klazomenai); further examples from southern Italy in *LGPN* III A (most of them used as *cognomina*), ed.pr. [an example from Beroia now in *LGPN* IV, from Nikaia: *I.Iznik* 1118, Sverkos]. Since both names occur mostly for

freedmen, ed.pr. argues that P. and K. were slaves or freedmen ‖ 3. upper part of a round letter (smaller than omicron in L. 1) before the break, ed.pr.

1145: 47 no. 2. **Epitaph of Porphyrion.** Gray-white marble naiskos stele; inscription in the recessed field.

Ἀριστέας Πορφυlρίῳ τῇ ἰδίᾳ γυναικὶ μνίας χάριν

1. For Πορφύριον as a neuter diminutive, used as a woman's name, ed.pr. compares Λεόντιον and Φιλημάτιον (*I.Mylasa* 429 and 470) [for names in -ιον cf., e.g., *SEG* XL 1278 and XLIII 358, Sverkos; Πορφύριον seems to be rare; one example in *LGPN* I s.v. (Chios), Corsten].

1146: 47/48 no. 3. **Fragment of a funerary column (?).** Gray-white marble column with two inscriptions next to each other.

a	vv OC vv	**b**	v Ψ vacat
	Κερδηc		λεγόμενοc
	ἀ̣δελφῶν		ΙΟΝ̣ΟΚC

a 2. Ed.pr. compares the names Κέρδος and Κέρδων (*LGPN* I-IV s.vv.) [a Κέρδας in *LGPN* III A (Bruttium), Corsten] ‖ **b** 3. the inscription seems unfinished, ed.pr.

1147. Mylasa. Christian epitaph, undated. Marble plaque. Ed.pr. W.Blümel, *EA* 37 (2004) 32 no. 59. † ὑπὲρ ἀναπάσεος Μαρθανη[- - -]

Read ἀναπαύσεως, ed.pr.

1148. Mylasa (or area of). Testament (?), undated. Fragment of a gray-white marble ashlar of unknown provenance, now in the museum at Bodrum. Ed.pr. F.Rumscheid, *EA* 37 (2004) 54/55 no. 11 (ph.).

- -
[- - -]ιτα καὶ ἐμοὶ καλὴ ὄψις Ε[- - - - - -]
[- - -]β̇ανη ὅτι ἠξίωσα καὶ ἤτη[σα - - -]
[- - -]ΝΟΣ κἀμοὶ φιλοφρόνως Σ[- - - - -]
4 [- - -]ΣΜΩΝ καὶ πατρώιων καὶ Μ̣[- - - -]
[- - -]Σ̇ ποιῶ κυρίους υἱοὶ ΜΟΙ[- - - - - -]
[- - -] . Ν̣ Ἰ̣δ̣ριέως ταῦτα καλω[- - - - - -]
[- - - - - - - - -] εὐδοκεῖ καὶ ἐμο[ὶ - - - - -]
8 [- - - - - - - - - -]ΠΡΟΣΤΗ[- - - - - - - - - -]
- -

[2. perhaps [ὅπως λαμ]βάνῃ ὅ, τι ‖ 4. perhaps [- - -] ἐ̣μῶν καὶ πατρώιων καὶ μ̣[ατρώιων] ‖ 6. in fine καλῶ[ς], Chaniotis.]

1149-1151. Mylasa. Gladiator inscriptions, Imperial period. Cf. *SEG* LI 1528. W.Blü-
mel, *EA* 37 (2004) 19/20 nos. 27-29 (ph.), publishes the following reliefs now in the Museum
in Milas; the same reliefs also apud A.Zülkadiroğlu-C.Içten in *Gladiatoren in Ephesos* (our
lemma no. 1185) and F.Rumscheid in *Festschrift Işık* 631-635 (ph.); on 640/641 R. discusses
the iconography of the reliefs [for other gladiatorial reliefs and inscriptions see M.Aydaş, *EA* 39 (2006) 105-
110 nos. 1-6, from Stratonikeia in Caria, with G.Staab, *ZPE* 161 (2007) 35-46, Pleket].

1149: 19 no. 27 (Z.-I. 80; R. 631-633). **The murmillo Kallimorphos, ca. 135-170 A.D.**
Gray marble relief; in a slightly recessed field, representation of a standing gladia-
tor with helmet; on his left leg a leg-guard and fasciae; in his right hand a dagger-
like sword; on his left arm a large shield; left and right of his head five wreaths; in-
scription on the band above the field: Καλλίμορφος
Kallimorphos is a *murmillo*, i.e., a heavy-armed gladiator fighting against a *thraex*
or *hoplomachos*. For another gladiator called Kallimorphos see *I.Laodikeia am Lykos* 75 (Robert, *Gladiateurs* 152 no. 119).

1150: 20 no. 28 (Z.-I. 81; R. 633/634). **The provocator Euprepes, after 200 A.D.** Gray
marble pedimental stele; in the pediment a rosette; in a recessed field, representa-
tion of a standing gladiator wearing a large helmet (with visor) and a cuirass; on his
left leg a leg-guard and fasciae; around his right arm fasciae; in his right hand a
short sword (dagger), on his left arm a large shield; between his legs four straps
that were attached to the gladiator's back (cf. R. on 640/641 for such straps as typi-
cal of *provocatores*); left of his head three wreaths; on the right edge of the relief
eight wreaths; inscription on the band below the pediment: Εὐπρεπής
A homonymous gladiator is explicitly called προβοκάτωρ (Robert, *Gladiateurs* 226 no. 291; Pfuhl-Möbius 1232).

1151: 20 no. 29 (Z.-I. 79; R. 634/635). **A provocator, not before 200 A.D.** Gray marble
stele; in a recessed field, representation of a gladiator, similar in dress and arma-
ment to the gladiator in the preceding lemma; in the lower right corner ▪ palm-
branch; left and right of the gladiator's head a wreath with ribbons; inscription on
the band above the field; above the inscription in a separate field six wreaths; after
the third letter of the inscription some letters in a *rasura*: Καπ[.]ιαδ̣ος

ΚΑΠΤΙΑΛΟΣ, Z.-I.; Κά[μβ]αλος ('Haunieder'), Κά[νδ]αλος ('Feuerbrand'), or Κα[ύκ]αλος ('Hitzig'), R.; B. points out that the third letter is clearly a Π; Καπ̣[π]άδοξ, A.Chaniotis, *EBGR* 2004 [2007] 249 no. 26.

1152. Mylasa. Fragment of a list of names, late Hellenistic period. Gray marble block; dated by the letterforms. Ed.pr. W.Blümel, *EA* 37 (2004) 32 no. 57 (ph.).

- - - - - - - - - - - - -
[- - -] . ΕΛΛ[- - - -]
[- - -] Διον[υσ- - -]
vacat τοῦ [- - - -]
[- - -] Διονυ[σ- - -]
[- - -] τοῦ Θυ[- - -]
[- - -] Ἀπολλ[- - -]
[- - -] Ἰατροκλ[- -]
vacat τοῦ Θ[- - -]
vacat

1153-1154. Mylasa. Victory inscriptions, late Hellenistic and Imperial periods. Ed.pr. W.Blümel, *EA* 37 (2004) 18/19 nos. 24 and 26 (ph.). Found in Milas, now in the local museum.

1153: 18 no. 24. **Late Hellenistic period.** White marble block.

Μενεΐτου καὶ ΝΙ[- - -]
Θευδᾶ καὶ Λι- ΕΦ[- - -]
μναίου καὶ Καρκίνου Ε[- - -]
Ἀριστέου νίκη

3. καρκίνος 'crab', used as a personal name, cf. Bechtel, *HPN* 582, ed.pr. ‖ 4. Ἀριστέου added in letters of a later date, ed.pr.

1154: 19 no. 26. **Imperial period.** Architectural marble fragment with several νίκη inscriptions by different hands [in addition, there are other letters scratched carelessly all over the block, which are not reproduced by ed.pr.; cf. also our lemma no. 1155].

[-]ΠΠΟΥ v ΝΙΚΗ
ΕΥ vac. . ΕΡ
ΝΙΚΗ

1155. Mylasa (or area of). Victory inscription, undated. Fragment of a gray-white marble block with several inscriptions of different times, most of which are illegible. Ed.pr. F.Rumscheid, *EA* 37 (2004) 58/59 no. 17 (ph.). In a recessed tabula: νίκη | Μενίπ|που· εὖ

1156. Mylasa. Topos-inscription, Imperial period. Marble block, found in Milas, now in the local museum; dated by the letterforms. Ed.pr. W.Blümel, *EA* 37 (2004) 31 no. 55 (ph.).

[- -]ΙΝΕ[- -]
[-]Η[- ?έφή]-
βων Μ[η]-
νοδότου,
Πολείτου,
Ἀρτεμι-
δώρου,
Αἰνείου
βάθραι
vac. ϛ´ vac.

2-3. If the restoration is correct, the inscription marks seats for ephebes in the gymnasium, ed.pr. ‖ 4-5. the endings -ου are written above the lines, ed.pr. ‖ 9. βάθρα for the more frequent βάθρον (cf. e.g. *I.Mylasa* 584; *I.Iasos* 262), ed.pr.

1157. Mylasa. Fragment mentioning the Halikarnassians, late Hellenistic period. Marble block, found in Milas, now in the local museum; dated by the letterforms. Ed.pr. W. Blümel, *EA* 37 (2004) 31/32 no. 56 (ph.). In the lower left corner, turned by 90° to the left: ΑΛΙ.

Ἁλικαρνασ̣[σέων - - -]ιτιητῶν v Ε̣[- - -]| vacat Κ v Γ [- - -]

2. Initio, genitive plural ending of an ethnic from an unknown place name, the stem of which ends in -τ (of the type Βαργυλιήτης, Κεραμιήτης), ed.pr.

1158. Mylasa. Fragment, Hellenistic period. Fragment of a gray marble block; dated by the letterforms. Ed.pr. W.Blümel, *EA* 37 (2004) 32 no. 58 (ph.). [The inscription seems to be arranged in at least two columns with, in l. 3, the ending of the first column touching the beginning of the second column, Corsten.]

- - - - - - - - - - - -	- - - - - - - - - - -
- - - - - - - - - - - -	Ι[- - - - - - - - - -]
- - - - - - - - - - - -	ΠΟ[- - - - - - - - -]
[- - - - - - - - - - - -]ΩΝ	ΚΑ[- - - - - - - - -]
[- - - - - - - - - - -]Ω	ΚΑΙΕ[- - - - - - -]
[- - - - - - - - - -]ΤΕ	ΔΕΚ[- - - - - - - -]
[- - - - - - - - -]ΑΜΙ	ΡΙΣΤ[- - - - - - - -]
[- - - - - - - - -]ΤΩ	ΩΝΔ[- - - - - - - -]
[- - - - - - - -]ΕΝΤ	ΚΑΙΑ[- - - - - - -]
[- - - -]ΘΩΣΝΟ	ΘΙΑ[- - - - - - - -]
[- -].ΑΤΑ	ΑΣ[- - - - - - - - -]
[- -]ΝΥΣΙΟ . ΙΑ	. . [- - - - - - - - -]
- - - - - - - - - - - -	- - - - - - - - - - - -

1159-1160. Mylasa (or area of). Fragments, undated. Fragments of two gray marble blocks of unknown provenance, now in the museum at Bodrum. Ed.pr. F.Rumscheid, *EA* 37 (2004) 57/58 nos. 14 and 16 (ph.).

1159: 57 no. 14.

- - - - - - - - - - - - - - - - - - - -
[- - - - - - - - - - - - - -] . [- - - - -]
[- - - - - - - - - -]. αίου Τ[- - - - -]
[- - - το]ῦ τε συνστάντο[ς - - -]

4 [- - - -] καταστῆσαι στ[- - - - -]
[- - - - - -]. μενος τὴν στ[- - - - -]
[- - - τῆς φ]υλακῆς τῶν τ[- - - -]
- -

[3. [το]ῦ τε συνστάντο[ς πολέμου], cf. *Milet* I.3.148 L. 51; *Syll.*³ 569 LL. 12/13; *I.Pergamon* 64, Chaniotis || 6. perhaps [τῆς φ]υλακῆς τῶν τ[ειχῶν], cf. *IG* II² 500, Sverkos.]

1160: 58 no. 16.

- - - - - - - - - -
[- - -] . . . [- - -]
[- - -]μασ[- - -]
[- - -]ελθον[- -]
4 [- - -] . [- - - - -]
- - - - - - - - - -

1161. Myndos. Donation for a synagogue, 4th-6th cent. A.D. *CIJ*² 756; B.Lifshitz, *op.cit.* (our lemma no. 1073) 29; B.J.Brooten, *op.cit.* (our lemma no. 1073) 157 no. 4; P.Trebilco, *Jewish Communities in Asia Minor* (Cambridge 1991) 107 no. 1.2; T.Rajak, *The Jewish Dialogue with Greece and Rome* (Leiden 2001) 424 no. 19. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 25.

1162. Nysa. Donation for the Jewish community, late Hellenistic period. B.Lifshitz, *op. cit.* (our lemma no. 1073) 31. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 26.

1163. Olymos (?). Decree, undated. Fragment of a gray marble block of unknown provenance, presumably from Olymos (cf. L. 2), now in the museum at Bodrum. It has been mentioned several times by L.Robert: *RA* (1935) II 159 [not 155]; *Le sanctuaire de Sinuri près de Mylasa* I. *Les inscriptions grecques* (Paris 1945) p. 27; *Villes* 55 note 3; cf. also *I.Mylasa* 892/893. Ed.pr. F.Rumscheid, *EA* 37 (2004) 55/56 no. 12 (ph.).

[Ἐπὶ στεφανηφόρου - - - - - - - - -] Μηνοφίλου, μην[ὸς - - - - - -]
[ἔδοξεν τῶι δήμωι τῶ]ι Ὀλυμέων, γνώμην ἀποφην[αμένου - - -]
[- - - - - - - - - Κορμοσ]κωνέως· ἐπειδὴ Σολωνεῖ[ς - - - - - - - - - -]
4 [- - - - - - - - - - συγγεν]είας δὲ τῆς Κανδηβέων [- - - - - - - - - - - -]
[- - - - - - - - - - - - - - -] τοῦ αὐτοῦ δήμου καὶ Υ[- - - - - - - - - - - -]
[- - - - καθ' ὃν καιρὸ]ν ἐγίνετο συμπο[λιτεία - - - - - - - - - - - - -]
[- - - - - - - - - - - - - τὰ]ς φυλὰς Σολω[ν- - - - - - - - - - - - - - - - -]
8 [- - - - - - - - - - - - - - - - -]Ο τοῖς ἄλλοις Κ[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -]Ν ὑποστησαμ[εν- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - - ἕβ]δομον μέρος [- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - - - ἄ]λλα ἐχειριζο . [- - - - - - - - - - - - - - -]

12 [- - - - - - - - - - - - - - - - - - -]ΩΝ τε ἱερεῖ . [- - - - - - - - - - - - - - - -]
[- -]Μ[- -]

3, 4, and 7. Σολωνεῖς and Κανδηβεῖς are the names of syngeneiai of Olymos; cf. *I.Mylasa* 817, ed.pr. || 6. or [καθ' ὃν χρόνο]ν, ed.pr. (cf. L.Robert, *Villes*); the phrase refers to the sympolity of Mylasa and Olymos.

1164. Ouranion (area of: Bozalan). Fragment of a decree, late Hellenistic period. White marble block, found in Bozalan. Ed.pr. E.Varinlioğlu in S.Isager–P.Pedersen (edd.), *op. cit.* (our lemma no. 1070) 127/128 (ph.). The city of Ouranion is to be located on Kenkertepe (on Mount Dikmendağ) above Türkevleri west of Keramos (cf. E.Varinlioğlu, *REA* 96 [1994] 185). [The decree concerns major building activities in a sanctuary; it gives a board of functionaries the authorisation to move a statue (of a goddess?; L. 8) and to tear down buildings, in order to improve the architectural setting (LL. 1-10), provides for funds (LL. 10-19), and allows these functionaries to sell building material, which is no longer needed (LL. 19-25), Chaniotis].

- - - - - - - - - - - - - - - - - - -
[vac. κάλ]λιστα ἔσεσθαι vac.
ἔχοντες τὴν ἐξουσίαν
καὶ ἀνελεῖν ἃ ἂν προαιρῶν-
4 ται τῶν οἰκοδομημένων
πρότερον καὶ ὑπὸ τῶν ἄν-
δρων τῶν πρὸ ἑαυτῶν καὶ
μετατιθέναι καὶ αὐτὸ τὸ
8 ἄγαλμα καὶ τὸ βῆμα αὐτῆς
χάριν τοῦ κατασκευασθῆ-
ναι πάντα ὡς κάλλιστα· εἰς
δὲ τὰς ἐσομένας δαπά- vac.
12 νας ὑπαρχέτωσαν πόροι
οἵτινες καὶ πρότερον ὑπῆρ-
χον τῆι κατασκευῆι vac.
τοῦ ἱεροῦ καθ' ὅ, τι τὰ ψηφίσ-
16 ματα τὰ ἐν τῶι ἱερῶι ὑπάρ-
χοντα περιέχει καὶ νῦν ἐν
τῶιδε τῶι ψηφίσματι γε-
γραμμένοι εἰσίν, κατὰ τὰ αὐ-
20 τὰ δὲ ἐχέτωσαν τὴν ἐ-
ξουσίαν πωλεῖν ἅ τε ἂν
περισσεύηι αὐτοῖς ἐξ ὧν
ἐπιτελοῦσιν ἔργων ξύλων
24 ἢ καὶ ἄλλο τι καὶ ὅσα πρότ[ε]-
ρον ὑπῆρχεν ἐν τῶι ἱε[ρῶι]
- - - - - - - - - - - - - - - - - - -

The decree concerns the erection of a new temple for a goddess whose name is not preserved (perhaps Ἀφροδίτη Ἀκραία?), ed.pr. || 3. ἀνελεῖν refers to the dismantling of an older building, ed.pr.

1165. Ouranion (area of: Bozalan). Honorary decree, late Imperial period. Fragment of a round marble altar, found near Bozalan. Ed.pr. E.Varinlioğlu in S.Isager–P.Pedersen (edd.), *op.cit.* (our lemma no. 1070) 128/129 (ph.).

Ὁ δῆμος Ο[- - - - - -]
ἐτίμησεν Υ[- - - - - -]
[Ἱε]ροκλέου [- - - -]
4 ΙΟΕΤΙΔΙΑΝΕ[- - - -]
[- -]μον φίλον Ο[- -]
ΑΣΤΡΣΑΙΠΑ[- - - -]
ΝΑΟΥΤΑΣΑ[- - - -]
8 ΙΟΥΔΙΟΥΑ[- - - - -]

Κ̣Χ̣Η̣ΘΒ̣Α̣Π̣[- - - - -]   Ι̣Μ̣Ι̣Δ̣Ο̣Υ̣[- - - - - - -]

1-3. Honorary decree of a city, the name of which is not preserved, for a son of Hierokles, ed.pr. ‖ [3. in fine v ς, ed.pr., which I do not see on the photo, Corsten].

1166. Ouranion (area of: Çökertme). Fragment mentioning an emperor, late Imperial period. Fragment of a gray marble block; found in the ruins of a church, which was built with spolia from a Roman temple, in the plain of Çökertme. Ed.pr. E.Varinlioğlu in S.Isager–P.Pedersen (edd.), *op.cit.* (our lemma no. 1070) 129/130 (ph.).

vac. Αὐτοκρά-
vac. τορος
Καίσαρο-
4 ς Σεβασ-
τ̣ο̣[ῦ - - -]
[̣- - -]Σ̣Ρ̣Α
[- - -]Α̣Ι̣ΤΕ
8 ΟΥ . . ΑΡ̣ΟΣ
ΙΚΑ̣Φ[- -]ΓΕΤΑ̣Σ
Ι̣ΝΟΥ̣ Καίσαρος
- - - - - - - - - - - - -

1167. Pidasa (Çert Osman Kalesi). Epitaph of the Lycian Kartakes, early Hellenistic period (ca. 300 B.C. or slightly later). Rectangular stele seen and copied by tourists in 1997; now apparently lost or at least not rediscovered by ed.pr. M.Wörrle in *Festschrift Işık* 791-795 (ph.): Καρτακης Λύκιος | εὐδαίμων κακῶν | ἀπεισχημένος

1. The Lycian Kartakes probably was a mercenary serving in the fortress at Pidasa: from *Milet* I.3.149 it appears that in 188/187 B.C. Pidasa became a φρούριον of Miletos (see *SEG* LIII 1269); our stele, however, is much earlier (ca. 300 B.C.) and probably dates from the period of Antigonos Monophthalmos, Asandros, Pleistarchos, and the Ptolemies (who controlled Miletos in 279/278 B.C.); Kartakes probably was active in the garrison at Pidasa in the service of one of these rulers, although the script seems to exclude the Ptolemaic period, ed.pr., who points out that the name Kartakes is unattested so far and adduces names such as Καρταλις and Καρταδις ‖ 2-3. for εὐδαίμων ed.pr. refers to *SEG* XXVI 1415; the combination of *eudaimon* with κακῶν ἀπεισχημένος ('having refrained from evil') suggests that *eudaimonia* here has a moral connotation; see *Syll.*³ 1268 I L. 18 for the Delphic maxim κακίας ἀπέχου; ed.pr. contrasts Kardakes' moralism with the more hedonistic views of his fellow Lycian Apollonios, on record in *SEG* XLVIII 1561 (see also *SEG* L 1349).

1168. Stratonikeia. Decree concerning the cult of Zeus Panamaros and Hekate, late 2nd cent. A.D. *I.Stratonikeia* 1101 (*LSAM* 69). A.Chaniotis in *Ritualdynamik* (see our lemma no. 1898) 296-300, examines the arguments used by Sosandros with the aim to convince his fellow citizens to institute the regular singing of hymns by boys to Ζεὺς Πανάμαρος and Ἑκάτη. Sosandros refers to the favors the gods have done the city, in particular the rescue in the Roman civil wars (cf. *I.Stratonikeia* 10) and the granting of ἀσυλία (Rigsby, *Asylia* no. 211), and to the city's piety. C. concludes that Sosandros, a member of the elite, was a man of real

piety who intended to enhance the cult by a splendid performance and to educate the youth. By way of comparison the following inscriptions are adduced: *IG* II² 2291; *SEG* XXXV 744 (cf. XLII 579; XLV 767; Kalindoia; German translation); *SEG* XLI 981 (Merkelbach–Stauber, *SGO* I 296 no. 03/02/01; Ephesos; German translation); *I.Ephesos* 24 (*LSAM* 31; German translation); 27 (cf. G.Rogers, *The Sacred Identity of Ephesos. Foundation Myths of a Roman City* [London–New York 1991]); *LSAM* 28 (Teos); Merkelbach–Stauber, *SGO* I 76 no. 01/19/01 (Didyma; German translation); M.Wörrle, *Stadt und Fest* (cf. *SEG* XXXVIII 1462) 11 and 216-220 (Oinoanda).

1169. Stratonikeia. Honorary inscription for Demetrios and his mother, undated. *I.Stratonikeia* 691. J.-Y.Strasser, *Tyche* 19 (2004) 189/190, suggests restoring in L. 5 διὰ θέα[ς] or θέα[μα]: it is the show put up by the pantomime that motivated those who hired him to reward him (*I.Stratonikeia*: διὰ θεά[τρου]: 'in the theatre, in front of the spectators', Slater [*SEG* XLVI 1469]; see our lemma no. 1050). In the same line, S. prefers ἀρέσαντα π[όλει] to π[ᾶσιν]; for ἀρέσαντα see our lemma no. 1197.

1170. Stratonikeia. Religious identity, Hellenistic period. R.v.Bremen in S.Colvin, *The Greco-Roman East* (*YClSt* 31 [2004]) 207-244, studies the relationship between the city of Stratonikeia and the sanctuary at Panamara in the Hellenistic period. Among numerous inscriptions, the main evidence consists of *SEG* XLV 1556/1557 and *I.Stratonikeia* 7, which are republished with translations in an appendix. The sanctuary was administered by a κοινόν of villages that was, however, not entirely autonomous, and the priest of Ζεὺς Κάριος was appointed by Stratonikeia. It existed as a religious center for the surrounding area already before the foundation of Stratonikeia and was granted ἀσυλία by a Seleukid king. The foundation of Stratonikeia did not have the decisive impact on the sanctuary that is often assumed: the association of Hera with Zeus is not attested before the late 2nd cent. B.C. and the appointment of a priestess for her cult not before the Imperial period. Nevertheless, the κοινόν and its cult must have been integrated into Stratonikeia before the mid-2nd cent. B.C. The fact that no priests from Panamara are mentioned in inscriptions between the mid-2nd cent. B.C. and the mid-3rd cent. A.D. should indicate that the *koinon* of the Panamareis was broken up and its parts incorporated into or its inhabitants distributed over Stratonikeia's *demoi*. B. explains the predominance of priests from Κώραια and Κολίοργα in the 1st cent. B.C. and A.D. by the assumption that these demes were the nearest to Panamara.

1171. Tralles. Honorary inscription for L. Aelius Tubero, 61-58 B.C. Marble block, found reused in Aydın. Ed.pr. M.Aydaş, *EA* 37 (2004) 121/122 no. 2 (ph.; English and Turkish translations).

- -
[- καὶ] οἱ γέροντ[ες οἱ ἐν Τράλλεσι Λ]ε̣[ύκι]-
[ον Αἴ]λιον Λευκίου υἱὸν Τουβέρωνα πρεσ-

[βευτή]ν, πάτρωνα αὐτῶν, ἐτίμησαν vacat
[στεφάνωι] χρυσῶι καὶ εἰκόνι χαλκῆι, ἐν τοῖς
[ἀναγκαιοτ]άτοις καιροῖς ἐνδεδειγμένον ἣν π[ο]-
[εῖται εἰ]ς γέροντ[ας] εὔνοιαν καὶ ἣν ποεῖται
[ἐπιμέλει]αν ὑπὲ[ρ ἑαυ]τ[ῶ]ν

1. Οἱ γέροντες = ἡ γερουσία, ed.pr. [the supplement οἱ ἐν Τράλλεσι seems doubtful as it appears usually in combination with groups from outside the city, e.g. οἱ Ῥωμαῖοι; perhaps, e.g., καὶ οἱ νέοι, cf. *I.Tralleis* 77 LL. 1-3, Corsten] ‖ 1-3. L. Aelius L. f. Tubero was legate in Asia (61-58 B.C.) under the proc. Q. Tullius Cicero, ed.pr.

1172. Tralles. Altar of Apollo, Hellenistic [or Imperial] **period.** Marble altar, found in the village of Kavaklıdere (near ancient Kys). Ed.pr. M.Aydaş, *EA* 37 (2004) 121 no. 3 (ph.; English and Turkish translations): Ἀπόλλωlνος χρησiσμοδότου

The inscription attests an oracle of Apollo at Kys, ed.pr.; for Κῦς see L.Zgusta, *Kleinasiatische Ortsnamen* (Heidelberg 1984) 315 § 652-1, C.Brixhe, *BE* (2005) no. 427 ‖ [2-3. for the gemination of -σ- cf. Brixhe, *Essai* 31-33, Corsten].

1173. Tralles. Dedication to the Nymphs, 4th cent. (390-370?) B.C. Marble block, found reused in Aydın. Edd.pr. M.Aydaş, *EA* 37 (2004) 120 no. 1 (ph.; English and Turkish translations), and R.Dinç–G.Meyer, *Mediterraneo Antico* 7 (2004) 289-300 no. 1 (ph.).

Υσσαλδωμος | Παου Νύμφαις

This is the most ancient inscription found in Tralles so far, D.-M. ‖ 1-2. Υσσαλδωμος and Παος are well-attested Carian names, A. (with references); D.-M. give an exhaustive and annotated overview of the attestations of both names; the latter is with only seven occurrences much rarer than the former; remarks on the mythology, name, and hellenization of Tralles.

1174. Tralles. Dedication to Pan, 2nd/1st cent. B.C. *I.Tralleis* 15. R.Dinç–G.Meyer, *Mediterraneo Antico* 7 (2004) 300-305 (ph.), republish the inscription and suggest a new restoration.

[- - - - Ὁ/Ἡ δεῖνα - - - -]
relief
[τὰς νύ]μφας ὑγιασθεῖ[ς//σα]
[Παν]ὶ κατ' ὄνιρον

1. Not in the previous editions, restored by D.-M. ‖ 2. initio [? Νυ]μφάς, *I.Tralleis*, apparently interpreted as a female name ‖ 2. D.-M. adduce parallels for the Nymphs as healing goddesses [cf. also the dedications to Herakles and the Nymphs in *I.Apameia und Pylai* 138-140, Corsten]; their sanctuary was, as the relief shows, in a grove

with a water source, mentioned by Pliny the Elder, *NH* 5.109 [so D.-M.] and may have been identified by O.Radet in id.–A.Thomas, *Milet et le golfe latmique* I (Paris 1877) 44/45; the Nymphs may later have been transformed into Amazons, who are supposed to have founded the city.

1175. Tralles. Dedications to Zeus, 2nd/3rd cent. A.D. *I.Tralleis* 6/7. S.L.Budin, *CPh* 98 (2003) 148-159, republishes the inscriptions with translations and argues that the term παλλακή is not evidence for the existence of sacred prostitution or for a form of divination involving a sexual relation with the god. Παλλακή//παλλακίς is the title of a cult functionary. [For a correction of several mistakes in explaining the onomastics in the inscriptions see A.Chaniotis, *EBGR* 2004 [2007] 252/253 no. 33.]

1176. Tralles. Jewish inscriptions, late Hellenistic and Imperial periods. (1) *CIG* 2924; B.Lifshitz, *op.cit.* (our lemma no. 1073) 30; B.J.Brooten, *op.cit.* (our lemma no. 1073) 157/158 no. 5; *I.Tralleis* 240; P.Trebilco, *op.cit.* (our lemma no. 1161) 157 no. 4.3; and (2) *I.Tralleis* 241: republication with German translations and commentary in *IJO* II (cf. our lemma no. 1888) 27 (ph.) and 28, respectively. (3) Reference to an unpublished text, mentioning a Jewish πλῆθος ('community') who thanked 'a lady who constructed a bridge' (29).

1177. Tralles. Stele with two epitaphs, 1st cent. B.C. and A.D. White marble stele with two inscriptions by different hands, found reused in a late antique building in the city. Edd.pr. R.Dinç–G.Meyer, *Mediterraneo Antico* 7 (2004) 305-315 (ph.).

(1)
Τὸ μνημῆον Ἀρτεμιδώ-
ρου τοῦ Ἀπολλωνίου
καὶ Ἀπολλωνίου
καὶ Ἀρτέμωνος τῶν
Μοτολωνος υἱῶν

(2)
Τὸ μνημῆον Ἰουλίου
Μενεκράτους καὶ
Κάρπου Ἰουλίας
Μονίμης καὶ Ἀπο-
λλωνίδου Ἰουλί-
ας Ῥωσξάνης
vacat
vacat ζῶσιν vacat

Dated by the letterforms: (1) 1st cent. B.C., (2) 1st cent. A.D., perhaps separated by two generations, edd.pr. ‖ (1) 5. the name Μοτολων, previously unattested, is perhaps Phrygian, cf., e.g., Μότελλα, Μοταλίς, Μοταλεῖς, Μοτελλείτης, edd.pr., with numerous references; they speculate that the man (and perhaps his entire family) may have come from Phrygia, perhaps from the region of Hierapolis where the names mentioned as well as the cults of Apollo and Artemis (cf. the other personal names in the text) are attested ‖ (2) epitaph of three men who have no connection with the family of (1) and may be freedmen given the absence of fathers' names; they must have bought the stele from the city in whosw possession it may have fallen after the extinction of the family in inscription (1), ed.pr. ‖ 6. Persian name, rare in the Greco-Roman world, in a previously unattested spelling, edd.pr.

IONIA

1178. Didyma(-Ioustinianoupolis). Rescript of the emperor Justinian, 533 A.D. Cf. *SEG* LI 1567 bis. White marble block, found reused in an apsidal building by the Sacred Road, now in the garden of the museum at Balat. The inscription is written in different scripts but by the same letter-cutter: Greek capitals (square and round forms), Latin semi-uncial capitals, and a highly ornamental Latin cursive. Ed.pr. D.Feissel, *Chiron* 34 (2004) 285-365 (ph.; French translation); cf. the brief summary by id, *AA* (2004) 2.86/87 (ph.). Text, French translation, and summary in *An.Ép.* (2004) [2007] no. 1410 (M.Corbier, B.Puech); English summary in S. Mitchell, *A History of the Later Roman Empire* (Malden/MA) 175-177 (ph.).

† Μήνυσις ἤτοι διδασκαλία τῆς σῆς ὑπεροχῆς δήλη γέγονε(ν)
ν τῷ ἡμετέρῳ κράτι περιέχουσα τοὺς οἰκήτορας τῆς
Ἰουστινιανουπολιτῶν διὰ τῆς ἐπιδεδομένης
παρ' αὐτῶν διδασκαλίας διδάξε τὴν μὲν κατ' αὐτοὺς
πόλιν κώμην εἶνε πάλε, τῆς δὲ ἡμετέρας εὐτυχήσα-
σαν προσηγορίας δίκαια πόλεως ἐσχηκένε· καὶ τοὺς
συντελουμένους ἐξ αὐτῆς φόρους εἰσφέρεσθαι τῇ τῆς σῆ[ς]
ὑπεροχῆς τραπέζῃ καταβαλλομένους διὰ τῆς Μιλησίων πόλ(εως)
συνιὸν εἱς τεσσαράκοντα πρὸς τῷ ἑνὶ χρυσοῦς, ταῖς δὲ θείαις
ἡμῶν λαργιτιόσιν εἴκοσι· τὴν δὲ ποσότητα ταύτην ἐκ τῶν ἀπο-
γεωθέντων τόπων θαλαττίων πρότερον ὄντων, ὑποφό-
ρων δὲ γενομένων τῇ Μιλησίων πόλι εἰσφέρεσθαι, τῆς Ἰουστι-
νιανουπολιτῶν κουφιζομένης πάσης τῆς ποσότητος ταύ-
της· καὶ τῇ μηνύσει πρὸς τὴν ἡμετέραν εὐσέβιαν χρήσασθαι
ἐφ' ᾧτε κ(αὶ) τὴν αὐτῶν αἴτησιν προσδέξασθαι κ(αὶ) θείῳ πραγμα-
τικῷ τύπῳ θεσπίσαι τὸ ἡμῖν παραστησόμενον· θεσπίζομε(ν)
τοίνυν τόνδε τὸν θεῖον πραγματικὸν τύπον πρὸς τὴν σὴν
ὑπεροχὴν καταπέμποντες καὶ τοῦ δημοσίου ποιήσασθαι
πρόνοιαν κ(αὶ) προστάξαι τοὺς μὲν τῆς Ἰουστινιανουπολ(ιτῶν)
πό(λεως) οἰκήτορας μηδεμία<ν> ἐπιγιγνώσκιν συντέλειαν, τοὺς
δὲ ἑξήκοντα καὶ ἕνα χρυσοῦς τῷ δημοσίῳ εἰσφέρεσθαι
ἐκ τῶν ἀπογεωθέντων τόπων ὧν καὶ μνήμην ἐποιή-
σατο ἡ τῆς σῆς ὑπεροχῆς μήνυσις κ(αὶ) τοὺς μὲν τεσσαράκοντα
πρὸς τῷ ἑνὶ χρυσοῦς τῇ τῆς σῆς ὑπεροχῆς τραπέζῃ, ταῖς
δὲ θείαις ἡμῶν λαργιτιόσιν τοὺς λιπομένους εἴκοσι·
τὴν γὰρ συντέλειαν πᾶσαν τὴν ἐκ τῆς Ἰουστινιανουπολι-
τῶν πό(λεως) εἰσφερομένην συνχωρῆσαι τοῖς τῆς αὐτῆς πόλ(εως)
οἰκήτορσιν τὸ ἡμέτερον ἐδοκίμασεν κράτος· τούτῳ γὰρ
τῷ τρόπῳ κ(αὶ) τὸ δημόσιον ἀζήμιον φυλαχθήσετε κ(αὶ) τοῦ
ἐτηθέντος οἱ τῆς Ἰουστινιανουπολιτῶν οἰκήτορες
ἐν ἀπολαύσει γενήσονται· τὰ τοίνυν παραστάντα ἡμῖν

κ(αὶ) διὰ τοῦδε τοῦ θείου πραγματικοῦ δηλούμενα τύπου
ἡ σὴ ὑπεροχὴ ἔργῳ κ(αὶ) πέρατι παραδοῦναι σπευσάτω· ❦
Dat(um) cal(endas) Apriles Const(antinopoli) d(omino) n(ostro) Iustiniano perp(etuo) Aug(usto) III cons(ule) ❦
† D(omino) n(ostro) Iusti<ni>ano perpetuo Aug(usto) III cons(ule), d<ie> IIII
non(as) Apriles Constantinopoli; vac. ex offi-
c(io) p(er) Dominum aug(ustalem) et agentem nume<ru>m sc{c}rinii dio-
ec(eseos) Asiane d(ictum) est: Θεῖον πραγματικὸν τύπον κατα-
πεμφθέντα πρὸς τὴν ὑμετέραν φιλανθρωπ(ίαν) ἔχοντες
μετὰ χεῖρας ὑποβάλλομεν πρὸς τὸ παριστάμενον·
Fl(avios) Mariano<s> Micael(ios) Gabriel(ios) Arcangel(ios) Ioannes
o megalopr(epestatos) eparc(os) ton ier(on) pr(aitorion) to β ce apo ὑp(aton),
F<l>(avios) F<a>ustos, Fl(avios) Bonos d(ixerunt): vac. προσφόρως ἀναγιγνωσ-
κέσθω· vac. qua<e> lec(ta sunt) in antel(atis) praefu<l>ge<n>t;
Fl(avius) Marianus Ioannes o megalopr(epestatos) eparc(os) ton
ier(on) pr(aitorion) to β ce apo ὑπ(άτων), Fl(avios) F<a>ustos, Fl(avios) Bonos d(ixerunt): κρα-
τήσει διὰ πάντων κ(αὶ) ἐξ ἡμετέρας ψήφου τὰ δη-
λούμενα τῷ ἀναγνωσθέντι θείῳ πραγματικῷ
τύπῳ γέμοντα φιλανθρωπίας κ(αὶ) τὴν τοῦ μεγά-
λου βασιλέως πρὸς τοὺς ὑπηκόους εὐμένιαν ἐπι-
δικνύμενα· vac. ex offic(io) p(er) Dominum aug(ustalem) d(ictum) es<t>:
εἰ παρίσταται γράμματα γενέσθαι πρὸς τὸν λαμ-
πρ(ότατον) ἄρχοντα τῆς ἐπαρχ(ίας) ἐφ' ᾧτε εἰδένε αὐτὸν τά
τε θειοδῶς θεσπισθέντα κ(αὶ) μεγαλοφυῶς προσταχθ(έντα)
pos<t> cetera: vac. τοῦτο γενήσεται· vac. edantur; ❦
❦ Fl(avius) Mar(ianus) M<ic>hael(ius) Gabriel(ius) Ioannes <E>utropi<u>s v(ir) sp(ectabilis) com(es) et cons(ularis);
κρατήσει τὰ παραστάντα βασιλῖ τῷ κρατίστῳ κ(αὶ) τῇ μετ' αὐτὸν
ἀρχῇ κ(αὶ) οὐδὶς τὸ λοιπὸν εἰσπράξι Ἰουστινιανουπολ(ίτας) ἣν εἰσ<ε>κόμιζο(ν)
τῷ δημοσίῳ πρὸ τούτου φορὰν διὰ τὸ ἀντισαχθῆνε ταύτην τεθεσ-
πίσθ(αι) παρὰ τῆς βασιλίας διὰ τῶν ἀπογεωθέντων ὑπὸ τοῦ Μεάν-
δρου ποταμοῦ τόπων ἰς τὸν ἔμπροσθεν χρόνον θαλαττίων ὄντω(ν),
παραφυλαττούσης ταῦτα τῆς πιθομένης μοι τάξεως κ(αὶ) πάσης κατὰ
❦ vac. τόπον πολιτικῆς κ(αὶ) δημοσίας ἐπικουρίας vac. edantur ❦

Content: three documents (inscribed by the same stonecutter), cf. comparable inscriptions from Miletos (*IGC* 220), Kasai in Pamphylia (Bean-Mitford, *Journeys* 31), and Mylasa (*I.Mylasa* 611 and 612), ed.pr., who adds that the three documents are only a selection of originally six documents that must have constituted the proceedings: (1) request of the Ioustinianoupolitans to the emperor (not inscribed; summarized in LL. 4-13); (2) report of the prefect to the emperor (not inscribed; summarized in LL. 2-16); (3) copy of an Imperial constitution, 1 April 533 A.D. (LL. 1-35), contained in (4) the extract of minutes, from the prefecture of the Orient, 2 April 533 A.D. (LL. 1-56); (5) letter of the prefect to the governor of Caria (not inscribed); (6) proclamation of the governor of Caria,

probably from Aphrodisias, undated but probably from spring 533 A.D. (LL. 57-64) || historical context: the village housing the sanctuary of Didyma was upon its own request liberated from Miletos and made a city under the name of Ioustinianoupolis as well as a bishopric, which occurs in lists of bishops under the name Ἱερόν, ed.pr. || language and form: the Greek parts are composed in a highly literary language containing several Attic forms: θαλαττίων (LL. 11 and 62), ἐπιγιγνώσκιν (L. 20), ἀναγιγνωσκέσθω (LL. 44/45), παραφυλαττούσης (L. 63); itacisms are only used one way, i.e. vowels instead of diphthongs (ε and ι for αι and ει); itacisms and mistakes occur to a different degree in the different parts of the text, so that they must have been copied from the original text; many mistakes in the Latin parts are caused by the similarities of letters, ed.pr. || 0. a heading may have been inscribed on a block on top, ed.pr. || 1-16. preamble, including the summary of the prefect's report, ed.pr. || 1. μήνυσις ἤτοι διδασκαλία: 'report or statement' of the prefect to the emperor, ed.pr. || 1 and 18. ὑπεροχή = 'excellentia', the most usual predicate of the prefect, ed.pr. || 2. read κράτει, ed.pr. || 4-13. summary of the request of the Ioustinianoupolitans by the prefect, ed.pr. || 4. διδασκαλία: here a bill containing a request (αἴτησις, L. 15; cf. ἐτηθέντος, L. 30), ed.pr.; read διδάξαι, ed.pr. || 4-6. Ioustinianoupolis had only recently been elevated from village to city, perhaps in response to a petition, ed.pr., who refers to the similar case of Orkistos (*MAMA* VII 305) || 5. read εἶναι πάλαι, ed.pr. || 6-16. Miletos, to which the ancient village belonged, continued to levy taxes in Didyma-Ioustinianoupolis; the citizens of the latter requested exemption from these and suggested, perhaps on the basis of a recent land register and with concern for the Imperial chest not losing any income, that the same amount be taken from the Milesians for land that had recently become arable; judging from the sum at stake, the new city cannot have had much arable land, ed.pr. || 6. read ἐσχηκέναι, ed.pr. || 9. the iota of ταῖς was added in smaller lettering between alpha and sigma || 10-11. alluvial land, cf. LL. 61/62, ed.pr., who refers, among other evidence, to the same process 500 years earlier (*SEG* XLIV 938 L. 6) || 12. read πόλει, ed.pr. || 14. read εὐσέβειαν, ed.pr. || 16-31. Imperial decision, ed.pr. || 16. θεσπίζομεν = 'sancimus', the usual term to introduce an imperial decision, ed.pr. || 20. ΜΗΔΕΜΙΑΠ, lapis; read ἐπιγιγνώσκειν, ed.pr. || 20 and 27. πόλεως abbreviated as pi with a small omikron on top || 25. read λειπομένους, ed.pr. || 28. read τούτῳ, ed.pr. || 29. read φυλαχθήσεται, ed.pr. || 30. read αἰτηθέντος, ed.pr. || 31-33. epilogue in a wording that was used between 531 and 542 A.D. also in the Justinian *Novellae*, ed.pr. || 34-35. the date formula is similar to those of Justinian's Greek constitutions; the 1st of April is the anniversary of the emperor's accession to the throne, on which he issued several decrees: it was customary during his reign to concentrate the issuing of decrees on certain days, ed.pr. || 36-56. the first epigraphically transmitted minutes of the late Roman Empire; the text given is an extract of minutes of a meeting under the direction of the prefect of the Orient, ed.pr. || 36-37. the date is written, as usual in such a document, in an old Latin cursive script, ed.pr. || 36. *Iustiano*, *dei*, lapis || 37-41. the *augustalis* Dominus, who is employed as deputy numerarius in one of the financial divisions of the diocese, presents the rescript to the prefect, ed.pr. || 38. *numesym sccrinii*, lapis || 42-45. the prefect orders the reading of the rescript, ed.pr. || 42-44. Greek heading written in Latin script; in Greek: Φλάβιος Μαριανὸς Μιχαήλιος Γαβριήλιος Ἀρχαγγέλιος Ἰωάννης ὁ μεγαλοπρεπέστατος ἔπαρχος τῶν ἱερῶν πραιτωρίων τὸ δεύτερον καὶ ἀπὸ ὑπάτων, Φλάβιος Φαῦστος, Φλάβιος Βῶνος, ed.pr. || 42. *Mariano*, lapis; the prefect of the Orient is John of Cappadocia, whose - presumably - full name is attested here for the first time; Archangelius rather than Archangel(us): cf. the ending of the other names, ed.pr. || 44. *Fi Fustos*, lapis; the two men mentioned are the prefects of Italy, Faustus, and Illyricum, Bonus, who were previously unknown, with the fourth prefect (Galliae: Liberius) missing (cf. D.Feissel, *Travaux et Mémoires* 11 [1991] 457/458); Bonus may be identical with the *quaestor exercitus* Bonus in 536 A.D. (*PLRE* III 240/241 s.v. Bonus 1) and with *[- - - Pe]trus Paul(us) Iohann(es) [- - -]* in *IGC* 220 bis (cf. our lemma no. 1202), who is mentioned as superior to the governor of Caria which belonged, if the inscription is later than 538 A.D., to the *quaestura exercitus*, ed.pr. || 45. *quat*, *praefuget*, lapis; reference to the copy of the rescript at the beginning of

the document, ed.pr. || 46-52. the prefect confirms the rescript, ed.pr. || 47. *Fustos*, lapis || 47-48. with κρατήσει the rescript is validated (cf. L. 58), ed.pr. || 48. ἐξ ἡμετέρας ψήφου: corroboration of the imperial constitution by the prefect, ed.pr. || 51-52. read εὐμένειαν ἐπιδεικνύμενα || 52-55. the *augustalis* suggests sending a letter to the governor (of Caria) in order to inform him of the decisions of the emperor (θειωδῶς θεσπισθέντα) and the prefect (μεγαλοφυῶς προσταχθέντα), ed.pr. || 52. in fine *esc*, lapis || 54. read εἰδέναι || 55. read θειωδῶς || 56. the extract of the minutes reports an interruption of the speech of the *augustalis*, after which the text continues with *post cetera* (*pos*, lapis); τοῦτο γενήσεται: the prefect agrees to a demand not preserved and signs the minutes (*edantur*), ed.pr. || 57-64. proclamation of the governor of Caria, given possibly also in the form of an extract of the minutes, ed.pr. || 57. *Mthael*, *Cutropiys*, lapis || 58. read βασιλεῖ, ed.pr. || 59. read οὐδείς, εἰσπράξει, ed.pr. || 60. read ἀντεισαχθῆναι, ed.pr. || 61. read βασιλείας, ed.pr. || 61-62. read Μαιάνδρου, ed.pr. || 62. read εἰς, ed.pr. || 63. read πειθομένης, ed.pr. || 64. *edantur*: subscription of the governor, ed.pr.

1179. Ephesos. Various Studies. The collection of articles about Ephesos summarized in *SEG* XLV 1567 has been republished under the same title by Harvard University Press (2004).

1180. Ephesos. The education of the élite. On the basis of a combination of literary and epigraphic sources, M.P.de Hoz, *Emerita* 72 (2004) 25-45, studies the city's involvement in the education of the young members of the élite in the Hellenistic and Imperial periods. She examines the different stages of the process of education, the schools and other institutions as well as their personnel, and social activities connected to the education, and argues that education was held in high esteem in Ephesos.

1181. Ephesos. Monumentum Ephesenum. *SEG* XXXIX 1180; cf. LI 1574. G.D.Merola in A.Storchi Marino (ed.), *Economia, amministrazione e fiscalità nel mondo romano. Ricerche lessicali* (Bari 2004) 173-189, studies the meaning of δημοσιώνης and τελώνης in this text [non vidimus; see *An.Ép.* (2004) [2007] no. 123].

On the basis of the date of the Customs Law, M.Carter, *Latomus* 63 (2004) 370-379 (republication and translation of LL. 1-7) argues that the campaign of L. Iunius Caesennius Paetus in Armenia took place not in 62/3 but in 61/2 A.D.

1181 bis. Ephesos. Roman citizenship. Cf. D.Campanile in *Colonie romane* 165-185 for some methodological reflections on the use of inscriptions recording the *tria nomina* in studies of the quantitative importance of *civitas Romana*. C. also includes Smyrna in her study.

1182. Ephesos. Athletics. S.Brunet, *Journal of Sport History* 30 (2003) 219-235, reconstructs the careers of a number of successful athletes who won in Olympia and other great Panhellenic centers, and emphasizes the important role of trainers. He analyzes in some detail the careers of the boxer Photion (*I.Ephesos* 1605) and the anonymous runner of *I.Ephesos* 1130.

Special attention is paid to inscriptions recording trainers (ἀλείπτης, ἐπιστάτης, παιδοτρίβης): *I.Ephesos* 1090, 1111, 1113, 1147 B, 1159 (ὑπὸ ἐπιστάτην), 1130, 1146, 1611, 4113 (ὑπὸ ἀλείπτην). Detailed analysis of *I.Ephesos* 1112, recording an Ephesian wrestler who in the early stage of his career was coached by the ἐπιστάτης Aurelius Neikias and afterward, when he had won the Olympics, by his ἀλείπτης Aurelius Leonidas. B. suggests that Neikias was the official, state-appointed trainer of the urban gymnasia, whereas Leonidas was hired as a private coach. B. argues that the ἐπιστάτης Therippides, who in *I.Ephesos* 2005 (see also 1415) asked the Ephesian assembly for subsidy for the ἄσκησις and ἐγδημία of his talented pupil Athenodoros, was not a private coach but 'held an official appointment in the Ephesian gymnasia' (228). B. adduces *Syll.*[3] 577 (*Milet* I.3.145 LL. 57 and 73), *SEG* I 366, *I.Priene* 112 L. 73, *SEG* XXXIX 771-776 and XLVII 391 as evidence for *epistatai* being either in charge of a gymnasion or working in a gymnasion as coaches of *paides* and *ephebes*. In addition he points to *TAM* V.2.1008, 1011, 1013, 1017, 1026, and 1030 (all from Thyateira), which record ἐπιστάται putting up inscriptions for young Thyateiran athletes who had gained victories in local games in the beginning of their career. [The problem with *I.Ephesos* 2005 is that Therippides' pupil had already won in Nemea, i.e., on the international level; he was no longer a boy starting out on a career (contra Brunet 235 note 46 in fine); we have to assume that the gymnasion trainer got permission to accompany his pupil to Nemea and temporarily to stop his work in the urban gymnasion. There is evidence for private trainers accepting an appointment in urban gymnasia but explicitly demanding the privilege of accompanying their *private* pupils to *agones* abroad. On the other hand L.Robert collected inscriptions recording *epistatai* of successful *adult* athletes (*andres*), who are unlikely to have been gymnasion trainers. *Epistates*, *paidotribes*, and *aleiptes* are perhaps interchangeable terms. They do not refer to a difference in roles but rather to a difference in self-representation of the trainer; *paidotribes/aleiptes* reflects the manual aspects, whereas *epistates* (like γυμναστής) suggests a more sophisticated, prestigious role of 'supervisor, director', Pleket].

1183. Ephesos. Two inscriptions on a base, Imperial period. *I.Ephesos* 501 and 647. D. Erkelenz, *EA* 37 (2004) 115-120, republishes the inscriptions and shows that they did not originally belong together but are three different texts. The base consists of two blocks (a third block is now lost), and only 501 (1) is distributed across both. 647 comprises, in fact, parts of the inscriptions of two different monuments, the first of which (Greek) is incised on the upper block and the second (Latin) on the lower. There is therefore no need to assume an erasure at the end of the Greek text (L. 7). The two blocks were later reused for the engraving of 501, a first attempt at which failed and produced the incomplete no. 501 (2) on the opposite face of the stone [A very similar solution has already been suggested by R.A.Kearsley, *Greeks and Romans* (see *SEG* LI 2313) no. 129, Corsten]. S.Follet, *An.Ép.* (2004) [2007] no. 1406, suggests that the stone may have been reused twice.

1183 bis. Ephesos. Donation for the stadion by C. Stertinius Orpex, 54-68 A.D. *I.Ephesos* 2113. On the basis of a squeeze, made by O.Benndorf in 1895 and kept at the Austrian Archaeological Institute in Vienna, H.Engelmann, *ZPE* 149 (2004) 71/72, publishes an extended

reconstruction of the inscription with three more lines at the top. Text and French translation in *An.Ép.* (2004) [2007] no. 1408.

[Ἡ βουλὴ] καὶ ὁ δῆμο[ς]
[ἐτ]είμησαν
[Γ. Στερ]τίνιον Ὄρπηκα πο[ιήσαντα]
4 [σὺν Στερ]τινίᾳ Μαρείνῃ τῇ ἑ[αυ]-
[τοῦ θυ]γατρί, ἱερῇ τῆς Ἀρτέμιδος,
[τὸ πρ]όπυλον σὺν τοῖς ἀνδριᾶσιν
[κα]ὶ παντὶ τῷ ἑαυτοῦ κόσμῳ καὶ
8 [τ]ῷ καταστρώματι· ....
.... (as in *I.Eph.*) ....
17 .... καὶ ἐπ[ὶ τοῦ]
[μ]νήματος αὐτοῦ ἐξ ἑτέρου χρήμα-
[τος] καθιέρωσεν αὐτοῖς· κτλ.

1-3. Not in *I.Eph.* ‖ 4 in fine. [- - -]τη ε[.], *I.Eph.* ‖ 5. [- - - ἐν τῷ ἱερῷ τῆς Ἀρ]τέμιδος, *I.Eph.*; on the basis of this text, E. suggests restoring in *I.Eph.* 4123 L. 7 Μαρείνης [τῆ]ς θυγατρὸς [ἱερῆς τῆς Ἀρτέμιδος] ‖ 6. [- - - σὺν τοῖς] ἀνδριᾶσιν, *I.Eph.* ‖ 7. [καὶ] παντὶ [τῷ - - -]ου κόσμῳ καὶ, *I.Eph.* ‖ 18-19. χρήμ[ατος κλή?|ρου], *I.Eph.*

1184. Ephesos. The pantomime Tib. Iulius Apolaustos, 180-192 A.D. *I.Ephesos* 2070/2071. J.-Y.Strasser, *Tyche* 19 (2004) 177-188, argues that 2070 is older than 2071 (contra W.J. Slater: see *SEG* XLV 1578); 2071 was added later; the script is slightly different; the last six lines are in smaller script; between those lines and the first line preserved on the stone (ἀγῶνα καὶ αὐτὸν εἰσελαστικόν) there is 'un espace libre assez important'. In short we have two additions. Strasser rejects Slater's restoration of the missing first six lines (see *SEG* XLV). He points out that the words in the first line preserved on the stone strongly resemble those in LL. 9/10 of *F.Delphes* III.1.551 (another honorary inscription for Apolaustos; see *SEG* XLV 490 and our lemma no. 534 bis): ὁμοίως νικ[ήσαντα] | καὶ τὸν διὰ πάντων καὶ αὐτὸ[ν ἱερὸν] | εἰσελαστικόν. Strasser restores the missing lines of 2071 on the analogy with *F.Delphes* 551 LL. 4-10 as follows: [νικήσαντα δὲ τὸν πρώτως ἀχθέν|τα ἐν Περγάμῳ ἱερὸν ἀγῶνα οἰκου|μενικὸν ἰσελαστικὸν Ὀλύμπια Ἀσ|κληπεῖα Κομόδεια Σεβαστὰ κοι|νὰ Ἀσίας τὸ ἴδιον ἄθλημα, ὁμοίως ‖ νικήσαντα καὶ τὸν κατὰ πάντων] | ἀγῶνα καὶ αὐτὸν εἰσελαστικόν | etc. Strasser argues that the Ephesian inscription precedes the Delphian text.

For the additions to *I.Ephesos* 2071 Strasser refers to *Corinth* 8.3.370 + 693 (*SEG* XLV 237), where at least three lines have been added as a sort of update, probably during a later visit of Apolaustos to Corinth. See our lemma no. 417. [For the διὰ πάντων contest see now J.-Y. Strasser, *Historia* 55 (2006) 298-327, Pleket.]

1184 bis. Ephesos. Honorary inscription for L. Egnatius Victor Lollianus (?), ca. 242-250 A.D. *I.Ephesos* 3091. D.Erkelenz, *ZPE* 146 (2004) 101-104, reprints and analyses the text

on the northern gate of the city. He agrees with B.E.Thomasson, *Laterculi praesidum* I (Göteborg 1984) 236, that the identity of the honorand is not certain (for Lollianus cf. also *SEG* LIII 1327/1328) and attempts to identify the monument to which it belonged. E. argues that the gate cannot have been an 'Ehrenbogen' for Lollianus since such monumental honors were a prerogative of the emperors. As the width of the inscription cannot have exceeded 180 cm, contrary to the calculation in *I.Ephesos* (several meters), the text may have accompanied a pedestrian statue which was erected on a part of the gate.

1185. Ephesos. Reliefs of gladiators with inscriptions, 2nd/3rd cent. A.D. A.Zülkadiroğlu-C.Içten in *Gladiatoren in Ephesos. Tod am Nachmittag* (Vienna 2002; catalogue of an exhibition held at the Ephesos Museum in Selçuk), present several gladiatorial reliefs from the Ephesos Museum, some of them with inscriptions (ph.). For a new epitaph see our lemma no. 1191, for the published reliefs, the following comparatio numerorum (Fleischer = R.Fleischer in A. Bammer-id.-D.Knibbe (edd.), *Führer durch das Archäologische Museum in Selçuk-Ephesos* [Vienna 1974]; Pietsch-Trinkl = W.Pietsch-E.Trinkl in D.Knibbe-H.Thür (edd.), *Via Sacra Ephesiaca* II [*SEG* XLV 1580]):

I.Ephesos	**Z.-I.**	**Fleischer**	**Z.-I.**	**Robert, *Hellenica***	**Z.-I.**
1174 (4)	p. 78	145	p. 76	VIII 72 no. 341	p. 76
Fleischer		**Pietsch-Trinkl**		**Robert, *Gladiateurs***	
144	p. 75	42-44 ill. 25	pp. 76/77	200 no. 215	pp. 80/81

1186-1187. Ephesos. Gladiator inscriptions, 2nd/3rd cent. A.D. Fragments of two reliefs of gladiatorial combats with inscriptions. Ed.pr. M.Büyükkolancı in *Gladiatoren in Ephesos* (our lemma no. 1185) 84 and 88.

1186: 84. **A venator.** Fragments of a white marble slab with representation of a venator stabbing a lion with a spear (a second part of the same relief, showing a venator fighting a bull, is briefly mentioned); inscription on the upper moulding: [- -]M . PA vacat

1187: 88. **Two pairs of gladiators.** Fragments of a white marble slab with representation of two pairs of fighting gladiators (*secutores* and *retiarii*); inscription on the upper moulding above the heads of the secutores: vacat KONvTPO vacat KYNH vacat

KONTPO and KYNH: the names of the *secutores*, ed.pr., who adds that the *retiarii*, whose names are not mentioned, may have been criminals or prisoners who were condemned to death [rather κοντροκυνη[γέσιον], which would mean that this term was not only used for *venationes* (thus *LSJ* s.v. κοντοκυνηγήσιον with Suppl.), W.Slater, *per ep.*]

1188. Ephesos. The cult of Μήτηρ. C.M.Thomas in *Les cultes locaux* 249-262, comments, *inter alia*, on the epigraphical evidence for the Meter-cult in Ephesos' metroon: *I.Ephesos* 107/108 (*SEG* IV 526/527), 1214-1227 and 1576 (Μήτηρ; Μήτηρ Ὀρείη; Μήτηρ Φρυγίη; Μήτηρ Ὀρ(ε)ίη Φρυγίη Πατρωί[η]); further reflections on the iconography of the Ephesian Meter (alone; with two gods (an older, Zeus, and a younger one, Apollo?); or with only the younger one).

1189. Ephesos (?). Jewish amulet, undated. J.Keil, *JÖAI* 32 (1940) 79-84; C.E.Arnold, *op.cit.* (our lemma no. 1239) 68. Republished with commentary in *IJO* II (cf. our lemma no. 1888) pp. 549-551 Magica 1.

1190. Ephesos. Jewish inscriptions, (late) Imperial period. In *IJO* II (cf. our lemma no. 1888) 30-33 and 35 the following inscriptions are republished with German translations and commentary (for 34 cf. our lemma no. 1192) [Rajak = T.Rajak, *op.cit.* (our lemma no. 1161)]:

I.Ephesos	***IJO* II**	***I.Ephesos***	***IJO* II**	***CIJ*²**	***IJO* II**
1251	30	4135	35	746	33
1676	33			747	35
1677	32	***CIJ*²**			
4130	31	745	32	**Rajak**	
				427 no. 32	30

1191. Ephesos. Epitaph of the gladiator Sidoni(o)s, 2nd/3rd cent. A.D. Light-gray marble stele with the relief of a thraex, now in the Ephesos Museum; inscription on the lower part of the moulding and to either side of the gladiator's helmet. Edd.pr. A.Zülkadiroğlu-C.Içten in *Gladiatoren in Ephesos* (our lemma no. 1185) 78/79: Σειδόνις | πά(λου) - ζ'

[1. Σειδόνις = Σιδώνι(ο)ς; for this name see *LGPN* I-III.A s.v.; for an ethnic as name of a gladiator cf. our lemma no. 1151 app.cr. ‖ 2. for the meaning of πάλος cf. Robert, *Gladiateurs* 28-31, and Roueché, *Performers* pp. 65/66 with some modifications to Robert's explanation, Corsten].

1192. Ephesos. Epitaph of M. Aur. Sambathios, ca. 212-250 A.D. *SEG* XXXIX 1222. On the basis of a new reconstruction by H.Engelmann, the inscription is republished in *IJO* II (cf. our lemma no. 1888) 34 (ph.; German translation) with commentary.

A [Τοῦτο τὸ μ(ν)η]-
[μόριόν ἐστι]ν
[- - - - -] ΙΟΥ
4 [- - - - -] Ἐφε-
[σίου, Ἰουδ]έου
[- - - - - - - - -]ΡΙΟ
[- - - - - - - - -] . Α

II Τοῦτο τ[ὸ μ(ν)η]- Ἰουδέου [καὶ γυ]-
μόριόν ἐ[στιν Μ.] νεκὸς [αὐτοῦ - -]
Αὐρ. Σαμ[βαθίου] Α. [- - - - - - - - -]
4 Ἰούδα Ἐφ[εσίου],

A and B 1-2. [ἡμιιλόριον], *SEG*; the term is rare and not attested at Ephesos, *IJO* ‖ A 3. [Αὐρ. Σαμβαθ]ίου, edd. pr. in *ÖJh* 59 (1989) Beibl. 219 no. 54 ‖ 6. [-μό]ριον, *SEG* ‖ 7. not in *SEG* ‖ B 2. in fine [M.] not in *SEG* ‖ 5-7. Ἰουδέου | ἐκοι[νωνη- - -] (no L. 7), *SEG* ‖ 7. Αὐ[ρηλία]?, *IJO* app.cr.

1193. Ephesos. Signatures on lamps, Hellenistic period. A.Giuliani, *art.cit.* (our lemma no. 1853) 144-153, mentions several unpublished mouldmade lamps from Ephesos with signatures: 1) Δ (144; Museum of Ephesos; 1st cent. B.C.); 2) Λ (147; Austrian excavations; 2nd/1st cent. B.C.); 3) [--]ΔΟ[--] (151; Austrian excavations); 4) (monogram) Ἀρχετίμου? (153; museum of Ephesos; 2nd/1st cent. B.C.); 5) (monogram) ΑΤΡ? (153; Museum of Ephesos); 6) (monogram) ΗΑ[--] or ΗΔ[--] (153; Austrian excavations; 2nd/1st cent. B.C.).

1193 bis. Erythrai? Dedication to Aphrodite Strateia, Hellenistic period. Block broken on left and right; found in a house in the Kastro of Chios (now in the museum of Chios), but originally from Erythrai. G.Paspatis, *Χιακὸν Γλωσσάριον* (Athens 1888) 421 no. 57; A.K.Sarou, *Athena* 28 (1915) 161 no. 5; F.Graf, *Nordionische Kulte* (Rome 1985) 262-264, 464 no. IE suppl. 3. Republished by J.Wallensten, *op.cit.* (cf. our lemma no. 1858) 199/200 no. 56. F.Graf, who attributed the stone to Erythrai, assumed that the dedication was made by a board of magistrates (nine στρατηγοί?). The text has never been presented in *SEG*.

[- - -]άχου Ἀφροδίτηι Στ̣[ρατείαι] [- - - ο]υ Θεομνήστου Δημ[- - - -]
[- - - ω]ν Φωκίων Φ̣ιλῖν[- -] [- - -]ς Ἀριστόμαχος Ἀπολλω̣[- - -]
[- - -]ου Σώτου Σίμων[- -] [- - -] Ἀναξεῦς Ἑρμών[- - - -]
4 [- - -] Ζηνόδοτος Ἡροφ[- - -] 8 [- - - ὁ δῆ]μ̣ος ἐστεφ[ά]ν̣[ωσεν - - - -]

1. The cult of Aphrodite Strateia is attested in Erythrai (*I.Erythrai* 207), G.; F.Sokolowski, *HThR* 57 (1954) 1, restored Συ̣[ναρχίδι] [the restoration is uncertain (cf. *SEG* XXXII 937), Chaniotis ‖ 2-7 we leave the names unrestored, since it is not certain whether they are in the nominative or in the genitive; Graf restores Φίλιν[ος] (L. 2), Σίμων[ος] (L. 3), Ἑρμών[ακτος] (L. 7), Chaniotis] ‖ 7. the rare name Ἀναξῆς [Ἀναξεῦς is genitive (see *I.Erythrai* 215)] is attested in Erythrai, G.

1194. Klaros. Honorary decrees for Polemaios, ca. 130-110 B.C., and Menippos, after 120/119 B.C. *SEG* XXXIX 1243/1244. L.Boffo, *Dike* 6 (2003) 227-249, examines the inscriptions with special reference to the problem of the 'freedom' of Greek cities and of their role as communities and administrative centers under Roman rule during the Republic.

1195. Klaros. Dedications of statues to Apollo and Artemis, 2nd third of the 6th cent. B.C. *SEG* XLVIII 1406-1408. M.Pécasse, *Monuments Piot* 83 (2004) 21-59 (ph.; French translations), republishes all seven sculptures found during the excavations, including the inscriptions: 25-33 no. 2 (1407), 33-41 no. 3 (1406), 47-55 no. 5 (1408).

1196. Magnesia on the Maeander. Decree of a Thessalian city concerning the asylia of Magnesia, 208 B.C. *I.Magnesia* 26; Rigsby, *Asylia* no. 75. B.Helly, *art.cit.* (cf. our lemma no. 782) 105-107, discusses the clause according to which the theoroi (the Magnesian theoroi or those of the anonymous Thessalian city) were given a ship (πλοῖον). He points out that the term πλοῖον designates a sea-going sailing ship; it is doubtful that in antiquity the river Peneios was navigable from Larisa to Gonnoi. H. restores θ[έ]με[ν | ἐν τὸν λιμένα] παρ' τὰν τοῖ βασιλέος εἰκόνα in LL. 27/28 (λιμήν = agora in the Thessalian dialect) and argues that the statue mentioned here was that of Philip V. Possible recipients of the king's benefactions, which would justify the erection of his statue, were Pherai, Krannon, Skotoussa, Gyrton, and more probably Larisa.

1197. Magnesia on the Maeander. Honorary inscription for an unknown pantomime, 176-180 A.D. *I.Magnesia* 192; *SEG* XLVI 1469. J.-Y.Strasser, *Tyche* 19 (2004) 188-194, reproduces the text of *SEG* XLVI 1469. In LL. 7/8 he prefers ἀρέσαντα διὰ ἀγῶ[νας] | Ῥωμαίων (cf. διὰ θέα[ς] in our lemma no. 1169) and interprets ἀγῶνας as the equivalent of Latin *ludos*. Since S. believes that this text precedes the introduction of pantomimes in the ἀγών of the Καπετώλια, ἀγῶνας is not likely to refer to Greek agones. In LL. 5-7 the honorand claims to have won in the sacred isopythian Leukophryenia the first competition in the category of pantomime rather than having been successful in the first celebration of the Leukophryenia as a sacred crown game. The Leukophryenia were already a ἱερὸς στεφανίτης ἀγών in the Hellenistic period. The mention of ἀνδριάντων ἀναστάσεις in LL. 15/16 never occurs in honorary texts for famous athletes or artists performing in official agones. It is typical of pantomimes who for a long time were not allowed to participate in agones and were confined to marginal ἐπιδείξεις. Inscriptions so far record six ἀγῶνες which became accessible to pantomimes. The Magnesian text shows that Greek pantomimes, and not only Latin Imperial freedmen, performed in the Latin part of the Empire (Sebasta in Naples; Eusebeia in Puteoli). The anonymous honorand of *I. Magnesia* may have originated in Syria and was a freeborn person.

1197 bis. Magnesia on the Maeander. Oracle regarding the organization of Dionysiac thiasoi, 117-138 A.D. (?), allegedly after a Hellenistic original. *I.Magnesia* 215; Merkelbach–Stauber, *SGO* I 187-191 no. 02/01/02; cf. *SEG* LIII 1311. I.Tassignon in *Studia anatolica et varia* (see our lemma no. 1914) 315-335, examines the myth of Dionysos at Magnesia (in particular the δενδροφορία) as it is represented in this inscription and on coins, and finds several analogies with the myth of the Hittite god Telepinu. In addition, she studies the relation with

the cult of Apollo and subscribes to the view that the καταιβάται in the inscription derive their name from Dionysos' epithet Καταιβάτης.

1198. Metropolis (or Ephesos; area of: Çırpı, between Torbalı and Bayındır). Inscription recording the construction of a water system, undated [Imperial period]. Marble plaque with a semicircular recess below, perhaps in order to place it above the water pipe, found at Örentepe near the village of Çırpı. Edd.pr. H.Beden-H.Malay, *EA* 37 (2004) 185/186 (ph.; translation). Cf. B.Puech, *An.Ép.* (2004) [2007] no. 1409 (French translation).

Ἀγαθῇ Τύχῃ·
κατὰ τὴν δοθεῖ-
σαν τοῦ ὕδατος δω-
ρεὰν τῇ Λατορηνῶν
κώμῃ ὑπὸ Γ. Ἰουλίου
Πούλχρου Ποταμωνια-
νοῦ συνκλητικοῦ,
vacat
Τ. Φλ. Ἀθηναγόρας
Κορνηλιανὸς Φουριανὸς
συνκλητικὸς τὸ ὑδρεῖ-
ον τῇ κώμῃ ἀποκατέστη-
σεν, τοῦ περὶ αὐτὸ ἀναλώ-
ματος παντὸς γεγενη-
μένου ὑπὸ δούλου αὐτοῦ
καὶ πραγματευτοῦ Ἀφρο-
δεισίου

3 and 10-11. The first man provided the water system, the second repaired the reservoir, edd.pr. ‖ 4-5. the Λατορηνῶν κώμη may be identical with Λατωρεία near Ephesos, mentioned by Athenaios 1.31, edd.pr. ‖ 5-7 and 8-10. both men, of senatorial rank, are unknown, edd.pr.

1199. Miletos. Seleukid euergetism. M.-C.Marcellesi in *Le Roi et l'Économie* 165-188, lists the following inscriptions testifying to Seleukid gifts to the city: *Milet* I.2.1; 7.194; *I.Didyma* 424, 479/480 and 493; *SEG* XXXVI 1046 Block II/III LL. 1-4 (ἀτέλεια for all the γενήματα imported from Miletos into the Seleukid kingdom; on 181/182 comment on the nature of those *genemata*: agricultural, perhaps also including wool; see in the same sense C.Schuler, *ibidem* 537/538). Brief comment on the nature and economic importance of the gifts; comparison between Seleukid and other royal benefactions. [M.-C.Marcellesi, *Milet des Hécatomnides à la domination romaine. Pratiques monétaires et histoire de la cité du IVe au IIe siècle av. J.-C.* (Mainz 2004) will be discussed in *SEG* LV, Pleket.]

1200. Miletos. Treaty between Miletos and Magnesia, 196 or after 185/184 B.C. *Milet* I.3.148; *SEG* XXXIX 1254; cf. LIII 1325. M.Wörrle, *Chiron* 34 (2004) 45-57, examines the historical context of the treaty and opts for the 'traditional' date of 196 B.C. (*SEG* XXXIX 1254: 185/184 B.C.). He argues that the treaty between Miletos and Herakleia under Latmos (*Milet* I.3.150) need not be the basis for the war of the two cities against Magnesia; it was instigated by Herakleia with the aim of ending the war with Miletos. Antiochos III was, in the aftermath of Philip V's failure in Caria, not interested in the region around Miletos, probably

also out of consideration for Rhodian interests, so that there are no arguments against the possibility of a war between Miletos and Magnesia for Myous at this time. On the contrary, events after the Peace of Apamea show that Miletos was already in possession of Myous, which means that *Milet* I.3.148, by which Myous was given to Miletos, should be earlier.

1201. Miletos. Decree concerning the Molpoi, 1st cent. A.D. *Milet* I.3.134 (cf. VI.1.134). A.Chaniotis in *Ritualdynamik* (see our lemma no. 1898) 292-296, studies the inscription in regard to the institution of rituals and shows first that, though the decree concerning a banquet for the κόσμοι pretends to originate in the assembly, it goes back to the initiative of Τιβ. Κλ. Δαμᾶς, one of the first citizens of Miletos with a close connection to the cult of Ἀπόλλων Διδυμεύς. In order to strengthen his case, Damas referred to the general importance of piety as well as to the ritual as a traditional element of an important cult and connected his motion with the Imperial cult. In addition, he took great care in securing the banquet for the future against possible motions to the contrary in the assembly lest the rituals be discontinued as had happened in the past (and was nevertheless still to happen). He did this not for the sake of his own popularity but to keep alive or to revive a traditional ritual. C. adduces also the following inscriptions: *SEG* XLIV 1165-1182 (Oinoanda); L 1356 (Sidyma); *I.Didyma* II 237; 268; 272; 289; 297; 303; Malay, *Researches* 127.

1202. Miletos. Rescript of the emperor Justinian, 538-542 A.D. *IGC* 220 bis. On the basis of LL. 31-33 of our lemma no. 1178, D.Feissel, *Chiron* 34 (2004) 324, suggests restoring LL. 7-9: τὰ τοίνυν παρασ[τάντα ἡμῖν κ(αὶ) διὰ τοῦδε τοῦ θείου πραγματικοῦ δηλούμενα τύπου ἥ] τε σὴ μεγαλοπρ[έπεια κ(αὶ) ἡ πειθομένη σοι τάξις παραφυλάττειν] εἰς τὸ διηνεκὲ[ς σπευσάτωσαν - -]; in *IGC* only partial restorations were suggested: [ταῦτα πά]ντα τοίνυν παρα[φυλάσσειν? (L. 7) and [ἥ] τε σὴ μεγαλοπρ[έπεια - - -].

1203. Miletos. Topos inscriptions in the theater, (late) Imperial period. In *IJO* II (cf. our lemma no. 1888) 37-39 the following inscriptions are republished with German translations and commentary:

SEG		*IJO* II	*Milet* VI.2	*IJO* II	*CIJ*²	*IJO* II
IV	441	37	940 III f-h	37-39	748	37

In 37, *IJO* prefers to leave the text unchanged and argues (cf. *Milet* VI.2.940 III f) that Ἰουδαῖοι οἱ καὶ θεοσέβιοι are the Jews in the city who called themselves also θεοσέβιοι (which is unexplained, but in any case different from θεοσεβεῖς).

M.Baker, *JSJ* 36 (2005) 397-416, also opts for an unchanged text of no. 37; he explains θεοσέβιοι as a 'local adjectival form' of θεοσεβεῖς and compares the Λεόντιοι in Sardis (*IJO* II 69; see our lemma no. 1226). On the basis of S.Mitchell's theory of the identity of θεοσεβεῖς and the followers of Θεὸς Ὕψιστος (see *SEG* XLIX 2495 with LI 2354 and LII 1968 bis) and

by adducing *OGIS* 755/756 (honorary inscriptions for the councillor Ulpius Carpus, priest and prophet of Θεὸς Ὕψιστος) he suggests that the Jews in Miletos, who were a group of only minor numbers and importance, appealed to their 'co-religionists', the θεοσεβεῖς, in order to help them secure a place in the theater, where they consequently featured as a sub-group of them.

1204. Priene. The location of the Imperial cult. W.Raeck in *Festschrift Işık* 623-626, points out that a room in the northern stoa of the agora, where *I.Priene* 105 and 106 were found, is not a *Caesareum*. *I.Priene* 157/158, engraved on the architrave and the altar of the temple of Athena Polias, respectively, show that it is in the latter temple that Augustus was worshipped as σύνναος of Athena.

1204 bis. Smyrna. Treaty about a sympoliteia between Smyrna and Magnesia on the Sipylos, ca. 245 B.C. *I.Smyrna* 573 (*OGIS* 229; *I.Magnesia am Sipylos* 1). See our lemma no. 1874.

1205. Smyrna. Donation of sacred instruments and buildings for Helios Apollon Kisauloddenos and the city, 1st cent. A.D.(?). *I.Smyrna* 753. G.Manganaro, *EA* 37 (2004) 66 note 7, doubts the translation of κλεῖς (L. 24) by 'gefesseltes Götterbild (?)'.

1206. Smyrna (?). Jewish (?) amulet and medallion, undated. Republication in *IJO* II (cf. our lemma no. 1888) pp. 551/552 Magica 2 (*CIJ*[2] 743) and pp. 552-554 Magica 4 (P.Perdrizet, *REG* 16 [1903] 48/49 no. 4).

1207. Smyrna. Jewish inscriptions, (late) Imperial period. In *IJO* II (cf. our lemma no. 1888) 40-45 the following inscriptions are republished with German translations and commentary [Lifshitz: see our lemma no. 1073; Brooten: see our lemma no. 1073; Trebilco: see our lemma no. 1161; Rajak: see our lemma no. 1161]:

CIG	*IJO* II	*I.Smyrna*	*IJO* II	*CIJ*[2]	*IJO* II
3148 (in part)	40	844 a	41	740	42
9897	41	844 b	42	741	43
9898	42			742 (in part)	40
		***IGR* IV**			
I.Smyrna		1431 (in part)	40	**Lifshitz**	
295	43	1452	43	14	41
296	44			15	42
297	45	***CIJ*[2]**			
697 (in part)	40	739	41		

Brooten	***IJO* II**	**Brooten**	***IJO* II**	**Trebilco**	***IJO* II**
5-11	43	225 A. 31	44	104 no. 1.1	43
224/225 A. 29	41			**Rajak**	***IJO* II**
225 A. 30	42			423 no. 12	43

For the Jewish inscriptions from Smyrna cf. now also E.Leigh Gibson, *JJS* 56 (2005) 66-79 (to be summarized in *SEG* LV).

1208. Teos. Relations with Abdera. In an overview of the relations between Teos and Abdera, L.Loukopoulou, M.-G.Parissaki, *art.cit.* (cf. our lemma no. 626) 305-310, briefly discuss the following inscriptions: *SEG* XXXI 985; *SEG* XLVII 1646; *Syll.*[3] 656.

1208 bis. Teos. Treaty about a sympoliteia between Teos and Kyrbissos, 3rd cent. B.C. *SEG* XXVI 1306. See our lemma no. 1874.

1209. Teos. Donation of P. Rutilius Ioses, 3rd cent. A.D. *CIJ*[2] 744; B.Lifshitz, *op.cit.* (our lemma no. 1073) 16; B.J.Brooten, *op.cit.* (our lemma no. 1073) 161 no. 24; T.Rajak, *op.cit.* (our lemma no. 1161) 424 no. 18. Republished with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 46.

LYDIA

1210-1212. Northeast Lydia. Epitaphs, Hellenistic and Imperial period. Ed.pr. P.Ö.Aytaçlar, *EA* 37 (2004) 187/188 nos. 1-3 (ph.).

1210: 187 no. 1 (translation). **Epitaph of Stratonikianos.** Lower part of a marble stele with tenon, found in Çayköy, south of the ruins of Saittai. Cf. B.Puech, *An.Ép.* (2004) [2007] no. 1391 (French translation).

[Ἔτους ., μη(νὸς)] Πανήμου λ΄·
ἐτίμησαν οἱ ἀδελ-
φοὶ Ἐλπιδιανὸς καὶ
Ἀπολλωνίδης καὶ
οἱ γονῖς Στρατόνικος
καὶ Ἐλπὶς καὶ Γαϊανὴ
ἡ ἀδελφὴ Στρατονι-
κιανὸν ζή(σαντα) ἔτ(η) λ΄

3. ΔΙ'ΑΝΟΣ lapis, ed.pr. ‖ 7. ΗΣ in a rasura, where originally may have stood ΕΠ, ed.pr. ‖ [8. in the abbreviated words, the second letter is smaller and written on top of the first letters].

1211: 187/188 no. 2. **Epitaph of five people, 99/100 A.D.** Upper part of a marble stele with triangular pediment, found in Sandal (between Kollyda and Maionia).

Ἔτους ρπδ΄, μη(νὸς) Γορπιαίου λ΄·
Χαιριγένην καὶ Ἄπφιον καὶ
Νεικάνορα καὶ Τατίαν καὶ Ἀ-
πολλ{ολ}ώνιν τὸν ἀδελφὸν
Ἀπολλόνιος ὁ ἀδελφὸς καὶ
ἡ μήτηρ Ἀπφιὰς ἐτείμησαν

Date: year 184 (Sullan era) = 99/100 A.D., ed.pr. ‖ 2-3. it is not clear whether the four persons are also the children of Apphias, ed.pr. ‖ 3-4. Ἀπολλώνις for Ἀπολλώνιος, ed.pr. ‖ 3-5. Apphias must have had two sons with the name Apollonios, ed.pr. ‖ 5. read Ἀπολλώνιος, ed.pr. ‖ 6. Ἀπφιάς is written in smaller letters between LL. 5 and 6.

1212: 188 no. 3 (translation). **Epitaph of Enas, Hellenistic period.** Marble stele with the representation of a standing woman with a girl (servant?); inscription below the relief; found reused in a fountain in Gökçeören.

Ενας Ἀγελάου, | Θεοδότου δὲ γυνή, | χαῖρε

1. Ενας is another form of Ενα, ed.pr. [cf. C.Brixhe, *BE* (2005) no. 417 with reference to id., *Essai* 77/78].

1213. Daldis. Milestone, December 308 A.D. *IGR* IV 1364; *TAM* V.1.618 b. A.Stefan, *AntTard* 12 (2004) 274-276 no. 1 (French translation), publishes a revised text; cf. id., *AntTard* 13 (2005) 200 no. 2; *An.Ép.* (2004) [2007] no. 1394 (French translation).

[- - - - - - - - - - - - Γ. Αὐρ. Οὐαλ. Διοκλητια]νῷ πρεσ[βυτέρῳ Σεβαστῷ καὶ]
[Γαλ. Οὐαλ. Μαξιμιανῷ καὶ Οὐαλ. Λικιννιανῷ Λ]ικιννί[ῳ Σεββ(αστοῖς)]
[καὶ Μαξιμείνῳ καὶ Κωνσταντείνῳ ἐπιφανεστάτ]οις Καίσα[ρσιν]
[- -]ΙΙ.Ι.Κ[- - - - - - - - - - - -]
[- -]ΩΝ[- - - - - - - - - - - -]
[- -]Ν[- - - - - - - - - - - -]

1. [Μαξιμια]νῷ πρεσ[βυτέρῳ Σεβαστῷ], the previous edd.; S. excludes the mention of Maximianus at this time, i.e. after the conference at Carnuntum ‖ 2. only [Λ]ικιννί[ῳ], *IGR* and *TAM* ‖ 3. only [ἐπιφανεστάτ]οις Καίσα[ρσι], the previous edd. ‖ 4-6. perhaps mention of Galeria Valeria, the city, and the distance, S.

1214. Hermokapeleia. Milestone, 309/310 A.D. *SEG* XXIX 1165; *TAM* V.2.1235 (A). A. Stefan, *AntTard* 12 (2004) 284/285 no. 8 (French translation), publishes a revised text; cf. id., *AntTard* 13 (2005) 203 no. 15; M.-Y.Perrin, *An.Ép.* (2004) [2007] no. 1395 (French translation).

[Τοὺς γῆς καὶ θαλ]ά̣σση[ς]
[καὶ παντὸς ἀνθρώπω]ν
[ἔθνους Αὐτοκράτορας] Γ̣. Α̣ὐ̣[ρ. Οὐαλ.]
[Διοκλητιανὸν π]ρεσβύτερον Σεβ(αστὸν)
καὶ Γα̣[λ.] Μ̣α̣[ξ]ιμ̣[ια]ν̣ὸν Σεβ(αστὸν)
καὶ Λ̣ι̣κ̣ιννιανὸν Λικίννιον Σεβ(αστὸν)
καὶ Γ̣α̣λ̣. [Οὐα]λερίαν θ̣ι̣οτάτην Αὐγούσταν
⟦καὶ Μαξιμεῖνον⟧, Υἱὸν Βασιλέων,
καὶ Κ[ων]σ̣ταντεῖνον, Υἱὸν Βασιλέων·
[ἀπὸ Ἑρ]μοκαπηλίων μί(λιον) α΄

1-3. Translation of *dominus orbis terrarum et totius generis humani*, S., who points to the substitution of the dative (dedication) by the accusative (honorific), which was common in this period; P. refers to a parallel for the formula in *Milet* VI.3.1112 ‖ 3. Τ̣ΑΥ̣, *SEG*; [ἔθνους δεσπό]τ̣ας [ἡμῶν], *TAM* ‖ 4. [- - - π]ρεσβύτερον, *TAM* ‖ 7. θιοτάτη = *sacratissima*, S.

1215. Hypaipa. Jewish dedication (?), late 2nd-early 3rd cent. A.D. *CIJ*[2] 755; *I.Ephesos* 3822. Republished with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 47.

1216. Kollyda. Dedication to Zeus Ariou, 1st cent. B.C.(?). Marble base, found in Incesu (formerly Gölde) in 1976 and mentioned several times (see references in ed.pr.). Ed.pr. H.Malay, *EA* 37 (2004) 179/180 (ph.; translation).

Ἀρρειδαῖος Διοκλέως τῶν ἐκ
Κολλύδων Διεὶ Ἀρίου κατ' ἐπι-
ταγὴν ἐπόησε τὸν Ἑρμῆ

1. Ἀρρειδαῖος is a Macedonian name, ed.pr., with reference to another attestation in Kollyda (*TAM* V.1.403: Ἀριδαῖος [cf. also *ibid.* p. 110 no. 1, Corsten]); cf. A.B.Tataki, *Macedonians Abroad. A Contribution to the Prosopography of Ancient Macedonia* (Athens 1998) 266/267 and 513, and C.Naour, *ZPE* 44 (1981) 18 note 30 ‖ 1-2. for origin indicated by οἱ ἐκ see, inter alia, *OMS* I 430 note 114, and for τῶν ἐκ Κολλύδων cf. *SEG* XLIX 1598; C.Schuler, *Ländliche Siedlungen und Gemeinden im hellenistischen und römischen Kleinasien* (Munich 1996) 307; given the name of the dedicant, Kollyda may have been a Macedonian colony, ed.pr. ‖ 2. the cult of Ζεὺς Ἀρίου, which is also known from *TAM* V.1.535, was founded by a man called Ἄριος, ed.pr., who refers to *I.Manisa* p. 47 note 51 (with further references).

1216 bis. Magnesia on the Sipylos. Treaty about a sympoliteia between Smyrna and Magnesia on the Sipylos, ca. 245 B.C. *I.Smyrna* 573 (*OGIS* 229; *I.Magnesia am Sipylos* 1). See our lemma no. 1874.

1217. Magnesia on the Sipylos. Jewish epitaph of Straton, high or late Imperial period. *IGR* IV 1743; *CIJ*[2] 753; *I.Magnesia am Sipylos* 27; *TAM* V.2.1384. Republished with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 48.

1218. Maionia. Bilingual epigram for Valeria (A) and end of a document of a village (B), ca. 350-375 A.D. (A) and ca. 300 A.D. (B). Marble plaque inscribed on both sides. Reuse of the stone in the later Roman period (A) has seriously damaged the earlier text (B); now in the museum of Manisa. Edd.pr. T.Drew-Bear, H.Malay, C.Zuckerman in *L'armée romaine* --- (cf. our lemma no. 973) 409-418 (ph.; French translation). Text and French translation also in *An.Ép.* (2004) [2007] no. 1396.

A: Τίς ἐστιν ὁ ζητῶν ἐν τῷ τίτλῳ, τίς ἐνδο[ξάζεται];
οὕτως εὐτυχὴς τὴν ζωὴν μετὰ χαρᾶς [διάγοι]·
τί συφορὰν γυναικὸς ζητεῖς ἔνδεν ἣ τέθα[πται];
Βαλερίαν εὐπρεπῆ κατέχει τότε ν[--]

Dum tenera fuera cognovera conpare[m dulcem]
singulaque meruit gradatim cuncta dec[ora],
centurio primus domesticus inde trib[unus];
culminis adeptus his viribus audax ina[ne]
in bello cecidit, sic fata hoc tribue⟦.t⟧run[t];
ut Dassianum comitem rursom coniun[gerem]
et idem quae sunt humanis rebus adempta s[olacia],
tunc ad carum subolem Hadrianum me pro[duxi]
ut manibus eius que sunt suprema futu[ra];
reddere vita peti, merui prece quodque r[ogavi]:
orbe pererrato requiem mihi parcat de[us];
post bis tricenos transactos mensibus [annos]
nunc Ludie sedes consedi, ultima terram;❦ m[ea]
fatis iam debita reddi; *S S S* te queso care f[- -]
adde sepulti

1-4. These lines 'présente un aspect métrique, avec prépondérance de pieds iambiques, qui ne constituent pourtant pas de trimètre, ni même de tétramètre'; they enabled the Greek-speaking people of Maionia to find out whose epitaph they were reading, edd.pr., who add that Dassianus is likely to have originated in one of the Balkan provinces ‖ 1. reference to Dassianus (L. 10), the husband of the deceased Valeria; his career and life are dealt with in the Latin epigram ‖ 3. συφορά (phonetic rendering of συμφορά; cf. e.g. νύφη for νύμφη): the catastrophe

is the death of Dassianus; ἔνδεν = ἔνθεν = ἐνθάδε, edd.pr.; ἔνδεν for ἔνδον, S.Follet, *An.Ép.* ‖ 4. edd.pr. consider restoring in fine ν[έαν] (411 note 9) but point out that Valeria was young when she married D., not when D. dies after a career of, at least, thirty years ‖ 5-19. Dassianus' son Hadrianus is responsible for the Latin text, edd. pr., who point out that there is evidence for the presence of Roman military people in Maionia: *SEG* XLIX 1599; *TAM* V.1.564; 'chaque ligne --- veut être un hexamètre', edd.pr., who add that at the same time in each hexameter there are metrical mistakes ‖ 5. (cf. 14 and 17) omission of the final -m (tenera; cognovera; vita; ultima) is common in later Imperial inscriptions, edd.pr. ‖ 6-7. the text mentions only D.'s last three positions, edd.pr., who add that D. is likely to have belonged to the rank and file in the beginning of his career; on 419-430 D.-B. and Z. discuss two Latin epitaphs of officers like D., who rose from the rank and file to high positions; *centurio primus*: a *centurio* belonging to the highest echelon of legionary centurions in the late 4th cent. A.D.: the *ordinarii*; after his service in the legions D. was promoted to the rank of *protector domesticus*: 'détaché comme officier de l'état major'; D. died in his capacity of legionary (or auxiliary) tribune, possibly in the Persian war of Julian the Apostate, edd.pr. ‖ 8. *culminis adeptus*: an exaggeration; after the tribunate a function as *comes* was available, edd.pr., who point out that *comitem* in L. 10 may be ambiguous: the 'compagnon' of Valeria but also a potential *comes* in the Imperial service; *viribus audax*: reminiscence of Virgil, *Aen.* 5.67, edd.pr., who also point to *suprema* in L. 13 ('rites funéraires') and *suprema* in *Aen.* 6.213 ‖ 9. the mason erased a wrong letter but failed to erase the t ‖ 11. 'Pour rejoindre --- les consolations qui sont au-delà des choses humaines', edd.pr. ‖ 12. Hadrianus: son of Valeria and Dassianus and probably himself also a member of the military, edd.pr. ‖ 13. *que = quae*: a verb like *adipiscam* is lacking; *suprema*: cf. above ad L. 8, edd.pr. ‖ 14. *vita* for *vitam* ‖ 15. *orbe pererrato*: V. followed her husband during his long military career, edd.pr. ‖ 16. edd.pr. refer, *inter alia*, to *CLE* 1156 (*CIL* III 9106): *bis ternos denos complevi mensibus annos* ‖ 17. *Ludi(a)e sedes consedi, ultima(m) terram*; *consido* with accusative *sedes Ludiae*, edd.pr. ‖ 17-18. ❦ indicates end of the verse; *S S S* indicates the end of a sentence, edd.pr. ‖ 18. *queso = quaeso*; in fine *care f[ili]*, edd.pr. ‖ 19. the text is incomplete, edd.pr., who refer to *An.Ép.* (1977) no. 806 (epitaph of the soldier Fl. Aemilianus; from Nakoleia).

B: -
ỊΩ ὑ̣π̣ογράψαντος ΚΙΟΙΣ ..ΩỊΟΥ ἐπιμελητ̣οῦ
καὶ τῶν λοιπῶν οἰκοδεσ[πο]τῶν καὶ τῶν κωμάρχων
⟦χων⟧

End of a document ‖ 1. ἐπιμελητής: which office is meant here remains obscure, edd.pr. ‖ 2. the epimeletes belonged to the category of the οἰκοδεσπόται: 'the village élite', edd.pr., referring to *SEG* XLVI 1635 (see our lemma no. 1265).

1219-1220. Mastaura (?). Dedications to members of the Imperial family, Imperial period. Marble blocks (statue bases), found reused in Böğrüdelik Mahallesi, Kestel near Nazilli. Ed.pr. M.Aydaş, *EA* 37 (2004) 122-124 nos. 4/5 (ph.; English and Turkish translations).

1219: 123/124 no. 5. **Dedication to Livia, 27 B.C.-29 A.D.** Cf. M.Corbier, *An.Ép.* (2004) [2007] no. 1401 (French translation); A.E.Cooley et al., *JRS* 97 (2007) 198.

[Ἡ πόλις ἡ λαμπρ]- οτάτη ἀνέθη-

κεν Δρο[ύ]σιλλαν
τὴν γυναῖκα
τοῦ Κυρίου
Αὐτοκράτορος
Καίσαρος Λιουία[ν]
Σεβαστήν

1. ἡ πόλις: see next lemma, app.cr. on L. 3 ‖ 3-8. the statue of Livia was erected in Augustus' life-
time and 'Livia Augusta' (LL. 7/8) added later, C. ‖ 5. κύριος: Augustus, in fact, refused to be cal-
led 'dominus', *JRS*.

1220: 122/123 no. 4. **Dedication to an emperor, late Imperial period.** Cf. D.Feissel and B.Puech, *An.Ép.* (2004) [2007] no. 1400.

[Καίσαρος]
[- - - - - - -]
Σεβ[α]στοῦ
ἡ πόλις
ἐπιμελησαμένο-
υ Τ[- -]ΘΥΟΥ[- -] τοῦ
ΘΕ[-] ΓΕ[- - - - -]Υ

4. Presumably Mastaura, the city closest to the find-spot, ed.pr. ‖ 6-7. τοῦ | θε[οῦ] γε[νομένο]υ or
perhaps τ[ὸ] θύο[ς] τοῦ θε[οῦ] γε[νόμενο]ν, ed.pr., who refers to Steph. Byz. s.v. Μάσταυρα, who
speaks of bull sacrifices to Ma, the goddess from whose name the name of the city is derived, and
who reared Dionysos (who should be the god mentioned here); θύος is, however, mostly poetic, F.;
LL. 5-7 could also be understood as a genitive absolute to indicate the man responsible for the erec-
tion of the statue, P. [e.g., (*name*) τοῦ | Θε[α]γέ[νους], Chaniotis].

1221. Nakrason. The testament of Epikrates, 1st cent. A.D. P.Herrmann–K.Z.Polatkan,
Sitzungsberichte Österr.Akad.Wiss., Ph.-Hist.Kl., Band 265, 1. Abh. (Vienna 1969) 7-36. L.de
Ligt in *Roman Rule and Civic Life* 81-84, offers the 'speculative suggestion' that the ἀπλῆ
οὐνκία for which the landowner has to pay 12 dr. to the φίσκος (LL. 21-25) may have compri-
sed 16 2/3 iugera (= one twelfth of a centuria). In Nakrason productive land was taxed in mo-
ney, not in kind. *SEG* XLVII 1806 shows that in the early decades of the 2nd cent. A.D. tax was
paid in money, although the expression σειτικὴ δεκάτη suggests that originally it was collec-
ted in kind. As to *I.Kibyra* 41 (*IGR* IV 914; *SEG* XXXII 1306) De Ligt defends the reading
πρᾶσιν against Magie's and Duncan Jones' πρᾶ<ξ>ιν and concludes that the text does not re-
fer to taxes being collected in kind. For his interpretation of LL. 72-74 of the Ephesian customs
law (*SEG* XXXIX 1180) see *SEG* LI 1574 on p. 469.

1222. Philadelphia. Jewish inscriptions. In *IJO* II (cf. our lemma no. 1888) two inscrip-
tions are republished with German translations and commentary. **No. 49**: *CIJ*² 754; B.Lifshitz,
op.cit. (our lemma no. 1073) 28; B.J.Brooten, *op.cit.* (our lemma no. 1973) 162 no. 28; P.Tre-
bilco, *op.cit.* (our lemma no. 1161) 162 no. 4.6; now *TAM* V.3.1879 (German translation); **no.
51**: *I.Manisa* 432; *TAM* V.3.1881. – For **no. 50** (new) see our lemma no. 1223; under **no. 52**

reference to a still unpublished text, announced by C.Naour in 1983 as to be published by T. Drew-Bear.

1223. Philadelphia. Epitaph of Hesychios and Ioudas, high or late Imperial period. Marble table leg ending below in a lion's paw; inscriptions on front (A) and back (B); above each text a menorah with lulab and ethrog; on the sides of the stone, ivy tendrils. Ed.pr. *IJO* II (cf. our lemma no. 1888) 50 (after photographs by H.Malay and R.Deines) (ph.; German translation); now also *TAM* V.3.1880 (German translation).

A
Ἡσυχί[ου]
καὶ Εἰού-
δα μημό-
ρια

B
Εὐτυ-
χίας
ΕΥΔΑ
ΜΕΤ

A 1. Ed.pr. refers to numerous attestations of the names Ἡσύχιος and Ἡσύχιον in Palestine and Syria ‖ 3-4. μημόρια: the pure Latin form instead of the usual μημόριον, ed.pr.; or the plural of the latter, *TAM* ‖ **B** 3. perhaps a mistake for Ε<ἰο>ύδα?, *TAM*.

1224. Saittai. Inscriptions of phylai on the seats of the stadium, ca. 150-300 A.D. *SEG* XL 1063 (37). After reviewing the different meanings of νεώτεροι in various contexts, *IJO* II (cf. our lemma no. 1888) p. 201 (comm. to no. 47) suggests restoring the inscription as follows: [φυλ(ῆς) λινου]ρ(α)γῶν νε[ωτέρων] [For φυλή = professional association see our lemma no. 1058.]

1225. Saittai (area of: Kalburcu). Confession to Zeus 'from Twin Oaks', 203 A.D. Marble stele with relief of a right leg, inscription below; said to have been found in Kalburcu, now in a private collection in Istanbul. Edd.pr. H.Malay-M.H.Sayar, *EA* 37 (2004) 183/184 (ph.; translation). Cf. B.Puech, *An.Ép.* (2004) [2007] no. 1393 (French translation).

Διεὶ ἐγ Διδύμων Δρυῶν·
Μηνοφίλα Ἀσκληπιάδου
κολασθεῖσα ὑπὸ τοῦ θε-
οῦ εὔξατο πίνακα· ἐχρο-
νούλκησε καὶ οὐκ ἀπέ-
δωκε· συνευξαμένης
τῆς ἀδελφῆς Ἰουλίας ἐ-
πεζήτησε ὁ θεὸς στήλ-
λην ἣν ἀπέδωκε εὐχαρισ-
τοῦσα τῷ θεῷ· ἔτους σπζ΄, μη(νὸς)
Δαισίου λ΄

Date: year 287 (Sullan era), 30th Daisios = 21 May 203, edd.pr. ‖ Menophila suffered injury on her right leg (cf.
the relief) and she promised, together with her sister Iulia, a pinax; she did not, however, fulfill her promise after
her recovery, and Zeus asked her sister to erect a stele instead, edd.pr.; the vow was fulfilled by Menophila's
sister Ioulia, perhaps because Menophila had been punished again (by death?), J.Mylonopoulos, *EBGR* 2004

[2007] 296/297 no. 179, who adds that the inscription 'is an interesting example for the interdependence of dedications in fulfilment of vows and confession inscriptions' ‖ 1. for the god, cf. Petzl, *Beichtinschriften* nos. 9-12, and Herrmann-Malay, *New Documents* 71, edd.pr., who suggest locating the sanctuary south of Saittai given the find-spots of the four stelai with known provenance (Börtlüce and Kalburcu) ‖ 4-5. χρονουλκέω is otherwise known only from Hesychius s.v. μοργυλλεῖ, who gives it as synonymous with χρονοτριβέω 'waste time', edd.pr.

1226. Sardis. Jewish inscriptions. The Jewish inscriptions of Sardis are republished with German translations and commentary in *IJO* II (cf. our lemma no. 1888) 53-145 (56 and 105-109 are written in Hebrew letters). Comparatio numerorum [a comparatio numerorum of nos. 60-104 and 110-145 with J.H.Kroll, *HThR* 94.1 (2001) 5-127 is in *SEG* LI 1625 (where *IJO* II 92 should be 'Kroll 31', not '3'); Lifshitz: see our lemma no. 1073; Brooten: see our lemma no. 1073; Trebilco: see our lemma no. 1161; Kearsley = R.A.Kearsley (with T.V.Evans), *Greeks and Romans in Imperial Asia. Mixed Language Inscriptions and Linguistic Evidence for Cultural Interaction until the End of AD III* (*IGSK* Band 59; Bonn 2001)]:

SEG	*IJO* II	*Sardis* VII.1	*IJO* II	Brooten	*IJO* II
XL 1074, 5	57	187	54	161 no. 25	69
1074, 6/7	58			162 no. 26	90
1074, 8	59	*CIJ*^{2}		162 no. 27	86
XLV 1647	83	750	54		
1648	84	751 (part)	53	**Trebilco**	
1649	100			44 no. 4.2	69
XLVI 1518	132; 138	**Lifshitz**		45 no. 4.3	90
2368	129	20	90	46 no. 4.4	98
		21	94	48 no. 4.7	64
Kearsley		22	86	50 no. 4.10	63
107	54	23	98	51 no. 4.11	131
		24	92	51 no. 4.13	142
Sardis VII.1		25	87	158 no. 4.4	67/68
17	53	26	94	252 note 60	132
		27	119		

F.Millar, *JJS* 55 (2004) 10-12, stresses the uncertainty concerning the date starting from which the building in Sardis was used as a synagogue, and argues that one cannot be sure whether the local Jews were Jews by descent or had been converted (from paganism or, though forbidden, from Christianity).

P.W.van der Horst in id., *Joden in de Grieks-Romeinse wereld* (Zoetermeer 2003) 40-49, gives, on the basis of literary sources, a brief account of Jewish life in Asia Minor in the Hellenistic and Roman periods and compares it with the information gained from the inscriptions found in the synagogue at Sardeis and in comparison with those from Aphrodisias. He concludes that the epigraphic evidence supports the view that the Jews in Sardis were a wealthy and influential community. As to the φυλὴ Λεοντίων in *IJO* II 69, he agrees with Kroll that this term designates 'real' Jews as opposed to the θεοσεβεῖς (cf., however, *IJO* II p. 246 note 173).

1227. Sardis. Inscriptions on pottery, Hellenistic period. Hemispherical mouldmade relief bowls with inscriptions, found during the excavations at Sardis. Ed.pr. S.I.Rotroff in ead.–A.Oliver, *The Hellenistic Pottery from Sardis. The Finds through 1994. Sardis Monograph* 12 (Cambridge, Mass. 2003).

Κέρδων: 94/95 and 203 (ph.), apparently a potter's signature, ca. 100 B.C., local production; cf. C.Rogl, *JÖAI* 74 (2005) 313-316.

Μι[θ]ρ|[ή]ο(ς): 138/139 and 141 no. 591 (potter Μίθρης).

Α: 125 no. 524; 113 no. 456 and 148 no. 628 (cf. 132); 141 no. 592 (?); 145 no. 608 (cf. 143); 113 no. 456 (cf. 144).

1228. Thyateira. Epitaph of Fabius Zosimos, 2nd/early 3rd cent. A.D. *CIG* 3509; *IGR* IV 1281; *CIJ*^{2} 752; *TAM* V.2.1142. Republication with German translation and ample commentary in *IJO* II (cf. our lemma no. 1888) 146. The text is considered Jewish mainly on the grounds of the interpretation of the σαμβαθεῖον in L. 2 which is, however, not necessarily a synagogue.

AIOLIS

1229. Kyme. Decree concerning the duties of the strategos, 3rd cent. B.C. About 30 fragments of a dark marble slab, found in the area of the theater or bouleuterion. Ed.pr. G.Manganaro, *EA* 37 (2004) 63-68 (ph.; Italian translation); cf. P.Gauthier, *BE* (2005) no. 396.

[- - - -]ΛΛΑ Εὔιππος Λαονίκω εἶπε· ἵνα ἀ πόλ[ις - - - - - - - - - - - - - - - -]
[- - - -]ηται τὸν ἐπιμήνιον τῶν στραταγ[ῶν - - - - - - - - - - - - - - - - - - -]
[- - - κ]υρίαν ἐκκλησίαν καὶ προθέμεναι [- - - - - - - - - - - - - - - - - - - -]
[- - - -] βολλᾶς ἵνα ἀ πόλις ἐλευθέρα [κ]αὶ αὐτόνο[μος - - - - - - - - - - -]
[- - - ὤσ]π̣ε̣ρ̣ πάτριόν ἐστι ἄμμι διασώ[ι]ζηται Δ[- - - - - - - - - - - - - - - -]
[- - - - -]Υ̣ τὰν πρὸς τοὶς θεοὶς εὐσέβειαν καὶ ΔΙ̣[- - - - - - - - - - - - - - - -]
[- - - - -]Σ̣ ἐλευθερίας βολλευομένων ἀμμ[έων - - - - - - - - - - - - - - - -]
[- - - -]στον ἔμμεναι τοῖς καλῶς γεγονόντε[σσι - - - - - - - - - - - - - - - - -]
[- - - -]Α σ[υ]ναντιλαμβανομένας τᾶς ἀγαθᾶς Τύχας μετὰ [- - - - - - - -]
[- - - τ]ῶν θεῶν εὐν̣ο̣ίας, οἵτινες ἐξέδωκαν τοὶς χρησμοὶς [- - - - - - - - - -]
[- - - - -] τοῖς θεοῖσι εὖ δεκτὰ ἔμμεναι, δεδόχθαι τῷ δάμῳ· αἴ κέ τι[- - -]
[- - - -]ων ὧν κε ὁ δᾶμος χε[ιρο]τ̣ονήσῃ ἐπὶ τὰς ἑαυτῶ στρατ[- - - - - - - -]
[- - - -]ας μὴ παραδοῖ τὰν π̣[ό]λ̣ιν ἐλευθέραν καὶ δαμοκρατημέ[ναν - - -]

[- - - -]ωρήση τοῖς καταλυόντεσσι τὸν δᾶμον τᾶν ΚΛ[- - - - - - - - - - - - -]
[- - στ]ραταγίω ὑπείξη τοῖς ἐπιτιθιμένοισι τᾷ πόλει Χ[- - - - - - - - - - - -]
[- - - -]ος ἢ ἀποδειλιάση ἢ λίπη τὰν τάξιν ἢ μὴ βαθοήση [- - - - - - - - - -]
[- - - -]Α ἕκαστος αὐτῶν ἀγωνιζόμενος πρὸς τὸ διασώι[ζεσθαι - - - - - -]
[- - π]όλιν ἢ γᾶς ἢ ΤΙΝΑΕΙΙΑΙΩΣ χρῆ ἐπιτρέπην τὰν πόλιν [- - - - - - - - - -]
[- - - -]ΣΑΝ παραδέχεσθαι ἢ τᾶν κλαΐδων παραχωρησα[- - - - - - - - - - -]
[- - - -]Σ καταλύσαι τὰν δαμοκρατίαν καὶ μὴ συνλάβη ΔΥ[- - - - - - - - -]
[- - - -]ΙΠΑΝΤΑ ἢ μὴ εἰσαγγέλλη εἰς τὸν δᾶμον τὸν Ε[- - - - - - - - - - - - -]
[- - - -]ΕΝΟΝ ἢ παραβᾶι τι τῶν ἐν τῷ ψαφίσματι τούτ[ῳ - - - - - - - - - - - -]
[- - - - - - - - - - - - - προ]δοσίᾳ καὶ τᾷ καταλύσει τῶ δάμω [- - - - - - - - - -]
[- - - - - - - - - - - - - κ]αὶ ἔστω κατ' αὐτῶ εἰσαγγελία ὥσπ[ερ - - - - - - - - -]
[- - - - - - - - - - - - -]ΡΙ τούτων ἐόντας καὶ τὸ ψάφισμα [- - - - - - - - - - - - -]
[- - - - - - - - - - - -] δυνατὸν μηδεὶς λαμβάνη προσ[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - -]ρεύση τᾶς πό[λιος -]
- -

The decree must have been issued in a time when Kyme and its democratic government were threatened, ed.pr., who refers to *I.Kyme* 12, especially LL. 7, 12, and 16 ‖ 1. for Euhippos, son of Laonikos, cf. *I.Kyme* 12 LL. 2 and 15/16; G.Manganaro, *Cronache di archeologia* 32 (1993) 46 LL. 6 and 18; a Laonikos on a coin of Kyme could be the father (D.Knoepfler, *BCH* 95 [1971] 540 note 29), and on ■ fragment of a proxeny decree of Kyme, [Λαό]νικος Ε[ὐίππω] can perhaps be read (*SEG* XLVII 1658 L. 14), ed.pr. ‖ 1-4. e.g. [Ἐν τᾷ βο]λλᾷ (not attested so far, but [ἔδοξε τᾷ βο]λλᾷ is too long, G.) ... ἵνα ἁ πόλ[ις ἐλευθέρα | διασώιζ]ηται, τὸν ἐπιμήνιον τῶν στραταγ[ῶν συνάγην? | - - - κ]υρίαν ἐκκλησίαν καὶ προθέμεναι [τὸ ψάφισμα τᾶς] βολλᾶς κτλ., ed.pr. ‖ 5-7. e.g. δ[ιαφυλάττην | - - -]Υ τὰν πρὸς τοὶς θεοὶς εὐσέβειαν καὶ ΔΙ[- - - | περὶ τᾶ]ς ἐλευθερίας βολλευομένων ἀμμ[έων - - -], ed.pr., who refers to *Syll.*[3] 562 L. 25; *Amyzon* 9 L. 7 ‖ 9-11. e.g. μετὰ [τᾶς | πάντων τ]ῶν θεῶν εὐνοίας, οἵτινες ἐξέδωκαν τοὶς χρησμοὶς, [θύα | - - -] τοῖς θεοῖσι εὖ δεκτὰ ἔμμεναι, ed.pr., who adds that an identification of the gods is hardly possible (not the Kymaean Sibyl) ‖ 11-13. e.g. αἴ κέ τι[ς τῶν | στραταγ]ῶν ὄν κε ὁ δᾶμος χε[ιρο]τονήση ἐπὶ τὰς ἑαυτῶ στρατ[αγίας | - - -]ας μὴ παραδοῖ τὰν π[ό]λιν ἐλευθέραν καὶ δαμοκρατημέ[ναν], ed.pr. ‖ 14-18. e.g. [ἢ παραχ]ωρήση τοῖς καταλυόντεσσι τὸν δᾶμον (cf. L. 20) τᾶν κλ[αΐδων (cf. L. 19) | ἢ ἀπὸ στ]ραταγίω ὑπείξη τοῖς ἐπιτιθιμένοισι τᾷ πόλει [- - - | αἴ κ' αὐτ]ὸς ἢ ἀποδειλιάση ἢ λίπη τὰν τάξιν ἢ μὴ βαθοήση [πολί|ταισι, ὄκ]α ἕκαστος αὐτῶν ἀγωνιζόμενος πρὸς τὸ διασώι[ζεσθαι | τὰν π]όλιν κτλ., ed.pr. ‖ 21-22. e.g. ἢ μὴ εἰσαγγέλλη εἰς τὸν δᾶμον τὸν ἔ[νοχον -, πολί|ταν ἢ ξ]ένον, ἢ παραβᾶι τι τῶν ἐν τῷ ψαφίσματι τούτ[ῳ - - -], ed.pr.

1230. Kyme. Decrees of Kyme and a letter of Philetairos, 280-278 or ca. 270 B.C. *SEG* L 1195. G.Manganaro in S.Lagona (ed.), *Studi su Kyme Eolica* II (Catania 2004) 50-52, gives a description and an Italian translation of the text {this is the printed version of a paper given at the conference 'Eoli ■ Focei in Occidente' at Catania, 11-13 November 1999; M. refers therefore in the text to his 'forthcoming' publication in *Chiron*; but see his note 13 (cf. *SEG* L 1195), Corsten}.

K.Buraselis, *art.cit.* (cf. our lemma no. 1895) 191/192, discusses the cult of Philetairos. Unlike Antiochos I, who was honored together with Dionysos (L. 28: τοῖς πρώτοις Διονυσίοισι καὶ Ἀντιοχείοισι), Philetairos was honored in a festival which remained distinct from the So-

teria (L. 42: τὰ Σωτήρια καὶ τὰ Φιλεταίρε[ι]α). The phrase καὶ Φιλεταίρ[ω] καὶ τῶν ἄλλων πολιτῶν (L. 30) suggests that Philetairos had been awarded citizenship in Kyme.

P.Fröhlich, *REG* 117 (2004) 59-81, republishes LL. 29-55 (French translation) and comments on the utilization of the shields donated by Philetairos, for which the φύλαρχοι were responsible (who played apparently ■ military role in this period), and on the protection of the donation. He explains the term λογιστήριον in LL. 39 and 47 as the submission of accounts by magistrates (comparable to the Athenian εὔθυναι) and suggests restoring LL. 49-51 as follows:

καὶ μηδὲμ πρότερον διοικήτωσαν· vac. μὴ ἐ[ξουσίαν ἔμμεναι μηδενὶ - - - - μήτε
ἰδιώτᾳ εἴπην μήτε]
ἄρχοντι προθέμεναι ὡς δεῖ τὰ ὅπλα [- -, αἰ δέ
κε ἢ ἰδιώτης ἢ ἄρχων ἢ εἴπηι]
ἢ προθῆ, ἐξουσίαν ἔμμεναι τῷ θέλ[οντι -]

49. μὴ ἐ[ξέμμεναι - - - μήτε], *SEG* ‖ 50. τὰ ὅπλα [- - -, αἰ δέ κε - - -], *SEG*.

1231. Kyme. Decree concerning a sale (?), Imperial period. Limestone block, found near the Imperial baths. Ed.pr. G.Manganaro in S.Lagona (ed.), *op.cit.* (our lemma no. 1230) 52/53 (ph.).

[-]Λ[- - - - - - - - - - - - - - - - - - -]
Λ[-]ΡΟ[- - - - - - - - - - - - - - - - -]
. ΜΛΕΤΗΜΕΝ[- - - - - - - - - - - - -]
αὐτὸν εἰς ΤΕΝΚ . Υ[- - - - - - - - -]
ΤΟΝΗΝΤΙΜΑ ψῆφον [- - - - - - -]
ΤΩΝ εἰσπράσσεσθαι ΚΕΛΕ[- - -]
τέταρτον ἐξ αὐτῆς δίδοσθαι [τῷ]
προσαγγείλαντι τὸν κακουργοῦν-
τα [- -]
[- -] κυρίου ἡμῶν αὐτοκράτορος· Τ
Α . . ων πιπράσκοντας ταλα * μι
νᾶμα Αδοτιτων ἐπὶ τὴν ἀγορὰν
καταφερόμενον [- - - - - - - - - - -]
⟦- - - - - - - 8 lines erased - - - - - -⟧

5-9. A popular vote (ψῆφον), followed by regulations concerning a fine (perhaps [ζημίαν δὲ πολι]τῶν εἰσπράσσεσθαι κελε[υόντων]?), a fourth part of which went to whoever reported a transgression, ed.pr.; κελε[ύω τό], S. Follet, *An.Ép.* (2004) [2007] no. 1390 ‖ 9-10. the decree may have been issued on the basis of an Imperial order: [δόγματι Ἀντωνίνου Σεουήρου | τοῦ] κυρίου ἡμῶν αὐτοκράτορος; the emperor's name was erased after his *damnatio memoriae*, which applies to several emperors of the 2nd and 3rd cent. A.D., in particular Commodus, ed.pr. ‖ 11. initio perhaps ἀ[ργ]ῶν, ed.pr. ‖ 11. or πιπράσκοντα στάλα (a single vendor), followed by the sign for *denarii* and a number (ME also possible), ed.pr., who for ταλα refers to 'l'oscuro fonema eolico' τάλᾳ in *IG* XII.2.74 L. 2, apparently meaning a legal negotiation concerning land; στάλ(λ)α would point to a border demarcation ‖ 12. apparently a water source or a creek (the reading and interpretation of Αδοτιτων remain obscure) that runs up to the agora, ed.pr. ‖ 13 ff. the inscription may have ended with a list of the names of the vendors, ed.pr.

1232-1233. Kyme. Two fragments of honorary decrees, undated. Ed.pr. G.Manganaro in S.Lagona (ed.), *op.cit.* (our lemma no. 1230) 50 nos. I and II.

1232: No. I.

\- - - - - - - - - - - - - - - - - -
καὶ κοινῆι [καὶ ἰδίαι - - - - - - - -]
[- ?γ]ινόμενος κα[- - - - - - - - - -]
[- - λ]αμβανόμενος [- - - - - - - - -]
[- τῶν εἰρ]ημένων θεω[ροδόκων?]
[- - Ἀ]θηναία ὑπὸ τον[- - - - - - -]
[- -]ους ἐν τᾶι ἱερ[- - - - - - - - - - -]
[- -] ἐπηνέθη ὑπ[ὸ - - - - - - - - - -]
[- -]τοι πομπ[- - - - - - - - - - - - - -]
\- -

1233: No. II.

\- - - - - - - - - - - - - - - - - - - -
MAI [- - - - - - - - - - - - - - - - - - -]
[- -] δὲ καὶ τον[- - - - - - - - - - - - -]
[- -] καλῶς καὶ φι[λοτίμως? - - - -]
[- - ἀρ]ετᾶς ἔννεκα κα[ὶ εὐνοίας -]
[- - τὸν] δὲ γραμματέα [- - - - - - -]
[- -] χρείαν ἐπιτετ[ελ- - - - - - - - -]
[- - αἱ δὲ] καὶ Ἀμμία πο[λιτ?- - -]
[- - ἐπαγγ]ελιω αὐτῶν [- - - - - - -]
[- - ἐν ἐπιφανεσ]τάτῳ τόπ[ῳ - - -]
[- -]ων αὐτ[- - - - - - - - - - - - - - -]
[- τῷ δ]άμῳ α[- - - - - - - - - - - - -]
[- -]ΛΩ εὐχ[αρ?- - - - - - - - - - - -]
\- -

6. ἔννεκα: Aeolic form of ἕνεκα, ed.pr. || 8. [- - ἐπαγγ]ελιω, ed.pr. [without explanation].

1234. Kyme. Fragment of an inscription, undated. Ed.pr. G.Manganaro in S.Lagona (ed.), *op.cit.* (our lemma no. 1230) 50 no. III (ph.).

[- - -]ΟΣΓ[- - - - - - - - -]
[- - -]ΑΛΛΗΤΗΧ[- - - -]
[- - -]ΙΟΝΑΣΚΑΙΣ[- - -]
[- - -]ΝΙ[- - - - - - - - - -]

1235. Kyme (or Phokaia?). Honorary inscription for Tation, undated. *IGR* IV 1327; *CIJ*² 738; B.Lifshitz, *op.cit.* (our lemma no. 1073) 13; B.J.Brooten, *op.cit.* (our lemma no. 1073) 157 no. 3; *I.Kyme* 45; P.Trebilco, *op.cit.* (our lemma no. 1161) 110 no. 1.4. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 36. Cf. P.W. van der Horst, *JSJ* 36 (2005) 78, who doubts that Tation herself was Jewish.

TROAS

1236. Ilion. Fragmentary decree in honor of a citizen from Kyzikos, 3rd cent. B.C. Fragment of a white marble stele broken on all sides. Ed.pr. K.J.Rigsby, *Studia Troica* 14 (2004) 117/118 (ph.).

\- -
[- - - δι]ακ[ε]ιμένη εμεΙ[- - - - - - -]
[- - - -] τῶμ πολιτῶν [- - - - - - - - -]

[- - - -]ους καὶ ἀντε[- - - - - - - - - -]
[- - -ἐπέλ]θοντες ἐπὶ τὴ[μ βουλὴν -]
[- - -] Θεογέν[ο]υ Κυζ[ικην- - - - - -]
[- - -] φιλότιμον εἰς ε[- - - - - - - - - -]
[- - - - -]υ καὶ ἐν τοῖς [- - - - - - - -]
[- - - - - - -]ασιν τω[- - - - - - - - - -]
[- - - - - - - - -]Σ[- - - - - - - - - - - - -]
\- -

1. The *polis* was perhaps διακειμένη; in fine ἐμέρ[ισε?], ed.pr.; alternatively, the honorand, and so a woman, may have been the person who benefited Ilion; in that case Κυζ[ικηνήν] in L. 5 || 4. see *I.Ilion* 56 for the formula πλείονες τῶν πολιτῶν ἐπέλθοντες ἐπὶ τὴν βουλήν φασιν etc., ed.pr., who suggests that these persons were mentioned either in L. 2 ([πλείονες] τῶμ πολιτῶν) or in L. 3 || 6. perhaps εἰς ἐ[αυτούς], ed.pr. || ed.pr. conjectures that the ἐπέλθοντες may have been envoys sent to Kyzikos, who were aided by a prominent citizen there.

MYSIA

1237. Balıkesir (area of: Pamukçu = Byzantine Pteleai). Letter of Antiochos III to Zeuxis with two cover letters, 209 B.C. *SEG* XXXVII 1010 (cf. *SEG* L 1199 and 1736). On the basis of a more complete version of the beginning of Antiochos' letter in our lemma no. 1353 and after reexamination of the stele, H.Malay in *Ad Fontes* 408/409 presents the following text of LL. 20-29:

φίλ[ων, δ]ιατ[ρίβοντα πὰ]ρ ἡμεῖν ἐν τιμῆι
[καὶ πίστε]ι τ[ῆι πρώτηι διὰ τὸ] συντε-
[θρα]μμένον ἡμῖν [πεποι]ῆσθαι ἀποδεί-
[ξ]εις ἐκτενεῖς [τ]ῆς αὐτοῦ πίστε-
[ω]ς καὶ εὐνοίας, [ἠβουλό]μεθα μὲν
ἀπολῦσαι [ἐπὶ] μ[είζονά τι]να ἀξίως
τῶν προγεγραμμ[έν]ων ἐπιτευχ[θέν]-
[τ]ων παρ' ἡμῶν φιλανθρώπων· οὐχ ὑ[πο]-
μένοντος δὲ α[ὐ]τ[ο]ῦ ἐφ' ἕτερα προχ[ει]-
ρισθῆναι etc.

1238. Kyzikos. Epitaph of Antonia Philoumena, ca. 50 B.C.-50 A.D. W.Froehner, *Département des antiques et de la sculpture moderne. Les inscriptions grecques* (Paris 1865) 260/261 no. 158; M.Cremer, *Hellenistisch-römische Grabstelen im nordwestlichen Kleinasien* 1. *Mysia* (Bonn 1991) 154 no. KSt 29. M.Hamiaux, *Catalogue des sculptures grecques du Musée du Louvre* II. *La période hellénistique (IIIe-Ier siècles avant J.-C.)* (Paris 1998) 159/160 no. 175 (ph.), points out that this stele was not included in *I.Kyzikos*.

1239. Kyzikos. Jewish (?) amulet, 6th cent. A.D. *CIJ*² 1448; C.E.Arnold, *The Colossian Syncretism* (Tübingen 1995) 65 no. 1. Republished with German translation and commentary in *IJO* II (cf. our lemma no. 1888) pp. 555-557 Magica 5.

1240. Pergamon. The 'art collection' of the Pergamene kings. On the basis of archaeological, literary, and epigraphic evidence, H.-J.Schalles in J.Gebauer–E.Grabow–F.Jünger–D. Metzler, *Bildergeschichte. Festschrift Klaus Stähler* (Hamm 2004) 413-428, examines the nature of the 'Kunstsammlung' of the Attalids and the latters' motives to collect pieces of art. He argues that it was foremost the need of decoration and representation that induced the kings to build up an art collection. In addition, S. points to three further motives: (1) the attempt at acquiring pieces of art which were somehow connected to the royal family or the region with the aim at constructing a local history; (2) ties with Athens through the medium of art; (3) the beginning of a scholarly interest in art.

1241. Pergamon. Decree in honor of Attalos III, shortly after 138 B.C. *OGIS* 332. After an overview of the content of the inscription, P.Hamon, *Chiron* 34 (2004) 169-185, comments on some difficult passages and draws several conclusions concerning the Attalid royal cult. He argues that most of the Pergamene kings enjoyed a cult already during their lifetime. In LL. 26/27 he suggests a correction of the transmitted text (stone and squeeze lost) in reading σ̣τ̣ε̣|φανηφορῆσαι πάντα<ς> κα<ὶ> τὸν στεφανηφόρον instead of [στε]|φανηφορῆσαι πάντα ἕκαστον στεφανηφόρον. He subscribes to the view that the Great Altar of Pergamon was dedicated to the Twelve Gods and Eumenes II, whose cult was taken care of by a στεφανηφόρος; the priest of Attalos III is at the same time agonothetes (line 12: ὁ ἱερεὺς τοῦ βασιλέως καὶ ἀγωνοθέτης). H. emphasizes that the Attalid royal cult differed from the royal cults of the Seleukids and Ptolemies solely in that the Pergamene kings are called θεοί only after their deaths and that in Pergamon there was no 'state cult' but a royal cult of the city of Pergamon, which explains its survival after 133 B.C.

1242. Pergamon (area of: Allianoi). Allianoi: site. Starting from Aelius Aristides, *Or.* 3 (49) 1-7 (report on his stay ἐν Ἀλλιανοῖς, with its thermal baths, ca. 22 km from Pergamon), H.Müller, *MDAI(I)* 54 (2004) 215-225, draws our attention to the excavations of Ahmet Yaraş (since 1998) of a settlement near the thermal baths in the valley of the Ilya Çayı, ca. 18 km northeast of Pergamon. Two dedications, one of which is to Ἀσκληπιὸς Σωτήρ and Ὑγίεια, have been found in addition to various anepigraphic objects and buildings. This settlement is to be identified with Aelius Aristides' Ἀλλιανοί, probably a κώμη or δῆμος of Pergamon [see now A.Yaraş, *'Allianoi Nymphesi'* in *Festschrift Işik* 803-815, Pleket].

1242 bis. Pergamon. Honorary inscription for the proconsul P. Iulius Geminius Marcianus, 180-192 A.D.? *I.Pergamon* 433. E.Erkelenz, *JRA* 16 (2003) 214 no. 29, thinks it possible that the inscription was inscribed on a monument supporting a horse carriage.

1242 ter. Pergamon. A poem by Aristeides, 2nd cent. A.D. R.Herzog, *SB Berlin* 1934 p. 753-769; *AvP* VIII.3.145; Merkelbach–Stauber, *SGO* I 594-596 no. 06/02/16. C.P.Jones, *ZPE* 146 (2004) 95-98, republishes the inscription and examines it as to its authorship. He removes most of Herzog's restorations, argues that neither its beginning nor its end is preserved, and concludes that the poem was indeed by Aelius Aristeides, as Herzog suggested, followed recently by Merkelbach-Stauber.

[B.Puech, *An.Ép.* (2004) [2007] no. 1389, rejects Herzog's restoration [ἀνέ]μους in L. 9 initio (kept by J.), since ἀνέμοιο occurs again in L. 12; she doubts Aristeides' authorship on the grounds that the reference to Bithynia in L. 15 makes no sense, and that there were many other men of high social and intellectual standing, with close relation to the emperor and with similar experiences, who could have had such a poem inscribed.]

1243. Pergamon. Dedication to Hestia, 2nd cent. A.D. *SEG* XXXVI 1130. H.Schwarzer, *MDAI(I)* 54 (2004) 181 (ph.), assigns the inscription not to a cult building (*SEG*) but to the prytaneion, since a cult of Ἑστία Πρυτάνεια is often attested in such a building.

1243 bis. Pergamon. Dedication to Θεὸς Κύριος, undated. M.P.Nilsson, *Eranos* 54 (1956) 167-171; B.Lifshitz, *op.cit.* (our lemma no. 1073) 12; P.Trebilco, *op.cit.* (our lemma no. 1161) 163 no. 4.7; cf. *IJO* II (cf. our lemma no. 1888) pp. 304/305 note 5. S.Japp, *MDAI(I)* 54 (2004) 260, republishes the inscription (in capital letters) and assigns it to a θεοσεβής. A.Chaniotis, *EBGR* (2004) [2007] 279 no. 122, however, points out that ὃ ὢν εἰς ἀεί is to be understood as 'an eternal god' ('der Eine und Einzige', J.), and that L. 5 has φλογούχου (not θλογούχου), and refers to *IJO* where the inscription is attributed to a worshipper of Θεὸς Ὕψιστος.

1244. Soma. Letter of Attalos II concerning tax exemption for the katoikoi of Apollo Tarsenos, 185 B.C. *RC* 47; *SEG* XXXIX 1337; L 1220. C.Schuler in *Le Roi et l'Économie* 512/513 note 13, suggests restoring in A LL. 9/10 ὑπὸ | [τοῦ οἰκονόμου], on the analogy of *SEG* XLVI 1519 LL. 13/14.

BITHYNIA

1245. Bithynia. Urban elites. H.-L.Fernoux, *Notables et élites des cités de Bithynie aux époques hellénistique et romaine (IIIe siècle av. J.-C.–IIIe siècle ap. J.-C.). Essai d'histoire sociale* (Lyon 2004) is heavily indebted to Greek inscriptions from the area. He discusses the following themes: 1) the Hellenization of Bithynia from ca. 300-100 B.C. (ch. 1): royal philhellenism and euergetism; King Zipoites, Nikomedes I-IV, Ziaelas, Prusias I and II; urbanization and monetarization; φυλαί (tabular survey on 65/66) and magistracies in the Hellenistic cities; Greek and indigenous names (tabular survey on 74-81); hellenization and iconography of funerary stelai; 2) provincialization of Bithynia in the period ca. 100 B.C. to the reign of Augustus (ch. 2): Roman *negotiatores* prior to the *Lex Pompeia*; implications of the *Lex* for the political organization of the cities (census criterium for the βουλή; the τιμητής (*'censor'*); *cursus honorum* in the cities?); Italians residing in Bithynia (tabular survey on 154); contacts with and enfranchisement by Roman governors; vicisssitudes during the Mithridatic and civil wars; 3) the *colonia* Apamea; *peregrini* and *cives Romani* in Apamea and other Bithynian cities; enfranchisement of *peregrini*, with tabular survey of imperial *nomina* on 201; double citizenship in the cities; Latin and Greek in the inscriptions (ch. 3); 4) the economic basis of private wealth (ch. 4): land; on 238-242 discussion of inscriptions recording οἰκονόμοι//πραγματευταί of large estates cultivated by slaves, comprising villages and characterized by absentee landlords [for a new οἰκονόμος see M.Adak–N.E.Akyürek Şahin, *Gephyra* 2 (2005) 139/140 no. 5; A.-A. Ş. argue that F.'s interpretation of *TAM* IV 276 (241) is incorrect: we have an urban *oikonomos* manumitted by the city, Pleket; however, the inscription reads Γάϊος Τρύφωνος οἰκονόμος (LL. 1/2), and A.Weiß, *op.cit.* (see our lemma no. 1907) 53 rightly states that Gaius was a manumitted public slave who became οἰκονόμος of a certain Tryphon, Corsten]; on 248-252 survey of smaller landowners (but, nevertheless, of bouleutic origin) [on landowners cf. now also T.Corsten in T.Bekker-Nielsen, *Rome and the Black Sea Region* (*Black Sea Studies* 5; Aarhus 2006) 85-92, and id. in E.Matthews (ed.), *Old and New Worlds of Greek Onomastics* (Oxford 2007) 121-133, Corsten]; import and export; 'grand commerce' (on 267-270 survey of Nikomedeian and Nikaian ναύκληροι abroad); quantity and function of coinage; diversification of the wealth of the elite: money-lending, investment in manufacturing; 5) political structure of the cities and the Bithynian Κοινόν (ch. 5): βουλή (variant of the Latin *curia*) and ἐκκλησία and their competences; γερουσία [but see *SEG* XXXVIII 1975, ignored by F., Pleket]; δημόται; φυλαί; associations; magistrates: ἄρχοντες (πρῶτος ἄρχων included), ἀγωνοθέται (with the contests organized by them), ἀγορανόμος, γραμματεύς, πολιτογράφος, βουλογράφος, ταμίαι (τῶν ἐλαιωνικῶν or σειτωνικῶν χρημάτων); judicial functions: ἔκδικος, σύνδικος, προήγορος; the magistrates of the Κοινόν: βειθυνιάρχης, ἄρχων τῆς ἐπαρχείας, ἀρχιερεύς (according to F. not identical with the bithyniarch (353/354)); on 350-352 tabular survey of the provincial magistracies; 6) euergetistic activities (ch. 6): building projects (survey on 389/390), embassies (list on 403/404) and παραπομπαί; 7) local members of the elite and the empire (ch. 7): Bithynian *equites* and senators (lists on 416-478 of 25 *equites* and 21 senators); representatives of the *artes liberales*: doctors, philosophers/sophists; 8) religious beliefs and funerary practice of the elite (ch. 8).

A large number of Greek inscriptions are quoted, sometimes in passing, sometimes discussed at some length. We single out the following (between brackets we give F.'s pages): *SEG* XLIV 1010 (94/95); an ineditum in the Museum in Iznik mentioning a L. Pactumeius Tyrannus and his wife Pactumeia Fausta (157); *IGUR* 71 (181-184; dated by F. to the late 30s rather than to 42-35 B.C.; F. suggests dating the birth of the Κοινόν to 20 B.C.); *I.Apameia und Pylai* 18/19 (190-192) and 40 (199/200; with a mixture of Greek and Roman elements in the relief); *I.Kios* 16 (*IGR* III 24; 219/220); *I.Prusa* 48 (220); *I.Prusias* 38 (*SEG* XXXIV 1268; 221); *I.Iznik* 81 (221/222); *I.Prusias* 1-12 (223-226; whereas the honorands of these inscriptions all have Roman citizenship, the φύλαρχοι ('petits notables') in majority remain *peregrini* until the Severan period); *I.Iznik* 1201 (246/247); *TAM* IV.1.258 and 304, *I.Prusa* 98, and *I.Prusias* 98 (287-289); *I.Iznik* 60 and *I.Prusias* 25 (both concerning the γερουσία; 303-305); *I.Prusa* 21 (309/310); *I.Iznik* 702, 726, 1071, 1129, 1202, 1242, 1254, and 1260 (342-349; relations between lower members of the elite and villages).

In an Appendix (547-562) a list of Roman citizens arranged alphabetically and according to cities.

1246. Bithynion-Klaudiupolis. Epitaph of Aur. Alexandros, 3rd/4th cent. A.D. *I.Klaudiupolis* 180. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 152.

1247. Kalchedon. Sacred law, 3rd/2nd cent. B.C. *Syll.*³ 1011; *LSAM* 3; *I.Kalchedon* 10. In his examination of σανίδες and σανίδια, J.E.Fischer in G.W.Bakewell–J.P.Sickinger (edd.), *Gestures* (our lemma no. 1085) 245, reprints LL. 15-18 [after *Syll.*³, apparently ignoring *I.Kalchedon*] and comments on the unusual provision in LL. 15-18 that the text recorded on the σανίς is not merely to be painted on the surface of the wood in the normal manner, but to be carved into it as a more permanent copy that could not be erased.

1248. Kalchedon. Jewish inscriptions, 4th cent. A.D. or later. Republication with German translations and commentary in *IJO* II (cf. our lemma no. 1888) 150 (*CIJ*² 801; *I.Kalchedon* 76) and 151 (*CIJ*² 800; *I.Kalchedon* 75; Brooten, *op.cit.* [our lemma no. 1073] 237 A. 53).

1249. Modrene (Mudurnu, area of: Timaraktaş). Dedication to Hosios and Dikaios, 1st/2nd cent. A.D. Small white marble altar moulded above and below and now built into the wall of a private house in Timaraktaş. L. 1 of the inscription on the moulding. Ed.pr. N.E.Akyürek Şahin, *Gephyra* 1 (2004) 146/147 no. 7 (ph.; German translation); for other Hosios and Dikaios-dedications see our lemmata nos. 1268-1274.

Ἀγαθῇ Τύχ[ῃ]·
Ὁσίῳ κὲ Δι[κέ]-
ῳ εὐχήν
Μ· Ἰούλιο[ς]

Οὐάλης [κὲ] Ἐρυκία Χαρίτ[η]

2. κέ written in ligature ‖ 6. in fine small iota between P and T ‖ [Mudurnu may have belonged to the territory of Nikaia: see Fernoux, *op.cit.* (see our lemma no. 1245) 135, Pleket; cf. already S.Şahin, *EA* 7 (1986) 142/143, and C.Marek, *EA* 28 (1997) 81-84, Corsten].

1250. Nikaia. The history of the city. On the basis of archaeological, literary, epigraphic, and numismatic evidence, S.Şahin in I.Akbaygil–H.Inalcik–O.Aslanapa (edd.), *Iznik throughout History* (Istanbul 2003) 3-23, gives an overview of the history of Iznik in the Hellenistic through Byzantine periods. He quotes in full the following inscriptions: *I.Iznik* 11/12; 25; 29; 51/52; 85; 89 (vol. II p. 301; Merkelbach–Stauber, *SGO* II 159 nos. 09/05/04-05); 116; 450; 751 (*I.Kios* 98; Merkelbach–Stauber, *SGO* II 170/171 no. 09/05/16); *GV* 433.

1251. Nikaia. Quotation from a psalm, 2nd or 4th-6th cent. A.D.? *I.Iznik* 615; *SEG* XLVIII 1499. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 153.

1252. Nikomedeia. Jewish epitaphs, 3rd cent. A.D. Republication with German translations and commentary in *IJO* II (cf. our lemma no. 1888) 154 (*TAM* IV.1.376), 155 (*TAM* IV.1.375), 156 (*CIJ*^{2} 798; *TAM* IV.1.374), 157 (*TAM* IV.1.377), and 158 (*TAM* IV.1.319).

PONTUS

1253. Amastris. Dedication to θεὸς ἀνείκητος Ἀσβαμεός and the κυρία προσευχή, after 212 A.D. B.Lifshitz, *op.cit.* (our lemma no. 1073) 35; Marek, *Stadt* 165 no. 27. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 149, where it is tentatively regarded as Jewish given the term προσευχή which is, however, not used exclusively by Jews.

1254. Amisos. Honorary inscription for L. Antonius Zeno, 1st cent. A.D. *IGR* III 1436; S.J.Saprykin, *VDI* (1993) 25-49. In a study of the family of Λ. Ἀντώνιος Ζήνων of Laodikeia (cf. our lemmata nos. 1346 and 1876), P.Thonemann, *EA* 37 (2004) 146-148, republishes the inscription and suggests a new restoration. See also our lemma no. 598.

[e.g. τὸν ἀπὸ προγόνων βασιλ]έων, τετραρχῶ[ν - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - στεφα]νηφόρων, ἀγω[νοθετῶν, - - - - - - - - - -]

[- - - - - - - - - - - - - - - - ἀρ]χιερέων, Μάρ[κου Ἀντωνίου Πολέμωνος]
[- - - - - - - - - - - - υἱὸν Λού]κιον Ἀντών[ιον Ζήνωνα, χιλιαρχήσαν]-
[τα λεγιῶνος ιβ' Κεραυνοφ]όρου καὶ τ̣[ετειμημένον ὑπὸ τοῦ Αὐτο]-
[κράτορος Καίσαρος Σεβαστ]οῦ π[ορφυραφορίᾳ βασιλικῇ διὰ τῆς]
[οἰκουμένης - - - - - - - - - - -]

The line division is uncertain, T. ‖ 1. Zeno was a descendant, most probably a grandson, of Polemo I, king of Pontos and, previously, tetrarch of Lykaonia/Cilicia, T. ‖ 3-4. e.g., Μάρ[κου Ἀντωνίου Πολέμωνος | υἱοῦ, Πολέμωνος υἱὸν Λού]κιον Ἀντών[ιον Ζήνωνα κτλ.] or, preferably, Μάρ[κου Ἀντωνίου Πολέμωνος | υἱόν, Πολέμωνος υἱωνόν, Λού]κιον Ἀντών[ιον Ζήνωνα κτλ.], T.

1255. Amisos. Mosaic inscription. *SEG* LIII 1427. D.Şahin in R.Vollkommer (ed.), *Künstlerlexikon der Antike* II (Munich–Leipzig 2004) 166/167, argues that the artist's name Ὀρέντης points to the river Orontes in Syria where the man may have originated, which corresponds to the style and iconography of the mosaic.

1256. Herakleia. Funerary epigram for the pantomime Krispos, 2nd/3rd cent. A.D. *SEG* XXXI 1072. J.-Y.Strasser, *Tyche* 19 (2004) 205-207, suggests that L. 15 (τῆς ἐνρύθμου τραγῳδίας στέφος λαβὼν τὸ πρῶτον) means that Krispos had won only one crown, his first one (and also his last one) in the pantomime *in an agon*; prior to that event he had excelled in theaters (see L. 17: τῶν ἰδίων θεάτρων) in ἐπιδείξεις. After his first performance in a regular ἱερὸς ἀγών he died at the age of 29. Earlier interpretations were: first pantomime to win in a ἱερὸς καὶ στεφανίτης ἀγών or 'il a reçu la plus haute couronne de la tragédie rythmique' (Robert). S. does not connect the genitive τῆς --- τραγῳδίας with στέφος but interprets it as meaning 'in the pantomime'.

1257. Sebastopolis. Jewish epitaphs, 4th cent. A.D. or later. Republication with German translations and commentary in *IJO* II (cf. our lemma no. 1888) 159 (*SEG* XLI 1139), 160 (*SEG* XLI 1137), and 161 (*SEG* XLI 1138).

1258. Sinope. Corpus. D.H.French publishes the first volume of *The Inscriptions of Sinope* (*IGSK* Band 64; Bonn 2004 [abbreviated *I.Sinope*]), comprising the texts, translations, short commentaries, concordances, indexes, and photographs; volume II will contain elaborate commentaries to the inscriptions. The corpus has 224 inscriptions (no additional numbers, no vacat; 28 Latin, four Greek-Latin bilinguals; 74 inscriptions are new), which are arranged in four chapters in chronological order, followed by fragments. Greco-Persian period: civic documents (1-6), inscriptions pertaining to religion (7/8), epitaphs (9-74); Hellenistic period: dedication (75), epitaphs (76-85); Imperial period: dedications to the emperors and their families (86-93), public documents (94-97), honorary inscriptions (98-107), dedications

(108/109), inscriptions pertaining to religion (110-120), military (121-126), epitaphs (127-177); Byzantine period: Emperor Romanos (178), boundary markers (179/180), honorary text (181), acclamation (182), epitaphs (183-194), monogram (195), water trough (196); fragments (197-224). Cf. C.Brixhe, *BE* (2005) no. 469 (in particular remarks on languages and names); H.Solin, *Arctos* 38 (2004) 198-204; A.Chaniotis, *EBGR* 2004 [2007] 268/269 no. 87.

An inscription of prime importance, here published for the first time, is the alliance between Sinope and the tyrant family of Herakleia, 353-345 B.C. (no. 1), in which the cities of Κρώμνα and Σήσαμος are also included. On the Herakleian side are mentioned Satyros and 'the children of Klearchos' (i.e. Timotheos and Dionysios), on the Sinopean side just the 'Sinopeans'. The alliance is directed against anyone who claims to attack either city 'with (the permission of) the king' (i.e. Artaxerxes III Ochos, 359-338 B.C.); this claim is to be examined by an embassy to the king during an armistice. Provisions for mutual help between the two cities are made in case the attacker does not agree to an armistice, and for the situation of those who fled (after being exiled?) from one city to the other.

[Remarks on various inscriptions: **1**: K.Rigsby, *ZPE* 161 (2007) 133, argues that in LL. 26/27 and 30/31 ἐ[πι|καλού]μενοι and ἐπι|[καλ]ούμενοι should be restored instead of ἐ[πι|μελού]μενοι and ἐπι|[μελ]ούμενοι (*I.Sinope*); 4 L. 8 ἀσυλέ and ἀσπονδέ: 'spécifiquement pontique' for ἀσυλεί and ἀσπονδεί, Brixhe; 7: cf. *SEG* LIII 1432 (dated to 310-300 B.C.); **8**: cf. Chaniotis; **12**: Βᾶς could be a variant of the female Βᾶ (see Zgusta, *KP* § 131-1), Brixhe; **13** Βᾶ: genitive of masc. Βᾶς, *I.Sinope*; or female Βᾶ (see on no. 12), Brixhe; **44**: Μασα..., *I.Sinope*; rather Μασα as the genitive of Μασας (cf. Zgusta, *KP* § 875-6), Brixhe; **62**: see M.Firicel-Dana, *REG* 120 (2007) 511-525; **81**: cf. *EA* 39 (2006) 124; **98**: see our lemma no. 1259; **103**: rather 2nd cent. A.D. (Solin) than 1st/2nd cent. A.D. (*I.Sinope*); **106**: Chaniotis suggests Ὀλύμ[πια] or Ὀλυμ[πιονείκην] (L. 4), πλειστονε[ίκην] (L. 5), Πυθιον[είκην] (L. 8); **114**: Ἀ<ο>υεῖτος, *I.Sinope*; to supply the omicron is not necessary, since Ἀυ- stands for Latin *Av*-, Brixhe; **121**: not before Hadrian (Solin 200; 1st/2nd cent. A.D., *I.Sinope*); L. 9 Καρṿ[ουντῖνος] and L. 11 Προκοπῇ, Solin 199/200 (Καρṿ[- - - γένει] and Προκόπη, *I.Sinope*); L. 10 in fine possibly [Νουμερίᾳ], S.Follet and D.Feissel, *An.Ép.* (2004) [2007] no. 1373; **130**: LL.3/4 Πραιτωρεῖνος should not be changed to Πραιτωριανός (thus A.W.van Buren, *AJA* 10 [1906] 295, quoted in *I.Sinope*), Solin 202; **134**: the Greek name Ἄνθος (Anthos in this Latin text) was derived from the neuter ἄνθος, used for prematurely deceased persons, and could also be given to women as is the case here, Solin 203/204; **137**: rather the *gentilicium* Κελέ[ριος] (Solin 199 note 64) than Κέλε[ρ] (*I.Sinope*); **138**: Δᾶς is most probably a woman since it is so far attested only as a female name (Zgusta, *KP* § 242-1 and 2), Brixhe [however, attested as a male name in Sinope: Garlan (our lemma no. 1260) p. 290 s.v., Corsten]; accordingly, the end of the text may be read γ[ενομ]ένῃ, Sève, *An.Ép.* (2004) [2007] no. 1377 (Γ...ΕΝΗ, *I.Sinope*); Solin 204 doubts the existence of this name altogether and suggests reading Λας; [**139**: already published in Loeper, *Izvestija russk. Instit.* (1904) 258 (non vidimus) and J.G.C.Anderson–F.Cumont–H.Grégoire, *Studia Pontica* III (Brussels 1910) 10 no. 5, Corsten]; **156**: Brixhe points to the peculiar phrase ἐτῶν κε΄ ζῶσα; **159**: κείω for κεῖμαι: Homeric form or simplification of κεῖμαι?, Brixhe; **169** verse 9 ἀδελφοῦ Καλλιγόνου νεωτέρου: '(my) younger brother Calligonus', *I.Sinope*; or '(my) brother Kalligonus, the Younger'?, Brixhe; **172**: Chaniotis doubts that the woman was a priestess of Sarapis; **173**: see M.Firicel-Dana, *REG* 120 (2007) 511-525; **184** (and 194): the name of the woman is rather Ἰουλίτα (Κυλίτα, *I.Sinope*), Feissel, *BE* (2006) no. 554, who tentatively suggests seeing in no. 194 a bad copy of the same inscription; **185**: χαρκέου is the genitive of χαλκιάς (cf. modern βασιλιάς//βασιλεύς) with the common change of -ι- to -ε-, Brixhe; **196**: ὅτ{ε}ι, *I.Sinope*; however, -ει- is a variant for -ι-, Brixhe.]

Important text: alliance between Sinope and Herakleia (1; see above).

Administration et sim.: ἀπὸ καθολικῶν (188), μειζότερος ('bailiff of outlying episcopal properties', 184).

Onomastics: Ἄραξ (201), Ἀσίης? (3), Βαβύττας (7), Βόρυς (26), Βριθαγόρη (71), Γλῆρις (7), Δᾶς (138; see above), Δρόμιος (71), Ἔπων (13), Ζμαζην (80), Κρητίνης (26), Κυλίτα (184, but see above), Λανιταλιοπορός? (189; or rather a nickname based on a term for a profession meaning something like 'woolseller': λανιταλιοπόρης for λανιταλιοπώλης?, Brixhe), Μαιβουζάνης (80), Μεγαλήμερος (185), Νάδυς (73), Νένα (32/33), Νίμαξ (24; cf. Solin 198/199 note 64), Ξαροάνδης (77; or Σαροάνδης?), Πασιχάρης (60), Πίτας (39; cf. Brixhe: perhaps to be connected with Πίτα, Πίτων, Πιτίων), Σάθις (43; Brixhe: probably a nickname), Σάλλος (159; rather Σαλλας, a Thracian name, cf. Zgusta, *KP* p. 151 note 14, Brixhe), Σφάρις (44; Brixhe: avatar of Σφαῖρις?).

Religion: Ζεὺς Δικαιόσυνος μέγας (75), a priestess of Λευκοθέα (84), Θεὸς Ἡλιοσάραπις (114), Ὑδρηχόος (116), Σείριος (116).

Special terms and vocabulary: γλυπτός (155), ὁπλότερος ('the younger', 160), σύνοδος τῶν στεφανηπλόκων (128), φοράρις ('baker', 114; 'shopkeeper', *LSJ* s.v.).

Varia: ἀγαθὸς ἕρως (*sic*) for a deceased (141 [to be translated as 'benevolent hero' (Chaniotis) rather than 'noble hero' (*I.Sinope*)]).

Comparatio numerorum with corpora and major collections:

SEG		*I.Sinope*	*SEG*		*I.Sinope*	*SEG*		*I.Sinope*
XIII	540	105	**XL**	1175 (10)	30	**XL**	1175 (28)	25
XIV	776	105		1175 (11)	22		1175 (29)	42
	777	172		1175 (12)	37		1175 (30)	18
XVI	751	58		1175 (13)	19		1175 (31)	47
XXX	1455	171		1175 (14)	24		1175 (32)	34
XXXIV	1269	181		1175 (15)	20		1175 (33)	32
XXXV	1356	3		1175 (16)	12	**XLI**	1141 (1)	61
	1357	172		1175 (17)	31		1141 (2)	63
XXXVI	1168 bis	14		1175 (18)	40		1141 (3)	54
XL	1175 (1)	45		1175 (19)	26		1141 (4)	60
	1175 (2)	36		1175 (20)	43		1141 (5)	57
	1175 (3)	28		1175 (21)	38		1141 (6)	72
	1175 (4)	29		1175 (22)	46		1141 (7)	66
	1175 (5)	23		1175 (23)	11		1141 (8)	50
	1175 (6)	35		1175 (24)	10		1141 (9)	59
	1175 (7)	21		1175 (25)	15		1141 (10)	68
	1175 (8)	48		1175 (26)	39		1141 (11)	56
	1175 (9)	14		1175 (27)	27		1141 (12)	67

SEG		I.Sinope
XLI	1141 (13)	52
	1141 (14)	53
	1141 (15)	51
	1141 (16)	58
	1141 (18)	62
	1141 (19)	65
	1142	64
XLII	1140	147
	1141	157
	1142	159
	1143	160
	1144	161
	1145	151
	1146	155
	1147	162
	1148	154
	1149	156
	1150	165
	1152	148
	1153	145
	1154	153
	1155	163
	1156	152
	1157	196
XLIV	1017	179
	1018	111
	1019	113
	1020	118
	1021	115
	1022	84
XLVII	1692	84

CIG	I.Sinope
4157 (+ p. 1114)	103
4158 (+ p. 1114)	108, 181
4159 (+ p. 1114)	172
4160	157
4161	202
4162 (+ p. 1114)	62
4163 (+ p. 1114)	159
4164 (+ p. 1114)	160
4165 (+ p. 1114)	147
4166	200
4167	213
9261	194

IGR		
III	93	114
	94	86
	95	103
	96	172
	1426	137

Syll.³	
1017	8

LSAM	
1	8

GV	
1562a	175
1713	169
1809	170
1837	171
1960 a	73

Merkelbach-Stauber, SGO II		I.Sinope
325	no. 10/06/01	73
326	no. 10/06/02	49
328/329	no. 10/06/04	171
329/330	no. 10/06/05	172
331	no. 10/06/06	72
332/333	no. 10/06/07	181
334	no. 10/06/08	169
335	no. 10/06/09	170
336	no. 10/06/10	84
337	no. 10/06/11	85
338	no. 10/06/12	173
339	no. 10/06/13	175
339	no. 10/06/14	174
340	no. 10/06/98	207
340	no. 10/06/99	197

LBW	
1809	90
1810	91
1811	90
1812	181
1813	202
1814	108

Pfuhl-Möbius	
22	73
24	58
1183	169
1542	83
2113	170

CIL		
III add.	1114	103

An.Ép.		
1906	no. 1	98
1916	no. 121	121
1992	no. 1642	151
	no. 1644	147
	no. 1645	160
	no. 1647	155
	no. 1648	154
	no. 1649	156
	no. 1651	148
	no.1652a	145
	no. 1654	153
	no. 1655	152
1994	no. 1720	111
	no. 1721	113
	no. 1722	179

1259. Sinope. Honorary inscription for C. Marcius Censorinus. *I.Sinope* 98. C.Eilers, *Phoenix* 58 (2004) 90-92, suggests that this man was the uncle of his homonym, cos. 8 B.C. (cf. our lemma no. 1875), and served as a legate of Caesar during the war against Pharnakes of Pontos in 47 B.C.

1260. Sinope. Amphora stamps, ca. 355-185 B.C. Y.Garlan, *Les timbres céramiques sinopéens sur amphores et sur tuiles trouvés à Sinope. Présentation et catalogue* (*Varia Anatolica* XVI; Paris 2004), publishes 638 stamps on 1045 amphorae and 35 tiles found in various workshops at Sinope (ph.). In the introduction (11-98) he gives an overview of the state of research and of workshops at Sinope, reconstructs 75 families of Sinopean potters, and establishes ■ relative chronology by dividing the material into six groups; he finally suggests an 'absolute' chronology. The catalaogue (99-256) is arranged according to the groups mentioned above. The Indices (258-305) comprise a bibliography (which serves also as a concordance of the parallels to the stamps published by G.), inventory numbers of the museums where the items are kept, indices of the names of magistrates (in most cases ἀγορανόμοι and αἰσυμνῆται) and potters (containing also those that appear on stamps not in the catalogue), emblems, names of places mentioned in the text, and varia.

1261. Sinope. Rhodian amphora stamps, late 4th–early 1st cent. B.C. Among the ca. 100 amphora stamps from abroad in the local museum there are 59 from Rhodes (ten of which are too damaged to be identified). Ed.pr. N.Conovici–Y.Garlan, *Anatolia Antiqua* 12 (2004) 105-122 (ph.) [nos. 9 and 18 have been published before].

Period I (late 4th cent.–ca. 250 B.C.): **(A)** magistrate: **(1)** ἐπὶ Αἰ|νησιδ|άμου (I); **(B)** potters: **(2)** Ποσί|δεος; **(3)** Σωτᾶ (I).

Period II (ca. 250-early 2nd cent. B.C.): **(A)** magistrates: **(4)** ἐπὶ Ἀγη|σίππου; **(5)** ἐπὶ Ἀ[γη]σίπ[που· Ἀγρια]νί(ου); **(6)** ἐπὶ Ἁρμοσίλα· Πεδαγειτνίου; **(7)** ἐπὶ Δαμοθέμιος· Θεσμοφορίου; **(8)** [ἐπ]ὶ Σω|[δά]μου; **(B)** potters: **(9)** Διογένη|[ς]· Δαλίου (published by D.M.Robinson, *AJA* 9 [1905] 297 no. 6); **(10)** [Δι]ονυσίο(υ); **(11)** Μενεκράτευς (I); **(12)** Μικύθου (II)· | Πάναμος | δεύτε(ρος); **(13)** Μίκυθος (II)· | Ὑακινθίο[υ]; **(14)** Παυσανία (2).

Period III (early 2nd cent.–ca. 165 B.C.): **(A)** magistrates: **(15)** ἐπ' ἱε[ρέ]ως Πρατοφάνε[υ]ς; **(16)** ἐπὶ Φ[ι]λοδάμου (II)· [Σμι]νθίου; **(17)** ἐπὶ Κ[λεω]νύ|[μου] (II)· | Ὑακ[ινθί]ου; **(18)** ἐπὶ | Ἀγεμάχου· | Δαλείου (*sic*) (published by D.M.Robinson, *AJA* 9 [1905] 296/297 no. 5); **(19)** ἐπὶ Αἰνή|τορος; **(20)** ἐπὶ Ἀρα[το]|φάν[ευς] (I)· | Ἀρτε[μιτίου]; **(B)** potters: **(21)** Ἀριστί[ωνος]; **(22)** Ἀριστίωνο[ς]; **(23)** [Ἀρισ]τοκλ[εῦς] (II); **(24)** Ἀριστοκράτευς; **(25)** Κόσμου; **(26)** Νικα[γ]ίδος; **(27)** Διοδότου.

Period IV (ca. 165-146 B.C.): **(A)** magistrates: **(28)** ἐπὶ Ἀριστ|τ[ο]μάχου (I)· Ἀ[ρ]ταμιτίου; **(29)** ἐπὶ Ἡρα|γόρα· Ὑακινθίου; **(30)** [ἐπὶ] Παυ[σ]ανία (III)· Θε[σμοφορίου//δαισίου]; **(31)** ἐ[πὶ Παυ]|σανία (III)· | Καρνε[ίου] (cf. G.Jöhrens in J.-Y.Empereur, Y.Garlan (edd.), *Recherches sur les amphores grecques. BCH* Suppl. 13 [Paris 1986] no. 212; L.Buzoianu, *Pontica* 25 [1992] 99-165 no. 372); **(32)** ἐπ' Εὐδά|μου· Ἀγρι|ανίου; **(B)** potters: **(33)** Ἀνδρικ[ο]ῦ; **(34)**

Βρομίου; (35) Ἐπικράlτευς (I); (36) Ἶμα; (37) [Μ]ην[οθέμιο]ς; (38) Ὀνα[σιο]ίκου; (39) Πάπα; (40) Τιμαρχίδα.

Period V (ca. 145-108 B.C.): (A) magistrates: (41) [ἐπὶ] Νικασαl[γ]όρα (II) | [- - -]; (42) ἐπὶ Λεονlτίδα· Ἀγριανίου; (43) ἐπὶ Αἰσχίν[α]· | Ἀγριανίο[υ]; (44) ἐπὶ Ἀριστάlνακτος (II)· Δαlλίου; (45) [ἐπὶ Να]υlσίππ[ο]υ· Ἀl[γριαν]ίου (cf. Z.Szetetyllo, *Nea Paphos* I. *Les timbres céramiques (1965-1973)* [Warsaw 1976] no. 201); (B) potters: (46) Εὐφρά[ν]ορος (II).

Period VI (ca. 108-80 B.C.): (A) magistrate: (47) [ἐπὶ Ἀρι]σ[τ]ομ[ά]lχου· | Πανάμου; (B) potter: (48) Ἀπολλων[ί]lου.

PAPHLAGONIA

1262. Safranboli (Theodoropolis?). Votive epigram of the Empress Eudokia, 439 A.D. (?). *SEG* XLVI 1624. After a reexamination of the stone, C.Mango, *Νέα Ῥώμη. Rivista di ricerche bizantinistiche* 1 (2004) 13-34 (ph.; [non vidimus; cf. M.-Y.Perrin, M.Sève, *An.Ép.* (2004) [2007] no. 1381, and D.Feissel, *BE* (2006) no. 553]), argues that the inscription has been forged in the 19th cent.

GALATIA

1263. Ankyra (area of: Çeltikli). Epitaph of Propetouros, Imperial period. *RECAM* II 316. T.Corsten, *EA* 37 (2004) 113/114, republishes the inscription (German translation) and explains the name Προπετουρος (LL. 7/8) as a regional spelling of Προφο(υ)τοῦρος from the Latin *cognomen* Profuturus.

1264. Germa. Epitaph (?) of Jacob and Esther, Byzantine period (?). *CIJ*[2] 796; *RECAM* II 133. Republished with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 162, where it is suggested that we may have to do with two similar texts, the second of which could be the epitaph of a priest (ΕΙΕΡΙ[-]|Σ = εἱερέ[ω]|ς); in the first, ΜΑΕΙΑΚ may be a misreading of μνῆμα.

1265. Pessinus. Dedication to the Meter Magna, later Imperial period. *SEG* XLVI 1635. T.Drew-Bear et alii, *art.cit.* (see our lemma no. 1218) 416/417, republish this text. They suggest reading in L. 3 το]ν (*SEG*: [τ]ῶν) and interpret the text as the dedication by the village elite of the Ἀτυηνοί (οἰκοδεσπότε = οἰκοδεσπόται; see our lemma no. 1218 B) of a statue(tte) of Νίκη (L. 5; possibly the figure represented in the arched niche above the inscription; *SEG*: Meter Magna) vowed by them (L. 4: εὐχήν) to Kybele [ὑπὲρ τῶ]ν εἱῶν (= υἱῶν), i.e., for their sons, who may have been recruited for one of the many 3rd/4th-cent. A.D. wars.

1266. Tavium. Jewish epitaphs, 5th/6th cent. A.D. Republication with German translations and commentary in *IJO* II (cf. our lemma no. 1888) 163 (*RECAM* II 511), 164 (*RECAM* II 510), 165 (*RECAM* II 509), and 166 (*RECAM* II 512).

PHRYGIA

1267. Phrygia. For an inscription possibly from Phrygia see our lemma no. 1785.

1268-1274. Phrygia. Dedications to Hosios and Dikaios, Imperial period. N.E.Akyürek Şahin, *Gephyra* 1 (2004) 135-148 nos. 1-7 (ph.; German translation), presents the following texts:

1268: 136/137 no. 1. **Yaylababa Köyü. Dedication.** Now in the museum in Kütahya: *SEG* LIII 1451.

1269: 137/138 no. 2. **Yaylababa Köyü. Dedication, after 212 A.D.** Upper part of a small marble naiskos-stele with pediment and akroteria; in the pediment an eagle sitting on a dead hare; under the pediment in a recessed field, flanked by two columns, representation of standing Hosios and Dikaios, hand in hand; the left deity carries a scepter, the right one a balance; the iconography much resembles that of the stele in the preceding lemma; L. 1 of the inscription on the band below the pediment; now in the museum in Kütahya.

Αὐρ(ήλιος) Ἀρχέλαος Διον-
relief
[υσίου? Ὁσίῳ κ(αὶ) Δικέῳ]
[εὐχήν] vacat

1270: 138 no. 3. **Yaylababa Köyü. Dedication.** Now in the museum in Kütahya: *SEG* LIII 1452.

1271: 138-142 no. 4. **Kütahya (area of: Muratlar Köyü/Domaniç). Dedication.** Now in the museum in Kütahya: *SEG* LIII 1489.

1272: 142/143 no. 5. **Gediz (area of). Dedication, 137/138 A.D.** Now in the museum in Kütahya: *SEG* LIII 1493.

1273: 144-146 no. 6. **Dorylaion (Sultandere). Dedication, 2nd/3rd cent. A.D.** Marble pedimental naiskos-stele; recessed field not separated by a band from the tympanon; in the field representation of a quadriga; above possibly a seated Kybele flanked by two lions; inscription below the relief (LL. 1-5) and on the band under the field.

Αὐρ(ήλιος) relief Γάειος Μενε[σ]-
τράτου κὲ Χαρί-
των γαμβρὸς
4 σ̣ὺν συνβίῳ
Ἀφίᾳ κὲ σὺν τ̣οῖ[ς]
[ἰ]δίοις Ὁσίῳ Δικέῳ ε[ὐχήν].

Representation of a quadriga occurs on various other Hosios and Dikaios reliefs from (the territory of) Dorylaion, ed.pr. ‖ 2 and 5. ▯;▯ = κέ ‖ 3. the mason originally wrote ΒΡΩ but corrected Ω into ΟΣ (with square sigma), ed.pr.

1274: 146/147 no. 7. See our lemma no. 1249.

1275. Aizanoi. Letter of the governor Avidius Quietus to the city, 125/126 A.D. *MAMA* IX p. XXXVI A (*OGIS* 502; *IGR* IV 571). C.Kokkinia in *Roman Rule and Civic Life* 50 note 42, argues that the phrase δύο τὰ μάλιστα --- παρεχόμενα (LL. 5-7) depends on δηλῶν (LL. 4/5) and is a clarification of δηλῶν τὸ πρᾶγμα ὅλον (LL. 4/5). Further reflections on the governor's rhetoric ('one purpose --- was to advertise the governor's connection to the emperor' (53)).

1276. Aizanoi (?). Dedication to Zeus Ezeanites, 2nd cent. A.D. Limestone stele; below the pediment two olive twigs and a lightning bolt; the inscription follows beneath. Provenance unkown, now in a private collection in Antalya. Ed.pr. R.Tekoğlu, *Adalya* 7 (2004) 217-221 no. 2 (ph.; English and Turkish translations).

Ἀρίστων Με-
νάνδρου ὑπὲ-
ρ ἑαυτοῦ καὶ
4 Νικοβούλας τῆς
γυναικὸς καὶ Μα-
νιάδος τῆς θυ-
γατρὸς Διὶ Ἐζε-
8 ανίτῃ εὐχήν

[4. The Doric form Νικοβούλα is unexpected in Aizanoi; if the inscription comes from this city, the woman may not have been a native ‖ 5-6. Μανιάς is a variant of Μανία, cf. another example in *TAM* V.1.790 L. 3 (Iulia Gordos), Corsten] ‖ 7-8. for the ethnic Ἐζεανίτης cf. *TAM* V.1.13 L. 15 (Ἐζηανείτης); *SNG von Aulock* 3331 and 3341; Ζεὺς Ἐζεανίτης is in other texts called Ζεὺς Αἰζανῶν, cf. M.Wörrle, *AA* (1995) 719/720 no. 1, ed.pr.

1277. Aizanoi. Epitaph of Polychares and Mathias, ca. 175 A.D. *MAMA* IX 420. Republished with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 167; dated on analogy to *SEG* LII 1296 from the same workshop (*SEG*). The Jewish character of the inscription is assumed on the grounds of the name Μαθίας (which is not necessarily always Jewish) in combination with Πολυχάρης which is related to the mainly Jewish name Πανχάρης.

1278. Akmoneia. Jewish inscriptions, 2nd-4th cent. A.D. In *IJO* II (cf. our lemma no. 1888) 168-177 the following inscriptions are republished with German translations and commentary [Lifshitz: see our lemma no. 1073; Brooten: see our lemma no. 1073; Trebilco: see our lemma no. 1161; Rajak: see our lemma no. 1161]:

SEG	*IJO* II
XV 807	173
***MAMA* VI**	
264	168
316	175
325	177
334	170
335	174
335 a	173
***IGR* IV**	
655	168
658	172
***CIJ*²**	
760	173

*CIJ*²	*IJO* II
766	168
768	175
769	176
770	172
771	169
Lifshitz	
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On 361 (comm. to no. 171), remarks on the use of the 'Eumeneia formula' (ἔσται αὐτῷ πρὸς τὸν Θεόν, 'he will have to reckon with God') by Jews (cf. *SEG* LII 1034).

1279. Amorion. Building inscription, reign of Tiberius or Claudius, 14-54 A.D. Block of an architrave, found in the church. Mentioned by C.Lightfoot–Y.Arbel, *KST* 25.1 (2004) 3 (ph.); we read from the photograph: [- - -]ίου Καίσαρος Σεβαστοῦ | (L. 2 impossible to read).

1280. Amorion. Bilingual milestone, reign of Philippus Arabs, 244-249 A.D. Column, found in a village near Amorion. Ed.pr. E.Laflı, *KST* 25.1 (2004) 5/6.

	Imp(erator) · Caes[ar - - - - -]		Aug(usta) vacat?
	Felix · Aug(ustus) · [- - - - -]		vacat
	et Imp(erator) Caes[ar - - - -]		ἡγ[ούμενος - - - - - - -]
4	et · Marc·iae (sic) O[tacilia - - - -]	8	Φ[λάβιος? - - - - - - - -]

4. Marc·iae, ed.pr. [either mason's or printing error, Corsten].

1281. Apameia. Epitaph of Aur. Rufus, after 212 A.D. *CIJ*[2] 774; P.Trebilco, *op.cit.* (our lemma no. 1161) 100 no. 5.1. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 179.

1282. Apollonia. Epitaph of Debbora from Antiochia, 1st/2nd cent. A.D. *SEG* XXX 1507; *CIJ*[2] 772; *MAMA* IV 202; Merkelbach–Stauber, *SGO* III 414 no. 16/62/02. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 180; Debbora comes most probably from Syrian Antiochia, as S.Mitchell, *Anatolia* (Oxford 1993) II 8/9 note 60 suggested.

1283. Appia (?). Dedication to Zeus Thallos, 3rd cent. A.D. White marble stele with the representation of a left hand with forearm on the shaft (first depiction of a part of the human body on a stele for this god, presumably to thank Zeus for curing the dedicant's arm); in the akroterion three rosettes, inscription on the lower moulding. Provenance unknown, assigned to Appia by ed.pr. on the grounds of Zeus Thallos; now in the museum at Afyon. Ed.pr. N.E.Akyürek Şahin, *Olba* 9 (2004) 143/144 no. 4 (dr.; German and Turkish translation).

Εὐμένης Σοσσοηνὸς Δεὶ Θάλλῳ | εὐχήν vacat

For numerous dedications to Zeus Thallos see T.Drew-Bear, C.Thomas, M.Yıldızturan, *Phrygian Votive Steles* (cf. *SEG* XLIX 1805) nos. 388-484, 507-515, and 579-606; cf. also *SEG* LI 1808, ed.pr. ‖ 1-2. the ethnic Σοσσοηνός is new, unless it is a mistake for {Σοσ}Σοηνός (ethnic of Soa near Appia), ed.pr. ‖ 2. Δεί = Διί, ed.pr.

1284. Appia. Foundation document (?), Byzantine period. *MAMA* X 145. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 181; the plaque was perhaps part of the furnishings of the synagogue.

1285. Attouda (Hisarköy). Epitaph of Papias and heirs, Imperial period. *MAMA* VI 83. Now in the Archaeological Museum of Denizli-Pamukkale. Republished by E.Miranda in *Libitina e dintorni. Libitina e i* luci *sepolcrali. Le* leges libitinariae *campane.* Iura sepulcrorum: *vecchie e nuove iscrizioni* (*Atti dell'XI Rencontre franco-italienne sur l'épigraphie*; Rome 2004) 645/646 no. 15 (ph.). In L. 5 M. reads κληρο|νόμοις ἑ[α]υτοῦ· οὐ ἐξέσται (*MAMA*: κληρο|νόμοις αὐτοῦ· οὐ ἐ(ξ)έ(σ)ται), in L. 9 ἔξ (*MAMA*: ἐ(ξ)) and in L. 17 τοῖς (*MAMA*: τοῖ[ς]; the sigma is on the cornice). Brief comment on τὰ περιόρια (L. 8) and on the adverb ἐξιόντως (LL. 11/12; 'col tempo').

1286. Çal (northeast of Hierapolis but not belonging to its territory). Epitaph of Artemidoros and family members, 2nd cent. A.D. Marble tabula ansata; inscription begins on the upper edge. Now in the archaeological museum of Denizlı-Pamukkale. Ed.pr. E.Miranda in *Libitina* --- (see our lemma no. 1285) 643/644 no. 13 (ph.). [Text and French translation in *An. Ép.* (2004) [2007] no. 1427.]

Τοῦτο τὸ ἡρῷον ἐξ ἡμίσους
μέρους, καθὼς καθαροῦ ὄν-
τος τοῦ τόπου ἀπεπράθη τὸ ἥ-
4 μισου μέρος καθὼς ἡ κτῆσις περι-
έχει, ἐστὶν Ἀρτεμιδώρου β´, ἐν ᾧ
κεκήδευνται οἵ τε γονεῖς τοῦ
Ἀρτεμιδώρου καὶ Κοϊ:´ ντος ὁ ἀδε-
8 λφὸς τοῦ Ἀρτεμιδώρου, ἐν ᾧ οὐδε-
νὶ ἑτέρῳ ἐξέσται κηδευθῆναι
ἢ αὐτῷ Ἀρτεμιδώρῳ καὶ Ἀρτεμι-
δώρῳ γ´ τῷ υἱῷ αὐτοῦ καὶ Ἀπολλ-
12 ωνίῳ γ´ τοῦ Ἡρακλέοντος συν-
γενεῖ αὐτοῦ καὶ Μαρκίᾳ τῇ τε-
θραμμένῃ μου γυναικὶ δὲ τοῦ Ἀ-
πολλωνίου καὶ τοῖς ἐξ αὐτῶν
16 γεννηθεῖσιν, οὓς καὶ παρακα-
λῶ σὺν καὶ τῷ ὑῷ μου Ἀρτεμιδώρῳ
μετὰ τὴν ἐμὴν τελευτὴν ποι-
εῖσθαι τὴν πρόνοιαν τοῦ ἡρῴ-
20 vacat ου vacat

2-3. καθαροῦ - τόπου: equivalent of Latin *locus purus* ('non sottoposto ai vincoli tipici del *locus religiosus*'), ed.pr.

1287. Diokleia. Epitaph of Aur. Alexander, 257/258 A.D. *CIJ*[2] 764. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 182.

1288. Dokimeion. Dedication to Artemis, 3rd cent. A.D. White marble stele with pediment, in which a rosette; on the shaft a pair of eyes; below the inscription; now in the museum of Afyon. Ed.pr. N.E.Akyürek Şahin, *Olba* 9 (2004) 139/140 no. 1 (ph.; dr.; German translation). Νανα Μοσχίω|νος Ἀρτέμιδι | vv εὐχήν vacat

For (rare) dedications to Artemis as a healing goddess cf. I.Diakonoff, *BABesch* 54 (1979) 144 nos. 5/6 and 154 no. 48, ed.pr.

1289. Dokimeion (area of: Kale Köyü). Dedication to Asklepios, 3rd cent. A.D. White marble stele with tenon (pediment missing); in the field a curled snake, surrounded by the inscription; now in the museum of Afyon. Ed.pr. N.E.Akyürek Şahin, *Olba* 9 (2004) 141 no. 2 (dr.; German translation). Ἀπολλώνιος Ἄπ̣πα Ἀσκληπιῷ | vacat εὐχήν

1290. Dokimeion (area of: Çobanlar). Dedication to Meter Olympene, 3rd cent. A.D. *SEG* XIV 793. Republished by N.E.Akyürek Şahin, *Olba* 9 (2004) 141-143 no. 3 (dr.; German translation). This inscription was considered an epitaph by ed.pr., corrected by J. and L.Robert, *BE* (1956) no. 288; therefore, at the end of L. 1 Μητ[ρί] (μητρί, ed.pr.).

1291. Dokimeion. Jewish epitaph of Iousoua and Samoel, 4th-6th cent. A.D. *SEG* XLIV 1033. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 183.

1292. Dorylaion. Bilingual dedication, ca. 150-200 A.D.? Gray-white marble pedimental stele broken below and at left; akroteria; on the front, representation of a god standing on a bull; the god wears a Phrygian cap and a tunica and holds in his left hand a 'Blitzbündel'; on a strap over his left shoulder a sword, above and to the right of the deity a Latin inscription (A); in the right field of the altar, representation of a standing figure (Victoria) in a naiskos, holding in her left hand a wreath and in her right hand a palm branch; under her feet a ball ('Kugel'); in the left field lower part of a figure standing on a ball: presumably the same Victoria; underneath this figure a Greek inscription (B). Now in the archaeological museum in Eskişehir. Ed. pr. P.Frei in *Ad Fontes* 435-442 (ph.).

A:	[- -ca. 5-6 -]ERICINE[- - -]E	B:	v ΩΔΕ
	[- -ca. 5-6 -i]nvicte Doliche-		ΕΓΕΡΜΟ[- -]
	ne propiti-		ΜΗΝΙ [.] [- -]
4	us sis	4	[- -]ΙΤΡ [- -]

A: One expects the name of the dedicator, ed.pr. ‖ 1-2. possibly the name of the deity; for Iupiter the space is lacking; perhaps Dee (voc. of Deus); but in L. 2 initio there may have been an empty space, ed.pr. ‖ 2. invicte: not attested for Dolichenus; common epithet of Sol, often worshipped together with Dolichenus, ed.pr. ‖ 3-4. propitius sis: rare formula, ed.pr., with three parallels ‖ B: 1. ὧδε: 'so, folgendermassen' or 'hier, hierher', ed.pr. ‖ 2. something like ἐγερμός, unattested so far and related to ἐγείρω: 'Aufweckung, Erweckung'?, ed.pr. ‖ relations between Dolichenus (A) and Victoria (A and B) are well attested, ed.pr., who on 439-441 collects a number of Latin dedications and epitaphs from Dorylaion; they show that the presence of Latin-speaking inhabitants in the city is beyond doubt.

1293. Dorylaion (area of: Bahçecik Köyü). Epitaph of Kleopatra, 3rd cent. A.D. Gray marble stele with pediment with huge top akroterion and smaller ones on either side; in the pediment a basket between two combs; in the upper part of the field a female and a male bust on block-shaped bases; below the inscription; in the lower part the soles of two feet [so ed.pr.], spindle and distaff, plow, axe, and pruning knife. Ed.pr. N.E.Akyürek Şahin, *Olba* 9 (2004) 146/147 no. 6 (ph.; dr.; German translation).

	Ἐτείμη<σα>ν Κλεοπ-	4	κὲ ἑαυτοὺς <ζ>ῶντες
	άτραν γονεῖς Θρ<έ>πτ-		μνήμης χάριν
	ος κὲ Ἀπολωνία		

ΕΙΕΙΜΗΝΝ, lapis ‖ 3. read Ἀπολλωνία, ed.pr.

1294. Dorylaion (area of: Karacaşehir). Epitaph of Aur. Aquilina, Imperial period (3rd cent. A.D.?). In their report on the excavations in the village of Karacaşehir in the district of Eskişehir, E.Parman-C.Parla, *KST* 25.2 (2004) 366 (ph.), mention the following epitaph on a 'stele' [or an altar?]; we read from the photograph (cf. C.Brixhe, *BE* [2005] no. 456):

	Αὐρ(ήλιοι) Ἀμίαντος		Πατροκλέους
	καὶ Μένανδρος		[Αὐ]ρ(ηλίᾳ) Ἀκυλείνῃ
	καὶ Βερονείκη		[?μητρ]ὶ γλυκυτάτῃ
4	καὶ Ἀγριππεῖνα	8	[?μνήμ]ης χάριν

1295. Dorylaion. Jewish epitaph of Ignatios and Dada, 3rd cent. A.D.(?). *CIG* 4129. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 185. In LL. 2/3 ΑΙΠΟΝUΜΙΟΣ instead of Α[ὐρ.] <Εὐ>ονύμιος (*CIG*), since there are no other Aurelii in the text.

1296. Eumeneia. Jewish epitaph of a family, after 212 A.D. *CIG* 3891. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 186.

1297. Vacat.

1298-1342. Hierapolis. Epitaphs, ca. 100-250 A.D./4th cent. A.D. After a detailed introduction on various aspects of the *ius sepulcrorum* in Hierapolitan epitaphs (acquisition; ownership, owners, transmission of property rights; admission to the tomb; interdictions and violations; sanctions (legal, religious, pecuniary); funerary foundations; imprecations; rasurae; with parallels from many other areas; 455-568), T.Ritti in *Libitina* --- (our lemma no. 1285) 569-

597 nos. 1-42 (B), (re)publishes the following epitaphs found in the northern necropolis of the city. The stones are now all in the Archaeological Museum of Denizli-Pamukkale. Most of the photos are inferior in quality. Text and French translations in *An.Ép.* (2004) [2007] nos. 1411-1413 (nos. 12-14), 1414/1415 (nos. 18/19), 1416 (no. 28), 1417 (no. 31), 1418-1420 (nos. 33-35), and 1421/1422 (nos. 37/38).

1298: 569/570 no. 1. **Epitaph of Theodoros, 4th cent. A.D.** Limestone sarcophagus; inscription on a long side.

Ἡ σορὸς καὶ ὁ τόπος πᾶς σὺν τῇ προσκιμένῃ σορῷ καὶ τὸ προσκίμενον ἡρῷον
καὶ ἐ <ἐ>πικ[ι]-
μένης δύο τῷ ἡρῴῳ καὶ παρακιμένες πρὸ τῆς εἰσόδου τοῦ ἡρωείου σοροῖς δύο
εἰσερχομένων ἐν εὐονύμοις, μήκους μὲν πηχῶν ιε', πλάτους δὲ πηχῶν ς',
διαφέρι
Θεοδώρῳ διακόνῳ Ζευξίου β', πολιτευσαμένου, ἐκ προγ(ονικῆς) διαδοχῆς

1-2. ΚΑΙΕΠΙΚΙΙΜΕΝΗ, lapis; read αἱ <ἐ>πικιμέναι, sc. σοροί; on 471 ed.pr. writes <ταῖς> ἐπικ[ι]μένης --- καὶ ταῖς παρακιμένες --- σοροῖς δύο [παρακιμένες (= παρακιμέναις) fits in with σοροῖς; in that case after ἡρῷον <σὺν ταῖς> has to be added; in any case, we have one sarcophagus and its *topos* (with an additional *soros*) and a heroon, with two sarcophagi on its flat roof and two others in front of the entrance of the heroon, on the left side, Pleket] ‖ 3. the whole complex measures 15 by 6 cubits; a πῆχυς is ca. 45 cm, ed.pr., with parallels on 471/472; εὐονύμοις: the omicron is on the stone ‖ 4. διακόνῳ: Christian deacon or perhaps an agent/intendant of Zeuxi(o)s; πολιτευσαμένου: Zeuxis was *curialis*, ed.pr. [διάκονος for 'intendant' is unusual; πραγματευτής and οἰκονόμος are the commonly used terms, Pleket].

1299: 570 no. 2 (ph.). **Epitaph of the Imperial high priest M. Aur. Dionysios Artemonianos, his wife (high priestess) and children, ca. 200 A.D.** *Altertümer von Hierapolis* 118. In L. 1 R. has περὶ αὐτόν (*Altertümer*: περὶ <α>ὐτήν); in L. 3 the stone has ΑΡΧΙΕΡΕΩΝ (ἀρχιερέω<ς>).

1300: 570/571 no. 3 (ph.). **Epitaph of the Imperial high priest Zeuxis and his wife (high priestess).** *CIG* 3291; *Altertümer von Hierapolis* 261. The παλαιὰ σορός (L. 1) probably is the anepigraphic limestone sarcophagus still visible on top of the βωμός (L. 2). The bomos, with its two sarcophagi, is distinguished from the entire complex (ἡρῷον; for which see ed.pr. on 469/470).

1301: 571/572 no. 4. **Epitaph of Tryphon, his wife Tatias, and their children and descendants, undated.** Marble block.

Ὁ περίβολος καὶ τὸ ἡρῷον καὶ ἡ κειμένη ἐπὶ
τῷ μνημείῳ σορὸς λευκόλιθος καὶ τὰ ἐν τῷ
περιβόλῳ στεγνὰ καὶ ἐξέδρα Τρύφωνος

τοῦ Ἀπολλωνίου τοῦ Διοδώρου καὶ Τατί-
ας Διονυσίου, τῆς γυναικὸς αὐτοῦ, καὶ τέκνων
αὐτῶν καὶ ἐγγόνων, καὶ εἴ τινι ἑτέρῳ δῶσι ὁ Τρύ-
φων συχώρημα· ἰς μέντοι τὴν σορόν, ἰς ἣν ὁ Τρύφων
καὶ ἡ τούτου γυνὴ Τατιὰς κηδευθήσονται, οὐδενὶ
ἑτέρῳ ἐξέσται κηδευθῆναι· ἐὰν δέ τις παρὰ ταῦ-
τα ποιήσι βιάσηται, ἀποτείσει τῇ Ἱεραπολειτῶν βου-
λῇ (δηνάρια) ,β καὶ τῇ γερουσίᾳ (δηνάρια) ,α καὶ τῷ κατὰ καιρὸν ταμίᾳ
ἀποτείσει (δηνάρια) ,β καὶ τῷ ἀποδείξαντι καὶ ἐπεξελ-
θόντι περὶ τῶν προστείμων δοθήσεται ἐκ τῶν
ὑπαρχόντων τοῦ Τρύφωνος καὶ τῆς Τατίας (δηνάρια) φ'
ζῶσι

2. μνημεῖον: the ἡρῷον in L. 1; λευκόλιθος: white marble (local, from Thiounta, or from Dokimeion/Synnada: Δοκιμηνή, Συνναδική), ed.pr., who on 469 refers to sarcophagi made from limestone (πώρινος; πῶρος) ‖ 3. στεγνά: 'costruzioni coperte', ed.pr., who refers to L.Robert, *Hellenica* XIII 193/194 ‖ 7. συ<ν>χώρημα, ed.pr. [συχώρημα; cf. συφορά for συμφορά in our lemma no. 1218 A and συχωρῆσαι in our lemma no. 1326, Chaniotis] ‖ 9-13. δηνάρια abbreviated as * ‖ 10. ποιήσι βιάσηται = ποιεῖν βιάσηται, ed.pr. ‖ 11-12. the fine is 5000 den.: 2000 for the boule, 2000 for its treasurer and 1000 for the gerousia ‖ 14. 500 den. for the informer, ed.pr.

1302: 572 no. 5 (ph.). **Epitaph of the perfumer Ammianos Diokles and his wife Prophetilla, ca. 150-200 A.D.** *Altertümer von Hierapolis* 262. L. 2: δηλο[ῦ] (*Altertümer*); for καθὼς — κτήσεως see ed.pr. on 471/472; she refers to *Altertümer* 88 (καθὼς περιέχι ἡ κτῆσις) and an ineditum ([καθὼ]ς ἐν τῇ κτήσει σημείωτε (= σημείωται)). [As perfumer (μυροπώλης) the deceased could afford a respectable and monumental grave; Egyptian papyri show that a myropoles paid the third highest craftsmen's taxes and as μυροπώλης εὐσχήμων could even qualify for an important office: *P.Oxy.* XXII 2340 (192 A.D.); see also Bernand, *Inscr.métriques* 27; see P.van Minnen, *Roman Hermopolis. A Study of the Social and Economic History of an Egyptian Town in the First Four Centuries A.D.* (Diss. Leuven 1997) 571-573, Pleket].

1303: 572/573 no. 6. **Epitaph of Metras Diatrophos Thallos and family members, ca. 150-200 A.D.** Limestone sarcophagus; inscription on a long side.

Ἡ σορὸς καὶ ὁ [πε]ρὶ αὐτὴν τόπος vacat Μητρᾶ Διατρόφου
Θάλλου· ἠγόρασα τὴν σορὸν ἐμαυτῷ καὶ τῇ γυναικὶ Μελτίνῃ
καὶ μετὰ τὴν ἡμετέραν τελευτὴν ἐξουσίαν τῆς ἕξει Μητρᾶς,
ἐν ᾗ κηδευθήσεται, ἐὰν βουληθῇ, ἡ θυγάτηρ Τρυφωνίς, ἑ[τ]έ-
ρῳ δὲ οὐδενὶ ἐξέσται κηδεῦσαι· εἴ τις παρὰ τὴν ἐπιγραφ[ὴν]
ποιήσει, θήσι τῇ γερουσίᾳ (δηνάρια) ,α

3. ἐμετέραν, ed.pr. [printing error?]; τῆς: for αὐτῆς; Μητρᾶς: a son of Metras senior., ed.pr. ‖ 6. δηνάρια abbreviated as ∗.

1304: 573/574 no. 7 (ph.). **Epitaph of Titus Flavius Zeuxis and two sons, ca. 100 A.D.** *CIG* 3920; *Altertümer von Hierapolis* 51; *Syll.*[3] 1229; *SEG* LI 502. Ritti is the first to read L. 1: vacat [Τ]ίτος vacat; in L. 2 she reads [Φλά]ουι{ι}ος (*CIG*: Φλαούϊ(ος); *Altertümer*: Φλαούϊος); in L. 3 the stone has Μαλέον (previous editions: Μαλέαν); initio: πλεύσας (*CIG*) and πλεύσας (*Altertümer*); L. 4 initio: ταλίαν, *CIG*; ταλίαν (*Altertümer*).

K.Ruffing, *MBAH* 23.2 (2004) 96 note 45, rejects the dating of the inscription to late antiquity, which was on onomastic grounds suggested by A.Demandt, *Die Spätantike* (Munich 1989) 347 note 42, and argues that it has to be dated to the mid-1st cent. A.D. [rather after 69 A.D., Corsten] since, in addition to the *nomen gentile* Flavius, all the other names are attested in this period; this date is supported by the architecture of the tomb and the find of a coin in it from the 1st cent. A.D.

1305: 574 no. 8 A. **Epitaph of Diokles, undated.** *Altertümer von Hierapolis* 55 B.

1306: 574 no. 8 B. **Epitaph of Diokles, undated.** *Altertümer von Hierapolis* 55 A.

1307: 574/575 no. 9 (ph.). **Funerary epigram for Neratia Maximilla, 100-150 A.D.** Merkelbach-Stauber, *SGO* I 271 no. 02/12/10.

Τὸ Μαξιμίλλης σῶμα τῆς Νερατίας
Μακρεῖνος ὁ Φιλάδελφος οὔσης συμβίου
ἔθαψε τούτῳ τῷ πατρῴῳ μνήματι· τὸ
τῶν Φιλαδέλφων κήδεται ταὐτοῦ γένος

Four iambic trimeters ‖ 1. the gentilicium Neratius is on record in five other epitaphs from Hierapolis, R. ‖ 2. Φιλάδελφος: the cognomen of Maximilla's husband; the latter's γένος (L. 4) is called οἱ Φιλάδελφοι, ed.pr., who refers to *Altertümer von Hierapolis* 53, which records a Ἰούλιος Μακεδονικός and οἱ Μακεδονικοί (obviously Iulius' γένος), ed.pr. (on 501).

1308: 575/576 no. 10 (ph.). **Epitaph of [--]los Kolosimos and family members, ca. 150-200 A.D.** *Altertümer von Hierapolis* 128. Limestone sarcophagus. Inscription on the band of the lid, left and right of a gorgoneion (L. 1), on the short side below it (LL. 2-6), on a long side (LL. 7 and 9) and on the other short side (L. 8); traces of an erased text of at least three lines on a long side.

Ἡ σορὸς καὶ gorgoneion ὁ περὶ αὐτὴν <τόπος>
[- - - - - - - - - - - - - - - - - - - -]
λου Κολοσίμου, ἐν ᾗ κηδευθήσε-
ται αὐτὸς καὶ ἡ γυνὴ αὐτοῦ Αὐρ(ηλία) <Εὔ>-

κλεια Ἀλκέτου καὶ τὰ τέκνα αὐτῶν
καὶ ὃν ἂν αὐτοὶ βουλήσονται
τοῦ γένους κηδεῦσαί τινα, ἕτερος δὲ οὐδίς·
<ὃς> κηδεύει τινα, δώσι τῷ ἱερω-
τάτῳ ταμίῳ (δηνάρια) πεντακισχίλια

3. [.]ο[.]κο[.....] ἐν ᾗ κτλ., *Altertümer* ‖ 4. [τ]αι and in fine Αὐρ. Υ--, *Altertümer* ‖ 5. initio κα[..] Ἀλκέτου and in fine αὐτῶν [..], *Altertümer* ‖ 6. βουλ<ή>οντ[αι] το[--], *Altertümer* ‖ 7-9. [..]νους and in fine οὐδείς, [εἰ δὲ μή, ἀποτει]σάτ[ω τῷ] ταμίῳ, *Altertümer* ‖ 8. ////ΚΗΔ, lapis (initio space for two letters but the surface seems uninscribed, R.); [..] κηδεύειν ν[..]δ[....]τωι[......], *Altertümer* ‖ 9. δηνάρια abbreviated as ∗.

1309: 576/577 no. 11. **Epitaph of Menandros and his two wives, ca. 200-250 A.D.** Limestone sarcophagus; inscription on a long side.

Ἥστινος τὸ ἀντίγραφον εἰς τὸ ἀρχεῖον ἀπόκειτ[αι]·
ἐν ᾗ ἐκηδεύθη Αὐρ. Χάρμιλλα, ἡ γυνή μου, καὶ κηδευθήσετα[ι]
ἡ Αὐρ. Καρπίμη, <ἡ> γυνή μου, ἐν ᾗ κηδευθήσεται καὶ αὐτὸς ὁ Μέν-
ανδρος, ἕτερος δὲ οὐδείς· εἰ δέ τις πωλήσει τῶν τέκνων μου
συνγενέων ἐξοτικὸς ᾧ οὐκ ἐνχρήζει, θήσει εἰς τὸ ἱερώτ[α]-
τον ταμεῖον (δηνάρια) φʹ, οὗ λήμψεται τὸ μήνυτρον, ἢ ὁ κατὰ τόπον
<τη>ρητὴς μηνύσει τῷ ταμείῳ ἢ <ὁ> μην<υ>τής, οὗ λήμψεται παρὰ
τοῦ ἱε-
ρωτάτου ταμείου (δηνάρια) ρʹ· ἐὰν δὲ ἐκκόψει τις τ<ὸ> [γ]ράμμα, ἢ
λα-
τύπος ἢ ὃς ἂν ἄλλος, θήσει εἰς το ἱερώτατον ταμεῖον (δηνάρια) ρʹ

1. Part of the closing formula of the text, ed.pr. [G.Petzl (per ep.) suggests that this line is the last one of another text] ‖ 2. the initial phrase, with which L. 2 is connected through ἐν ᾗ, was probably engraved on the lid of the sarcophagus, ed.pr. ‖ 3. ΚΑΡΠΙΜΗΣ, lapis [the article before Αὐρ. is unusual and seems superfluous: {ἡ}; Karpime is apparently Menandros' second wife, Pleket] ‖ [4-5. 'if one of my relatives, being unrelated to my children' or 'if one who is not related to my children or relatives', Chaniotis; G.Petzl (per ep.) suggests that the ἐξωτικός is contrasted with the family members (in Latin texts the *necessarii*; the ᾧ- clause may refer to an outsider who does not have the status of a *necessarius*)] ‖ 6-8. μήνυτρον: 'reward for information'; the person, who can lay information against the evil-doer, is either a local guard or just any person, ed.pr. ‖ 6, 8, and 9. δηνάρια abbreviated as ∗ ‖ 7. ΡΗΤΗΣ and ΗΜΗΝΟΤΗΣ, lapis ‖ 8. after τις, Τι ν, followed by a crack in the stone.

1310: 577 no. 12 (ph.). **Epitaph of Satrius Achilleus and family members, ca. 150-200 A.D.** Limestone sarcophagus; inscription on a long side.

Ἡ σορὸς Σατρίου Ἀχιλλέως τοῦ καὶ Λειβανίου, ἐν ᾗ κηδευ-

θήσεται αὐτὸς καὶ ἡ γυνὴ αὐτοῦ Φιλήτη καὶ τὰ τέκνα αὐτοῦ, ἑ-
τέρῳ δὲ οὐδενὶ ἐξέσται κηδευθῆναι· εἰ δέ τις θελήσει κηδεῦσαί
τινα ἐκτὸς τῶν ἐμῶν, δώσει τῇ φαμιλίᾳ τῆς Ἀντιπάτρας (δηνάρια) σν´

[1. For Satrii in Asia Minor cf. *SEG* XLII 1088; for Λειβάνιος cf. *I.Hadrianoi* 3, where the dedicator carries the signum Λειβανός, Pleket] || 4. Ἀντιπάτρα: perhaps a daughter?, ed.pr.; for φαμιλία see our lemma no. 1329 [is Satrius Achilleus perhaps a freedman and Antipatra his former owner?, Pleket]; δηνάρια abbreviated as ∗.

1311: 577/578 no. 13. **Epitaph of M. Aur. O[--- Ta?]tianos and family members, ca. 150-250 A.D.** Limestone sarcophagus; inscription on a long side.

Ἡ σορὸς καὶ ὁ περὶ αὐτὴν τόπος Μ. Αὐρ. Ο[--- Τα?]-
τιανοῦ, ἐν ᾗ κεκήδευται ἡ θυγάτηρ αὐτοῦ Ἀδράστιλλ[α, κη]-
δευθήσεται δὲ καὶ αὐτὸς καὶ ἡ γυνὴ αὐτοῦ, ἑτέρῳ δὲ οὐδ[ε]-
[νὶ ἐξ]έσται κηδευθῆναι, ἐκτὸς εἰ μή τις τῶν τέκνων αὐτοῦ πρὸ
τῆς ἐννόμου ἡλικίας τελευτήσῃ

4-5. The children, when grown up, will have a tomb of their own; only minors will be buried in the parental tomb, ed.pr.

1312: 578 no. 14. **Epitaph of M. Aur. Kysikos (?) Charitonianos and family members, 3rd century A.D.** Limestone sarcophagus on a base (cf. L. 1: βαθρικόν); inscription on a long side.

Ἡ σορὸς καὶ ὁ περὶ αὐτὴ[ν] τόπος καὶ τὸ βαθρικὸν τὸ ὑποκείμενον Μ. Α[ὐρ.]
Κυσίκου (?) Χαριτω[νι]ανοῦ, ἐν ᾗ κηδευθήσεται αὐτὸς καὶ ἡ γυνὴ αὐτοῦ Μάρ-
κελλα [κα]ὶ τὰ τ[έκ]να τὰ ἀρσενικά, ἑτέρῳ δὲ οὐδενὶ ἐξέσται κηδεῦσαί τινα,
εἰ δὲ μή, ὁ κηδεύσας δώ[σε]ι τῷ ἱερωτάτῳ ταμείῳ (δηνάρια) ψν´ · ταύτης τῆς ἐπι-
γραφῆς ἀντίγραφον ἀπετέθη εἰς τὰ ἀρχεῖα vacat

2. Since there is no photo, the reading Κυσίκου (?) cannot be checked [Κυσίκου for Κυζίκου, S. Follet, *An.Ép.* (2004) [2007] no. 1413] || 4. δηνάρια abbreviated as ∗.

1313: 578/579 no. 15 (ph.). **Epitaph of Marcus Aurelius Apollonios and family members, 3rd cent. A.D.** Limestone sarcophagus; inscription on the pediment of the lid (LL. 1-7) and on the side of the sarcophagus below the pediment (LL. 8-18); on a knob protruding from the pediment the word ζ[ῇ]. Cf. F.A.Pennacchietti, *Atti Acad. Sc. Torino* II, Cl. Sc. Morali 101 (1966/1967) 287-328 no. 25.

Αὕτη
ἡ σορὸς καὶ ὁ πε-

ρὶ αὐτὴν τόπος Μάρκου Α[ὐρ.] Ἀ-
πολλωνίου τοῦ Μάρκου, ἐν ᾗ κη-
δευθήσεται αὐτὸς ὁ Ἀπολλώνιος,
κηδευθήσεται δὲ ἡ γυνὴ
αὐτοῦ Αὐρηλία Παλιανή, κη-
δευθήσεται δὲ καὶ ἡ θυγάτηρ
αὐτοῦ Αὐρηλία Μαρκιανὴ τοῦ
Μαρκιανοῦ, κηδευθήσεται
καὶ ὁ γαμβρὸς αὐτοῦ Μᾶρκος Αἴ-
λιο<ς> Μαρκιανός, ἑτέρῳ δὲ οὐκ ἐξέσται
κηδεῦσέ τινα ἢ κηδευθῆναι, ἐκτὸς ἢ
βουληθήσονται οἱ προγεγραμμένοι κηδε<ῦ>-
σέ τινα, ὁ δὲ ὑπεναντίον πυήσας ἀποτίσει
τῇ σεμνοτάτῃ ἐργασίᾳ τῶν κηποργῶν δηνάρι-
α χίλια καὶ τῷ μηνύσαντι δηνάρια τριακόσια· ταύτης
τῆς ἐπιγραφῆς τὸ ἀντίγραφον αὐτοῦ ἀπόκιται

9-10. Given the patronymic of the daughter, M. Aur. Apollonios apparently had a second cognomen Μαρκιανός, ed.pr., who adds that the son-in-law M. Aelius Markianos (LL. 11/12) may have belonged to the same family [but the daughter Aur. Markiane, whose father was a Markianos, may have been adopted by Apollonios, Pleket; or Μαρκιανός is the equivalent of τοῦ Μάρκου in Apollonios' nomenclature, Corsten] || 14. in fine ΚΗΔΕ, lapis || 16. κηπο(υ)ργοί: 'gardeners'.

1314: 579 no. 16. **Epitaph of Titus Servenius Tertius and children, ca. 200 A.D.** *Altertümer von Hierapolis* 78.

Ἡ σορός ἐστιν Τι. Σερβηνίου, Τίτου υἱοῦ, Παλατίνᾳ, Τερτίου
καὶ τέκνων αὐτοῦ· συνχωρῶ τεθῆναι Ἀπολλωνίδι Ἀπολλωνίου τοῦ
Βάρβου· εἴ τις παρὰ τὴν διαταγὴν τὴν ἐμὴν ποιήσι, ἀποτίσι τῇ γερουσίᾳ
(δηνάρια) φ´ καὶ τῷ ταμίᾳ (δηνάρια) φ´ κὲ προνοήσαντι (δηνάρια) φ´ · τῆς ἐπιγραφῆς τὸ ἀντίγραφον
κῖται εἰς τὰ ἀρχῖα

1. ΙΙΤΟΥ = [Τί]του, *Altertümer;* ἡ σορός ἐ[στι]ν [Τίτου] Σεικηνίου, *Altertümer* || 3. Βάρβου for Βάλβου, R.; in fine γερουσίαι, *Altertümer* || 4. δηνάρια abbreviated as ∗; κὲ προνοησαίτω <δηνάρια πεντακόσια>, *Altertümer* ; for ὁ προνόησας cf. our lemma no. 1309 (ὁ κατὰ τόπον τηρητής).

1315: 580 no. 17. **Epitaph of Publius Aelius Hermogenes and his wife, ca. 200 A.D.** *Altertümer von Hierapolis* 195.

Ἡ σορὸς καὶ ὁ τόπος Π. Αἰλίου Ἑρ[μ]ογένου, ἐν ᾗ κη-
δεύσω ζῶν οὓς ἂν βουληθῶ, ἐν ᾗ κεκήδευται Σωτηρίς, ἡ γυνὴ

αὐτοῦ, κηδευθήσεται δὲ ἐν αὐτῇ ὁ Ἑρμογένης, ἕτερος
δὲ οὐδείς· εἰ δὲ μή, ὁ κηδεύσας ἕτερον ἀποδώσει τῷ
φίσκῳ (δηνάρια) βφ´ καὶ τῷ Ἀπόλλωνι (δηνάρια) αφ´ καὶ τῷ
ἐκδικήσαντι (δηνάρια) ψ´,
προνοήσει δὲ τῆς ἐπιμελείας τῆς σοροῦ ἡ τέχνη τῶν βαφέων, ᾗ καὶ
ἔδωκα στεφανωτικόν, καθὼς τὸ γενόμενον ἔνγραφον τοῦ
στεφανωτικοῦ περιέχει, δοθησομένου τοῦ στεφανωτικοῦ
{περιέχει, δοθησομένου τοῦ στεφανωτικοῦ} καθ' ἔτος μη(νὸς) α´, η´·
τούτου ἀντίγραφον ἀπετέθη ε[ἰς] τὰ ἀρχεῖα

1. [Π]ο[υ(βλίου)] Αἰλίου [Ἑρμογένους Χαρ?]οπείνου, *Altertümer* ‖ 2-3. [δευθήσεται ὁ υἱὸς? αὐ]τοῦ, *Altertümer* ‖ 3. in fine Ἑρμογέν[ης, ἄλλος], *Altertümer* ‖ 4-5. τεινὰ ἀποδώσει τῷ [ἱερω]τάτῳ ταμίῳ?], *Altertümer* ‖ 5. δηνάρια abbreviated as ∗ ‖ 5. in fine ∗ Ω´, *Altertümer* ‖ 6. [ἡ] ἐ[ργασία]; in fine κατ]έδωκα, *Altertümer* ‖ 9. in fine ∗ ΑΔΗ = (δηνάρια) (χίλια) δη, *Altertümer* ‖ the deceased established a foundation, from the revenues of which his tomb should be adorned with stephanoi (cf. LL. 7/8: στεφανωτικόν) annually on day eight of the first month, ed.pr.

1316: 580/581 no. 18 (ph.). **Epitaph of the brothers (Annii) Rufus, Ptolemaios, Naevianus, and Antiphilos and relatives, ca. 200 A.D.** Limestone sarcophagus; inscription on a long side.

Ἡ σορὸς καὶ ὁ περὶ αὐτὴν τόπος πᾶς Ῥούφου καὶ Πτολεμαίου καὶ Ναιβια-
νοῦ καὶ Ἀν-
τιφίλου, τ<ῶ>ν Ἀννίο<υ> Ῥούφου, ἐν ᾗ κεκήδευται ὁ πατὴρ αὐτῶν Ῥοῦφος
καὶ οἱ πρόγο-
νοι αὐτῶν· κηδευθήσονται δὲ καὶ αὐτοὶ καὶ οἷς ἂν αὐτοὶ συνχωρήσωσιν,
ἑτέρῳ δὲ οὐδενὶ ἐξέστα[ι] κηδεῦσαι ἢ κηδευθῆναι· εἰ δὲ μή, ἀποδώσι ὁ
ὑπεν-
{ν}αντίον τι ποιήσας τῷ ἱερωτάτῳ φίσκῳ Ἀττικὰς τρισχείλιας

2. ΤΟΝΑΝΝΙΟΡΟΥ, lapis ‖ 4-5. ΠΕΝΙΝΑΝΤΙΟΝ, lapis.

1317: 581/582 no. 19. **Epitaph of M. Aur. Hermogenes and family members, 3rd cent. A.D.** Limestone sarcophagus; inscription on a long side.

Ἡ σορὸς καὶ ὁ τόπος Μάρ. Αὐρ. [Ἑρμο]γένους, [ἐν ᾗ κε]κή-
δευται ἡ γυνὴ αὐτοῦ Ἑορτή· κηδευθήσεται δὲ κ[αὶ αὐτὸς]
καὶ ἡ θυγάτηρ αὐτοῦ Τατιὰς καὶ ὁ ὑὸς Ἀμε[ρι]μν[...]ος Ἑρμῆς,
ὁ φερόμενος Ἀπολλωνίδου, καὶ ὃν ἂν αὐτὸς ζῶν βουληθῇ
κηδεῦσαι· μετὰ τὴν τελευτὴν αὐτοῦ οὐδενὶ ἐξὸν ἔσται
κηδεῦσαί τινα ἕτερον ἢ μετᾶ[ρ]αι τὴν σορὸν ἢ πωλῆ[σ]αι· [εἰ] δέ
τις ἐναντίον ποιήσει τῇ ἐπιγραφῇ ταύτῃ, ἀποτείσει τῷ ἱερῷ

ταμείῳ (δηνάρια) φ´ καὶ τῷ ἐγδικήσαντι (δηνάρια) τ´· τῆς ἐπιγραφῆς
ταύτης
ἀντίγραφον ἀπετέθη εἰς τὰ ἀρχεῖα

[3. Either Ἀμέ[ρι]μνος (instead of [...], perhaps a crack in the stone?) or Ἀμε[ρι]μν[ιαν]ός (unattested so far), Pleket; in the same sense now O.Salomies, *An.Ép.* (2004) [2007] no. 1415] ‖ 4. φερόμενος: reference to the biological father, ed.pr. [O.Salomies, *loc.cit.*, translates: 'dit (?) fils d'Apollonidès'] ‖ 8. δηνάρια abbreviated as ∗ ‖ ed.pr. mentions an ineditum from Hierapolis with remarkable linguistic parallels but with different fines (1000 and 500 versus 500 and 300 in the present text); she suggests that the same composer was at work.

1318: 582 no. 20. **Epitaph of Athenagoras, ca. 200 A.D.** Limestone sarcophagus; inscription on a long side.

Ἡ σορὸς καὶ ὁ περὶ αὐτὴν τόπος Ἀθηναγόρου τοῦ Ἀ-
[θη]ναγόρου σὺν τοῖς προοῦσιν θέμασιν οὖσιν προγονικοῖ[ς]

2. θέμα: 'ambiente ipogeo, o comunque sigillato', ed.pr. (469).

1319: 582 no. 21. **Epitaph of Basilios, late Imperial period.** Limestone sarcophagus; two inscriptions (A, B) in different scripts on a long side; A is later than B.

A: <Αἱ> σοροὶ σὺν τῷ περὶ αὐτὰς τό-
πῳ διαφέρουσιν ἐκ διαδό<σ>εος Βασιλί-
δο[υ] Βασιλίου

B: Αἱ σοροὶ αἱ τρῖς καὶ ὁ περὶ αὐτὰς τόπος
διαφέρουσιν Βασιλίῳ Ἀθηνίου
τὰς περιελθούσας εἰς αὐτόν

A 1. ΣΟΡΟΙ, lapis ‖ 2. ΔΙΑΔΟΕΟΣ, lapis ‖ [B 3. τὰς περιελθούσας: related to the sarcophagi, αὐτάς, in L. 1: 'which went around and (were) returned to him': a reference to what happened before with Basilides' legacy; in the end it all came to belong to our Basilios, Pleket] ‖ ed.pr. suggests that the later inscription A was meant to remedy the failure of text B to mention the name of the person [called by ed.pr. Basilios, son of Basilios; but in A LL. 2/3 ed.pr. prints Βασιλίδο[υ] Βασιλίου], who bequeathed the topos with the three sarcophagi; Basilios, son of Athenias/Athenios [and not Athenion, as ed.pr. writes], is likely to have belonged to the same family.

1320: 582/583 no. 22. **Epitaph of the neokoros Menandros (A) and of Aurelius Akylas (Aquila) Aristides, ca. 150 (A) and ca. 250 A.D. (B).** *Altertümer von Hierapolis* 347 A and B.

A: Ἡ σορὸς Μενάνδρου β´ τοῦ Ἀπολλωνίου Μύλλου νεωκόρου

2. Μύλλος: indigenous name, ed.pr., who refers to inedita from Hierapolis containing the names Μύλλος and Μυλλαγρός [but see Robert, *Noms* 155/156: Greek name; nickname, Pleket; cf. also Masson, *OGS* I 279/280 and 336, Sverkos; numerous examples from Crete and Thasos in *LGPN* I s.v., Corsten].

B: Ἡ σορὸς καὶ αἱ συμπαρακειμένες σοροὶ ἄλλαι τρεῖς [κ]αὶ ἑ περὶ αὐτὰ τό-
πους,
ἐκχωρηθεῖσα νῦν δωρεᾶς χάριν ὑπὸ Καμούλου (?), ἔστιν Αὐρ. Ἀκυλᾶ-
δος Ἀριστίδου Ἱεραπολίτου, ἐν ᾗ κηδευθήσεται αὐτὸ<ς> καὶ ἡ γυνὴ αὐτοῦ
Ζηνωνὶς
4 καὶ τὰ παιδία, ἑτέρῳ δὲ μὴ ἐξεῖναι κηδεῦσαι, πλὴν ὧν αὐτὸς βουληθῇ· εἰ δὲ
μή γε, ὁ το-
ῦτο ποιήσας δώσει τῷ ἱερωτάτῳ ταμίῳ
(δηνάρια) ,ε

[1. συμπαρακειμένες = συμπαρακείμεναι, Chaniotis] ‖ 1. in fine, ὁ περὶ αὐτὰς τόπος, *Altertümer* [which surely makes more sense than R.'s ἑ περὶ αὐτὰ τόποις, Pleket] ‖ 2. ὑπὸ Κλ(αυδίου) Μούλου, *Altertümer* ‖ [2-3. Ἀκυλᾶς, gen. Ἀκυλᾶδος, instead of Ἀκύλας, gen. Ἀκύλα; masculina in -ᾶς, -ᾶδος and -ῆς, -ῆδος increased in number in the Imperial period, Pleket] ‖ 5-6. for a fine of 5000 denarii see our lemma no. 1340 (dating from an earlier period), ed.pr. ‖ 6. δηνάρια abbreviated as ✻.

1321: 583/584 no. 23 (ph.). **Epitaph of the veteran Aurelius Magnus (A) and of Marcus Aurelius Hesychios (B), ca. after 220 A.D. (A) and 3rd/4th cent. A.D. (B).** *Altertümer von Hierapolis* 267 (A) and 268 (B); engraved on a limestone sarcophagus, **B** under **A**. In **A** L. 2 *Altertümer* has [οὐετ]ερ<ι>ανοῦ; Ritti has οὐετερανοῦ (λεγιῶνος τεσσαρεσκαιδεκάτης Γεμίνης).

1322: 584 no. 24. **Epitaph of Antiphilos, ca. 250-300 A.D.** *Altertümer von Hierapolis* 223. The σορός belongs to Ἀντιφίλου Ἀνίου Ῥούφου: Antiphilos An(n)ius Rufus according to R.; in LL. 1-2 *Altertümer* has τό![π]ος, ὡς.

1323: 584/585 no. 25 (ph.). **Epitaph of M. Aurelius Aigillos and family members, ca. 200-250 A.D.** Limestone sarcophagus; to the right of the inscription a representation of a sailing-vessel with a couple of sailors and a small rowing-boat; below the vessel another illegible inscription. Ed.pr. F.A.Pennacchietti, *art.cit.* (see our lemma no. 1313) 325 no. 23 (cf. J. and L.Robert, *BE* [1971] no. 647).

Ἡ σορὸς καὶ ὁ ὑπὸ αὐτὴν τόπος Μάρ(κου) Αὐρ(ηλίου) Αἰγίλλου
καὶ Μάρ(κου) Αὐρ(ηλίου) Αἰλιανοῦ Αἰγίλλου καὶ Μάρ(κου) Αὐρ(ηλίου)
Ἀκινδύνου
Δρακοντίου, ἐν ᾗ κηδευθ<ή> vacat σοντε οἱ ἀδελφοὶ
4 Αἰλιανὸς καὶ Ἀκίνδυνος· ἑτέρ<ῳ> δὲ οὐδενὶ ἐξέσται

κηδευθῆνε ὑπό τινος ἢ κηδεῦσαι· εἴ τις δὲ
ἀποκορακώσει ἤ τε κληρονόμος ἤ τ<ε?> συνγενείς,
θήσει τῇ προεδρίᾳ τῶν πορφυραβάφων ἢ τοῖς
8 κατὰ ἔτος ἐπιμεληταῖς προστείμου (δηνάρια) υʹ,
ἅτινα κλῆρον κατέλειψα ἵνα ἐκ τῶν τόκων κατὰ ἔτος οἱ κλη-
ρωθέντες εὐφρανθῶσι ἐπὶ τὸ ἡρῷον μου τοῦτο·
γείνηται δὲ ὁ τόκος κατὰ ἔτος (δηνάρια) ρμδʹ

1. Αὐ(ρη)λίου, P. ‖ 2. in fine Ἀκινδύνοι, P. ‖ 3. ΚΗΔΕΥΘΝΣΟΝΤΕ, lapis ‖ 2-4. Ailianos and Akindynos were either brothers or sons of Aigillos; the latter is probably already dead, R. ‖ 4. ΕΤΕΡΔΕ, lapis ‖ 6. for parallels to κορακόω ('seal') and ἀποκορακόω ('ouvrir en enlevant les crampons' (κόρακες), *BE*) see ed.pr. on 505/506; in fine ΗΤΙΣΣΥΝΓΕΝΕΙΣ, lapis ‖ 6-7. κληρονομόση τι, συνενεισθήσει, P.; R. reads κληρονόμος ἤ τ<ε> συνγενείς (= συνγενής) ‖ 8 and 11. δηνάρια abbreviated as ✻ ‖ 9-11. ἅτινα κλῆρον κατέλειψα: '(amende de 400 deniers [L. 8 in fine]); somme qui est celle que j'ai laissé par testament (comme) fondation pour attribuer par tirage au sort afin que', *BE*, where it is noted that a capital sum of 400 denarii surprisingly generated an annual interest of 144 den. (L. 11; 36%!; perhaps a maritime loan?, R.); it is Aigillos who probably gave the money for the foundation ‖ for brief comment on the possible function of the representation of the boat cf. H.W.Pleket, *EA* 30 (1998) 126/127.

1324: 586 no. 26 (ph.). **Epitaph of Flavia Mettia Theophiliane, not before 150 A.D.** *Altertümer von Hierapolis* 158. Large funerary monument with a base 'a gradini', inscription on two inscribed blocks belonging to the western wall of the tomb.

Ὁ βωμὸς καὶ ἡ ἐπικιμ<έ>νη σορὸς Δοκιμη<νὴ> Φλ. Μεττίας Θεοφιλιανῆς,
ὃν βω<μ>ὸν σὺν τῦς θέμασιν αὐτῷ καὶ τῇ [π]ροδηλουμέν<ῃ> σορῷ οὐδενὶ ἐξέ-
σται πωλῆσαι ἢ ἐξαλλ<ο>τριῶσαι καθ' ὁνδήποται τρόπον,
4 μὴ ἐξὸν εἶνε μήτε ἀέρα τοῦ βωμοῦ τινα συνχωρήσε, εἰ δέ
τις παρὰ ταῦτα πυήσι ἤτε τὴν ἐπικιμένην σορὸν τὴν Δοκιμη-
νὴν τοῦ τόπου μεταθήσι εἰς ἕτερον τόπον τοῦ βωμοῦ, ἰσύσι ποσ-
τίμου (sic) τῷ ἱερωτάτῳ φίσκῳ (δηνάρια) ,βφʹ καὶ τῇ γερουσίᾳ (δηνάρια)
,αφʹ, ἢ μή τι ἂν ἐγὼ βου-
8 ληθῶ· ταύτης τῆς ἐπιγραφῆς ἀντίγραφον ἀπόκει-
ται ἰς τὰ ἀρχεῖα

1. {ἐ}πικιμ[έ]νη σορὸ[ς] Δοκιμην[ή], *Altertümer*; corrected by Pennacchietti, *art.cit.* (see our lemma no. 1313) ‖ 2. βωμὸ[ν σὺν τοῖς] θέμασιν, *Altertümer*; corrected by Pennacchietti; for θέμα see our lemma no. 1318 ‖ 3. ἐξαλλ[ο]τριῶσαι, *Altertümer*; corrected by Pennacchietti [the stone has an epsilon] ‖ 4. ἀέρα τοῦ βωμοῦ: 'una spazio nella piattaforma di copertura dell' edificio', R.; [π?]έρα τοῦ βωμοῦ, *Altertümer* ‖ 6. ἰσύσι = εἰσοίσει ‖ 7. δηνάρια abbreviated as ✻ ‖ 7-8. 'unless I myself want this'.

1325: 586/587 no. 27 (ph.). **Epitaph of Posiene Iulia, ca. 150 A.D.** *Altertümer von Hierapolis* 343. Funeral monument; on top an inscribed sarcophagus; now lost; inscription on two blocks that constitute the wall of the tomb.

Ἡ δὲ ἑτέρα σορὸς ἡ ἐπικειμένη Πωσιήνης
Ἰουλίας· vacat οὐδενὶ δὲ ἑτέρῳ ἐξέ-
σται πωλῆσαι ἢ ἐξαλλοτριῶσαι καθ' ὃν δήποτε
τρόπον, εἰ δέ τις παρὰ ταῦτα τι ποιήσῃ ἢ ἐξαλλο-
τριώσει τι τῶν προδηλουμένων, ἀποτίσει τῷ φίσκῳ
* ,α· τούτων ἀντίγραφον ἀπετέθη εἰς τὰ ἀρχεῖα

1. Ποσιήνης, *Altertümer*; 'the other sarcophagus' implies the existence of a second one (see also the plural τι τῶν προδηλουμένων in L. 5) belonging to the owner of the monument; on that sarcophagus, now lost, the beginning of our text was engraved, R. || 4. ταῦτα ποιήσει, *Altertümer* || 6. τούτον = τούτο<υ>, *Altertümer*.

1326: 587 no. 28. **Epitaph of Aurelia Zotike and family members, ca. 200 A.D.** Limestone sarcophagus; inscription on a long side.

Ἡ σορὸς [κ]α[ὶ ὁ περὶ αὐτὴν τόπος] Αὐρη(λίας) Ζωτικῆς, ἐν ᾗ κηδευθήσεται αὐτὴ
καὶ Μᾶρ(κος) [Αὐρ(ήλιος)] Ἐπίκτητος, ὁ ἀνὴρ αὐτῆς, καὶ τὰ τέκνα αὐτῶν· μετὰ τὴν
{τὴν} τῶν γονέων ἀποβίωσιν οὐκ ἐξὸν εἶναι τοῖς τέκνο<ι>ς πωλῆσαι ἢ ἐξαλ-
λοτριῶσαι ἢ συχωρῆσαι, εἰ δὲ μή, ὁ ὑπεναντίον πυήσας ἀποδώσι τῷ ταμείῳ προστείμου (δηνάρια) φ´

3. TEKNO+Σ (ligature) lapis, ed.pr. || [4. cf. συχώρημα in our lemma no. 1301 L. 7, Chaniotis] || 5. δηνάρια abbreviated as *.

1327: 587/588 no. 29. **Epitaph of the secundarudis Apollonios and relatives, undated.** *CIG* 3916; *Altertümer von Hierapolis* 336; Robert, *Gladiateurs* 156 no. 216; *SEG* XLVI 1669. No new readings. R. points out that under LL. 3/4 traces of an earlier text are visible.

[- - -], ἑτέρ[ῳ] δὲ [ο]ὐ[δ]ε[νὶ] ἐ[ξ]έσ[τ]α[ι]
κηδεῦσ[αί τι]να εἰς ταὐ[ύ]τη[ν τὴ]ν σο[ρόν]

1328: 588 no. 30. **Epitaph of Marcus Aurelius Panphilos and family members, ca. 200 A.D.** *Altertümer von Hierapolis* 97; *SEG* XLIX 1822. In LL. 1/2, R. now reads Ἐρ[ώ]θου (second cognomen of Πάνφιλος: Ἔρωθος); Ε[.]τ[.]η!θου, *Altertümer*.

1329: 589 no. 31 (ph.). **Epitaph of Aelius [- - -], after ca. 150 A.D.** Limestone sarcophagus; inscription on a long side.

Ἡ σορὸς Αἰλίου [- - -],
ἐν ᾗ κηδευθήσεται ὁ Τ[- - -, ἑτέρῳ δὲ οὐκ ἐξὸν κη]-
δευθῆναι, εἰ δέ τις φορα[- - -, ἀποδώσει τῇ φα]-
μιλίᾳ προστείμου (δηνάρια) τ´· τῆς [σοροῦ ταύτης κήδονται?]
οἱ πραγματευταὶ τῆ[ς - - -],
ὃς ἂν ἄλ<λ>ο τι ποιήσει μετὰ τὴ[ν τελευτήν μου ἢ - - -]
μου τὰ ὀστάρια σκυβαλίσει, ἢ τὴν ἐπ[ιγραφὴν ταύτην?]
εἰδεῖν ψῇ [ἀ]φαν[ήν], θήσει πρὸς τὸ τῆς ἀ[- - - (δηνάρια) .]

[3. φορα[---]: probably a form of φωράω: εἰ δέ τις φ<ω>ρα[θῇ –]: 'if somebody is caught/detected (doing some evil)'] || 4 (and 8). δηνάρια abbreviated as * || [3-5. for φαμιλία see our lemma no. 1310; πραγματευταί: probably intendants of an estate vel sim.; since these pr. are in most cases slaves (or freedmen), a link between them and the φαμιλία can be assumed, Pleket] || 6. ΑΛΟ, lapis || 7. for σκυβαλίζω cf. ed.pr. on 526-528 and our lemma no. 1332 || [8. εἰδεῖν ψῇ ἀφανήν: the meaning is clear: 'if somebody will make this inscription invisible'; ψῇ: from ψάω: 'to rub, wipe'; εἰδεῖν = ἰδεῖν: 'if somebody wipes out the text, so that it is invisible to see', which sounds rather redundant, Pleket].

1330: 589 no. 32. **Epitaph of Apphia and family members, not after 150 A.D.** *Altertümer von Hierapolis* 275.

Ἡ σορὸς Ἀπφίας Γλύκωνος τοῦ Ἀττάλου Λίβωνος, ἐν ᾗ κεκή-
δευται αὐτὴ καὶ τὰ τέκνα αὐτῆς Γλύκων καὶ Ἀπολλώνιος, οἱ Ἀπολ-
λωνίου τοῦ Ἀπολλωνίου τοῦ Μυρτίχου, καὶ ὁ ἀνὴρ αὐτῆς Ἀπολλώνι-
ος Ἀπολλωνίου τοῦ Μυρτίχου καὶ ὁ ἔκγονος αὐτῆς Ἀπολλώνιος·
ἐὰν δέ τις ἕτερον κηδεύσει, δώσει τῷ φίσκῳ (δηνάρια) ,α καὶ [ἔσται]
ἔνοχος τυμβωρυχίᾳ

1. σορὸς [...] Ἀνφίας? Γλύκωνος, *Altertümer* || 4. ἔγγονος, *Altertümer* || 5. ἕτερος, *Altertümer*; δηνάρια abbreviated as *.

1331: 590 no. 33. **Epitaph of Aurelius Apellides, Aurelius Apollonios, and their children, ca. 200-250 A.D.** Near the entrance of a tomb, two limestone sarcophagi; one uninscribed, the other with inscription on a long side.

Ἡ σορὸς καὶ τὸ ἥμισυ τοῦ περιβόλου μέρος
Αὐρρ. Ἀπελλίδου καὶ Ἀπολλωνίου τῶν Ἀπολλωνί-
δου Βειβούλου, ἐν ᾗ κηδευθήσονται ἀμφότεροι καὶ τὰ τέκνα
αὐτῶν, ἑτέρῳ δὲ ο<ὐ>δενὶ ἐξέσται κηδευθῆναι, εἰ δὲ <μή>, ὁ παρὰ ταῦτα
τει πυήσας ἔστω νῦν τυνβωρύχος καὶ ἀποτεισάτω

τῷ ταμείῳ (δηνάρια) φ´

1. The other half of the *peribolos* belonged to the owner of the other sarcophagus, ed.pr. ‖ 5. τει = τι ‖ 6. δηνάρια abbreviated as ∗.

1332: 590/591 no. 34. **Epitaph of Apollonios Sabidios and family members, ca. 150-200 A.D.** Limestone sarcophagus; inscription on a long side.

Ἡ σορὸς Ἀπολλωνίου τοῦ [β´?] τοῦ Ἀπολλωνίου Σαβι-
δίου, ἐν ᾗ κηδευθήσεται αὐτὸς καὶ Τυλλία Μελτίνη, ἡ γυ-
νὴ αὐτοῦ, καὶ τὰ τέκνα αὐτῶν Τρύφων καὶ Ἀντίπατρος καὶ
Σαβίδιος, ἑτέρῳ δὲ οὐδενὶ ἐξέσται ἐν ταύτῃ τῇ σορῷ
κηδευθῆναι· ἐὰν δέ τις παρὰ ταῦτα ποιήσῃ ἢ ἐκχαράξῃ ἢ
σκυβαλίσῃ, ὑπεύθυνος ἔσται τῇ γερουσίᾳ (δηνάρια) φ´· ταύτης τῆς
ἐπιγραφῆς ἀντίγραφον ἀπετέθη εἰς τὰ ἀρχεῖα
μὴ προσηκο[- - -] vacat
καὶ νο[...]αι [τυμβω]ρυχίᾳ ὑπεύθυνος· τούτου ἀντίγρα-
φον ἀπετέθη ἰς τὸ ἀρχεῖον {ἀπετέθη}

6. σκυβαλίσῃ: see our lemma no. 1329; δηνάρια abbreviated as ∗ ‖ [8-10. the relation between these three lines and the preceding text is unclear: is it an extra penalty (τυμβωρυχία) in addition to the pecuniary fine (L. 6)?, Pleket ‖ 8. [ὁ] μὴ προσήκω[ν] ?--- ὑπεύθυνος, Pleket].

1333: 591 no. 35. **Epitaph of [Marcus?] Aurelius Adrastos and Marcus Sellius Iustus, ca. 200 A.D.** Limestone sarcophagus; inscription on a long side.

[Ἡ σορὸς Μάρκου? Α]ὐρηλίου Ἀδράστου,
ἐν ᾗ κηδευθήσεται Μᾶρκος Σέλλιος,
Μ(άρκου) υ(ἱός), Παλατείνᾳ, Ἰοῦστος καὶ ὁ Ἄδραστο[ς],
[ἕτε]ρος δὲ οὐδεὶς κηδευθήσεται· εἰ δέ
[τις] παρὰ ταῦτα τολμήσῃ, ἔνοχος ἔστω τῆ[ς]
ἱερο[σ]υ[λ]ίας καὶ τυμβωρυχίας ἐνκλήματι
[- - -], εἰ μὴ συνχωρήσει κηδευθῆναι ὁ
Ἄδραστος vacat

2. [Σέλλιος: for Σέλλιοι (= Latin Sellii), cf. L.Robert, *OMS* II 866 and *SEG* XLII 1022, Pleket]; the relation between Adrastos and M. Sellius Iustus is unknown, ed.pr.

1334: 591/592 no. 36. **Epitaph of Achilles, ca. 200 A.D.** *Altertümer von Hierapolis* 270. Limestone sarcophagus; inscription on the two short sides and on a long side. No. 270 presents the text on the long side.

Ἡ σορὸς καὶ ὁ τόπος ὁ π<ε>ρὶ αὐτὴν Εὐπλό<ο>ς λογισμοῦ Ἀχιλλέως, ἐν ᾗ σορῷ
κηδευθήσεται ὁ Ἀχιλλεύς· ἑτέρῳ δὲ οὐδενὶ <ἐ>ξέσται κηδεῦσαί τινα,
εἰ δὲ μή, ἔνοχος ἔσται ἱεροσυλίᾳ καὶ πρ<ο>σαποτίσει τῷ ἱερωτάτῳ
φίσκῳ δηνάρια χείλια· τούτου ἀντίγραφον
ἀπετέθη εἰς τὰ ἀρχεῖα
Ἡ σορὸς Ἀχιλλέως πραγματευτοῦ Ἀφροδεισί·
Ἐδόθη ὑπὸ ἐμοῦ τοῦ Εὐπλόος Ζήνων<ος> τοῖς γραμματεῖσιν
Νεικομήδει Ἀλκίμου, Μενάνδρου Διογένους καὶ Τι. Κλ. Ζήνωνι,
ἅτινα ἔδωκα στεφανωτικὸν ἐφ᾽ ᾧ καθ᾽ ἕκαστον ἔτος, μη(νὸς) <δ´?>, λ´,
διανείμῃ ἐπὶ τὸ ἡρῷον μου πᾶσιν τοῖς ἐλθοῦσιν ἐξ· ... β´, τοῖς
[δὲ] γραμ[μ]α[τ]ῖσιν ἐφ᾽ ᾧ προνοοῦσιν τοῦ κέρματος ἐξε· ... δ´

1. ΠΡΙ and ΕΥΠΛΟΣ, lapis ‖ 2. ΝΙΞΕΣΤΑΙ, lapis; no τινα in *Altertümer* ‖ 3. ΠΡΣΑΠΟ, lapis; [μή], *Altertümer* ‖ 4. δ[η]νάρια, *Altertümer* ‖ 6. in fine Ἀφροδεισι[έως· ἡ κτῆσις παρ]-, *Altertümer* ‖ 7-8. γραμματεῖσιν [τῆς πόλε]ω[ς ...]δει Ἀλκίμ[ο]υ Μενάνδρ[ου] Δ[ι]ογένους καὶ Τι(βερίῳ) Κλ(αυδίῳ) Τι(βερίου) Νωνι[ανῷ], *Altertümer* ‖ 9. [ἔτι δὲ?] ἔδωκα [τῷ παι]δαριο[τρό]φῳ --- ἔτος [δηνάρια . . .], *Altertümer* ‖ 10-11. [πρὸς τὸ δίδοσθαι τοῖς παισὶν π]ᾶσιν ἐλθοῦσιν (δηνάρια) β´, *Altertümer* ‖ 10. τοῖς [στεφανώσασι τὴν σορόν?], *Altertümer* ‖ [Achilleus was the pragmateutes ('agent', 'steward of the estate') of Aphrodeisios (L. 6: Ἀφροδεισί(ου)- or [ου], rather than the ethnikon Ἀφροδεισι[έως]); he was a slave; as a result he could not buy an object legally; nor could he establish a foundation (LL. 7-11). Instead, Euplous, son of Zenon, did all these things. L. 1: 'the sarcophagus and the place around it belongs to Euplous, for the account of Achilleus'; L. 6: 'the sarcophagus is for Achilleus, intendant of Aphrodisios'; LL. 7-11: money has been given by Euplous, son of Zenon, to the secretaries (of the foundation) Neikomedes, Menandros (gen. instead of dative), and Tib. Claudius Zenon; annually on the 30th day of the (4th?) month Achilleus' tomb is to be decorated with wreaths; two denarii will be given to all of those who come to Achilleus' heroon, four denarii to the secretaries, on the condition that they take care of the money/cash (κέρματος), Pleket].

1335: 592/593 no. 37 (ph.). **Epitaph of Tiberius Claudius Diadoumenos, Pedia Tertia, and Tiberius Claudius Gorgon Flavianus, not after 100-125 A.D.** Limestone sarcophagus remaining from a tomb with a hypogeum; inscription on a long side.

Πεδία Τερτία φίλανδρος καὶ φιλότεκνος καὶ Τι. Κλ. Γόρ-
γων Φλαβιανὸς φιλομήτωρ, ἥρωες χρηστοί, χαίρετε·
τὴν σορὸν καὶ τὸ ὑπ᾽ αὐτὴν μνημεῖον κατεσκεύασεν
Τι. Κλ. Διαδουμενός· μετὰ τὸ δὲ τεθῆναι
- ζῇ - τὸν Κλ. Διαδουμενόν ⟦- - -⟧
⟦- - - - - - -⟧
⟦- - - - - - -⟧

[1. Pedia Tertia was Diadoumenos' wife (φίλανδρος) and Gorgon's mother (φιλότεκνος); in his turn Gorgon was φιλομήτωρ, Pleket; for several epithets with φιλο- in the same text cf. *SEG* LII

430, 432, and LIII 406, Sverkos]; for Diadoumenos see also the next lemma ‖ 3. originally the sarcophagus stood on the tomb's roof; later it was dislocated by the person who had LL. 6/7 (containing sanctions against evil-doers) erased, ed.pr., who refers to the *rasurae* in the next lemma.

1336: 593 no. 38 (ph.). **Epitaph of the parents of Tiberius Claudius Diadoumenos, before 100-125 A.D.** Limestone sarcophagus found behind the sarcophagus in the preceding lemma; inscription on a long side.

Ἡ σορὸς γονέων Τι(βερίου) Κλ(αυδίου) Διαδουμενοῦ· ὃς ἂν [τ]αύτην σορ-
⟦ὸν - - - - - - - - - - - - - - - - - - εἰς τὴν⟧
⟦Ἱεραπολειτῶν [γερου]σία[ν - - - - - - καὶ εἰς⟧
4 ⟦τὸ ταμῖο[ν] - - -, χαίρετε⟧ vacat

[4. Ed.pr. prints τὸ[ν] ταμῖο[ν], a printing error, Pleket].

1337: 594 no. 39 (ph.). **Epitaph of Claudia Adrastilla and family members, not before 100-150 A.D.** *Altertümer von Hierapolis* 119.

Ἡ σορὸς καὶ ὁ τόπος Κλ. Ἀδραστίλλας, ἐν ᾗ κεκήδευται Τι. Κλ.
Γλύκων, ὁ ἀνὴρ αὐτῆς, καὶ Τι. Κλ. Γλυκωνιανός, ὁ ὑὸς αὐτῆς,
[ἑ]τέρῳ δὲ οὐδενὶ ἐξέ[σ]ται κηδευθῆναι, εἰ δὲ μὴ μόνῃ τῇ Ἀδρα-
4 στίλλᾳ, τῇ γυναικὶ αὐτοῦ· ε<ἰ> δέ τις ἕτερον κηδεύσει τινά, θήσει προσ-
τείμου [τῇ] Ἱεραπολειτῶν βουλῇ ἀργυρίου (δηνάρια) ,α´ καὶ τῷ κυριακῷ
φ[ίσκῳ] ἀρ{ο}γ[υρί]ου(?) (δηνάρια) ,αφ´ καὶ ὁ ἐπεξελθὼν λήνψεται παρὰ τοῦ
[ταμί?]ου καὶ τὸ ἐπίβαλον μέρος, ὡς ἑ διατάξεις κελεύου[σ]ι· προνο-
8 ή[σ]ει δὲ τῆς <σ>οροῦ [...]λλιος β´ τοῦ Ἀρτέμωνος, φύσι δὲ τοῦ Διο-
φά[ν]ου τοῦ Μηνοδότου

1. Ἀδρασ[τή]λλας, *Altertümer* ‖ 2. (καὶ Τι. Κλ.?) Γλυκωνιανός, *Altertümer* ‖ 4. στήλλᾳ --- ια[ν]οῦ, *Altertümer* ‖ 5 and 6. δηνάρια abbreviated as ✱ ‖ 6. [φίσκῳ ἀργυρίου] and ΕΠΕΖΕΛΟΩΝ = ἐπεξελ[θ]ών, *Altertümer* ‖ 7. [...]Ο[.]ΚΛ[.]ΙΟΕΠΙΙΛΛΟ[....]ΟΒΟ[- -], *Altertümer*; ἑ διατάξεις = αἱ διατάξεις, R. ‖ 8. ΗΝΕΙ = ή(σ)ει [δὲ ...], followed by ΠΙ[...]ΟΟΣ[...]ΙΛΛΙΟΕΤΙΙΙ Ἀρτέμωνος, *Altertümer* ‖ 9. [νυσίου ....]οδου, *Altertümer*.

1338: 594/595 no. 40. **Epitaph of the paidagogos Heliodoros, undated.** Limestone sarcophagus; inscribed on a long (A) and a short side (B).

A: Ἡ σορὸς καὶ ὁ τόπος Ἡλιοδώρου παιδαγωγοῦ,
ἐν ᾗ κηδευθήσεται αὐτός, ἕτερος δὲ οὐδεὶς
μετὰ τὴν τελευτὴν αὐτοῦ· ἐὰν δέ τις τολμήσῃ ὑ-
4 πεναντίον, δώσει προστίμου τῷ φίσκῳ (δηνάρια) φ´·
ὧν προνοήσονται οἱ παιδευταὶ καὶ οἱ κηδό-

μενοι τοῦ Ἡλιοδώρου· ταύτης τῆς ἐπιγραφῆς
ἀντίγραφον ἀπετέθη εἰς τὰ ἀρχεῖα·
B: 8 [εἴ] τις δὲ παραλείψ[ας - - -]ερ̣αν τῆς
ἀναπτώσεως προσ[...]οι, θήσει
τοῖς ἀγοραίοις (δηνάρια) σ´ καὶ δηλατόρι (δηνάρια) ν´

4 and 9. δηνάρια abbreviated as ✱ ‖ [5-6. παιδευταί: Heliodoros' professional colleagues; οἱ κηδόμενοι τοῦ Ἡλ: 'those who care about H.' rather than 'i curatori della tomba'; H. is likely to have been a slave without relatives; as a result the 'neutral' expression οἱ κηδ. is used, Pleket] ‖ 8-9. παραλείψας: 'if somebody, neglecting ---, προσ[...]οι', ed.pr.; ἀνάπτωσις: 'la caduta'?, ed.pr. [perhaps 'reclining at a meal' or rather the meal itself; do we have a reference to a person who disregards some rules concerning the funerary meal to be held at the tomb and, nevertheless, participates (προσ[έλθ]οι?; for ἀνάπτωσις as 'meal', see now G.Petzl - E.Schwertheim, *Hadrian und die dionysischen Künstler. Drei in Alexandria Troas neugefundene Briefe des Kaisers an die Künstler-Vereinigung* (*AMS* 58; Bonn 2006) 94, Pleket; [τὴν ἡμ]ερ̣αν, the day of the commemorative meal, Chaniotis] ‖ 10. ἀγοραῖοι: either those who sell their goods in the agora or 'avvocati forensi', ed.pr., who prefers the latter; δηλάτωρ: Latin *delator*.

1339: 595/596 no. 41 (ph.). **Epitaph of M. Aurelius Potitus Artemon and family members, ca. 150-200 A.D.** *Altertümer von Hierapolis* 242.

Ἡ σορὸς καὶ ὁ πε[ρὶ αὐτὴ]ν τόπος κα[ὶ] τὸ βαθρικὸν καθ' οὗ ἐπίκειτ[αι]
Μάρκου Αὐρ. Ποτείτου Ἀρτέμωνος, ἐν ᾗ κεκήδευται ὁ ὑὸς αὐτοῦ Χαριτῖνο[ς]·
κηδευθήσεται δὲ καὶ αὐτὸς καὶ ἡ γυνὴ αὐτοῦ Αὐρ. Εὐφροσύνη· ἑτέρῳ δὲ οὐ-
4 δενὶ ἐξέσται κηδευθῆναι, εἰ δὲ μή, ἀποτείσει ὁ ὑπεναντίον τι
ποιήσας τῷ ἱερωτάτῳ ταμίῳ (δηνάρια) ,α· ταύτης τῆς ἐπιγραφῆς ἀντί-
γραφον ἀπετέθη εἰς τὸ ὑπὸ Τατιανοῦ τρὶς Περείτου ἱεροῦ
ἀρχεῖον

1. *Altertümer* has only the first seven words (ἡ σορὸς -- τόπος) ‖ 2-3. Χαριτῖνι[ος κηδευθήσ]εται, *Altertümer* ‖ 3-4. οὐ|[δενὶ ἐξέσται κηδευθῆναι ---], *Altertümer* ‖ 4. ἐξήσται, R. (a printing error for ἐξέσται) ‖ 4-7. after κηδευθῆναι nothing in *Altertümer* ‖ 5. δηνάρια abbreviated as ✱ ‖ 6-7. Tatianos Pereitas: head of the grammatophylakeion, R. [in most cases a public slave is in charge of the public archive: see A.Weiss, *op.cit.* (see our lemma no. 1907) 78-84; see also *AD* 52 B 2 (1997) [2003] 401, where a certain Ἑρμέρως, ὁ ἐπὶ τοῦ γραμματοφυλακίου is on record: obviously a public slave; in our case we have a freeborn person (Tatianos III Pereitas), who is styled ἱερός; for free ἱεροί cf. L.Robert, *Hellenica* VI 9 and 49/50; the origin of freeborn ἱεροί may lie in the fact that their parents once consecrated them as children to the deity; as a result, they may have had to fulfill certain obligations in the temple; but for the rest they were and remained free, Pleket].

1340: 596/597 no. 42 (ph.). **Epitaph of P. Aelius Apollinaris Makedon, ca. 150-200 A.D.** *CIG* 3915; *Altertümer von Hierapolis* 339 (b). Heroon with gate; on the architrave of the gate an inscription (our lemma no. 1342); on the heroon a sarcophagus

(our lemma no. 1341); on two blocks of the heroon the inscription of this lemma; rediscovered by Pennacchietti (see our lemma no. 1313) and read by Ritti.

Π. Αἴλιος, Π. Αἰλίου Ἀπολλιναρίου Ἰουλιανοῦ υἱός, Σεργίᾳ, Ἀπολλινά-
ρις Μακεδὼν
τὸν περίβολον τοῦ ἡρῴου καὶ τὸν βωμὸν κατεσκεύασεν, ἐν ᾧ κηδευθήσον-
ται οἷς ἂν αὐτὸς συνχωρήσῃ, ἕτερος δὲ οὐδείς·
ὁμοίως ἐπέθηκε τῷ βωμῷ σορὸν Θιουντηνήν, ἐν ᾗ κηδευθήσεται αὐτὸς καὶ
εἴ τινι ἑτέρῳ αὐτὸς συνχωρήσῃ δι' ἐνγράφου, ἑτέ-
4 ρῳ δὲ οὐδενὶ ἐξέσται κηδευθῆναι, εἰ δὲ μή, ὁ κηδεύσας ἀποτείσει προστεί-
μο[υ] τῷ φίσκῳ (δηνάρια) δισχείλια πεντακόσια καὶ τῇ Ἱερα-
πολειτῶν βουλῇ ἄλλο τοσοῦτον καὶ τῷ ἐκδικήσαντι (δηνάρια) δισχείλια
πεντακόσια, ἐξουσίαν ἔχοντος παντὸς τοῦ βουλομένου
ἐκδικεῖ̣ν· ὁμοίως οὐδενὶ ἐξέσται ἐπιθεῖναι ἐπὶ τὸν βωμὸν ἑτέραν σορόν, ἐκ-
τός εἰ μή, ζῶντος {τος τος} τοῦ Ἀπολλιναρίου,
κατὰ συνχώρησιν τοῦ ἐπιθεῖναι ἐξουσίαν λάβῃ· μετὰ δὲ τὴν τελευτὴν αὐ-
τοῦ τὸ σύνολον οὐδενὶ ἐξέσται ἐπιθεῖναι ἑτέραν σορὸν ἐπὶ
8 τὸν βωμόν· οὐκ ἐξέσται δὲ οὐδενὶ ἔμπροσθεν τοῦ βωμοῦ κατασκευάζειν τι
ὃ ἐπισκοτήσει τῷ βωμῷ ἢ τῇ ἐπικειμένῃ κατ' αὐτοῦ σορῷ,
[εἰ] δὲ μή, καὶ ὑπὲρ τούτου ἀποτίσει τῇ γερουσίᾳ προστίμου (δηνάρια) πεν-
τακισχείλια· ὅστις ὑπεναντίον τι ποιήσει τοῖς προγεγραμμένοις, ἔστω μὲν
ὑπεύθυνος τοῖς προστίμοις, καὶ μήτε τέκνων [μ]ήτε β[ίο]υ ὄνησις εἴη, μήτε
γῆ βατή, μήτε θάλασσα πλωτή, ἀλλὰ ἄτεκνος καὶ ἄβιος καὶ πηρὸς
τ[ραύ]ματι παντὶ ἀποθάνοι καὶ μετὰ θάνατον [...] τοὺς ὑποχθονίους θεοὺς
τιμωροὺς καὶ κεχολωμένους ὅ τε κελεύσας κατασκευ-
12 ά[σαι ἢ π]ο̣[ιῆσ]αι καὶ ὁ ἐργασάμενος· αἱ δὲ αὐ[ταὶ ἀραὶ ..]αν[...]αι καὶ
τοῖς μὴ ἐκδ̣ικήσασιν περὶ τούτων· τούτου ἀντίγραφον ἀπετέθη εἰς ἀρχεῖον

2. βωμός: the substructure of the ἡρῷον, ed.pr. ‖ 3. the sarcophagus is made of marble from a quarry near the village of Thiounta, situated on Hierapolitan territory, ed.pr.; it is the sarcophagus on record in our lemma no. 1341; ▪ the time of the present inscription, A. may not yet bave been married to Neratia Apollonis (see next lemma), R. ‖ 4, 5, and 9. δηνάρια abbreviated as ∗ ‖ 8. κατασκευάσειν; in fine σο[ρῷ], *Altertümer* ‖ 9. πρόστε[ιμον] and ὅ[ς] δὲ, *Altertümer* ‖ 10. προστ[είμ]οις, β[ίου], [μήτ]ε γῆ βατή, μήτ[ε] ἡ θάλασσα, *Altertümer* [for the formula τέκνων ὄνησις see now R.Parker, *ZPE* 152 (2005) 152-154, Pleket] ‖ 11. initio, [παθή]ματι (accepted by Strubbe, *Arai Epitymbioi* 285); after θάνατον, [ἔχοι], *Altertümer* ‖ 11-12. κατασκευά[σαι ἢ ποιῆσ]αι, *Altertümer* ‖ 12. αὐτ[αὶ ἀραὶ] αὖ[θις], *Altertümer*.

1341: 597 no. 42 A. **Epitaph of P. Aelius Apollinaris Makedon and Neratia Apollonis, ca. 150-200 A.D.** *Altertümer von Hierapolis* 339 (a). Marble sarcophagus placed on the roof of the heroon mentioned in the preceding lemma; inscription in a *tabula ansata* on the front; the script differs from that of the inscription in the preceding lemma.

Π. Αἰλ(ίου) Ἀπολλιναρίου Μακεδόνος καὶ Νειρατίας Ἀπολλωνίδος

1342: 597 no. 42 B. **Epitaph of P. Aelius Apollinaris, ca. 150-200 A.D.** F.A.Pennacchietti, *art.cit.* (see our lemma no. 1313) 34. Inscription on the architrave of the gate mentioned in our lemma no. 1340.

Π. Αἰλ(ίου) Ἀπολλιναρίου Μακεδόνος

1343. Hierapolis. Jewish epitaphs, (late) Imperial period. In *IJO* II (cf. our lemma no. 1888) 187-209 the following inscriptions are republished with German translations and ample commentary:

SEG	*IJO* II	*SEG*	*IJO* II	*Altertümer*	
XLIX 1814	189	XLIX 1829	205	*von Hierapolis*	*IJO* II
1815	198	1830	195	104	200
1816	190	1831	192	212	205
1817	207	1832	193	295	188
1818	206	1833	203	342	196
1819	187	1834	199		
1820	204	1835	188	*IGR* IV	
1821	208	1836	196	834	205
1822	202			835	206
1823	200				
1824	197	*Altertümer*		*CIJ*²	
1825	194	*von Hierapolis*		775	205
1826	209	69	206	776	206
1827	191	72	208	777	196
1828	201	97	202	778	208

1344. Hierapolis. Exorcistic amulet, early Christian period. Bronze scroll in a silver tube, found in a tomb in the necropolis north of the city. Ed.pr. M.Aydaş, *EA* 37 (2004) 124 no. 6 (ph.; English and Turkish translations). Cf. J.Mylonopoulos, *EBGR* 2004 [2007] 245 no. 11, who places it in a syncretistic context with Christian, Jewish, and pagan elements, common in this period; he refers to parallels in *EBGR* 1999 [2002] 367/368 no. 82.

Ἐνορκίζομαί
σοι τὸν Θεὸν τὸ̣-
ν κτίσαντα τὴν γ-
4 ῆν καὶ τοὺς οὐ-
ρανούς, ἐνορ-
κίζομαί σο-
ι τοὺς ἀγγέλο-
8 υς Χ̣ερουβειν,
ἄνω ἁρμον-
ίαν, Μιχαηλ,
Ρ̣α̣φαηλ, Ἀβ-
12 ρασαξ . . . [. .]
ἀποτραπῆναι ἀπ̣[ὸ]
τ̣ραυματίου

2-3. Perhaps the Jewish god who is sometimes called κτίστης; cf. *SEG* L 1233 (*EBGR* 2000 [2003] 286 no. 127), M.

1345. Kotiaion. Two Jewish epitaphs, Imperial period. Waelkens, *Türsteine* 230 and 258 (LBW 799; *CIG* 3827 (l)) are republished with German translations and commentary in *IJO* II (cf. our lemma no. 1888) 210 and 211, respectively.

1346. Laodikeia on the Lykos. Honorary inscription for Antonia, 1st cent. A.D. *I.Laodikeia am Lykos* 53. In a study of the family of Λ. Ἀντώνιος Ζήνων of Laodikeia (cf. our lemma no. 1876), P.Thonemann, *EA* 37 (2004) 145/146, republishes the inscription for Antonia and suggests some modifications. In L. 2, he changes μεγ[ίστου] (*I.Laodikeia*) to μεγ[άλου] (cf. *La Carie* 54). In L. 6, he argues that νε[ωκόρον] is to be replaced by νέα[ν ἡρωΐδα]. According to L. 8, Antonia seems to have been [ἱέ]ρειαν τῆ[ς Πόλεως] ([ἱέ]ρειαν τῆ[ς - - -], *I.Laodikeia*). She was the daughter of L. Antonius Zeno, attested during the reign of Claudius (*SEG* XXXVII 855; *La Carie* 54; *RPC* I 2912-2916).

1347. Laodikeia on the Lykos. Agonistic inscription, 198-211 A.D. *I.Laodikeia am Lykos* 60; *SEG* XLVIII 1515. Y.Strasser, *EA* 37 (2004) 129-143, republishes the inscription with some modifications and ample commentary. **L. 0-1**: [e.g. τὸν ἀγῶνα ὑπὲρ or ἐπὶ τιμῇ τῶν] | υἱῶν το[ῦ] θείου (*I.Laodikeia*: [- - -] | ΙΙΙΩ[1-2]ΙΟ[.] θείου). The games were thus not instituted by Septimius Severus (contra edd.pr.), but celebrated in honor of Caracalla and Geta. After Geta's *damnatio memoriae* the Ἀντώνηα Γέτεα became Ἀντώνηα, celebrated solely in honor of Caracalla. The inscription may have been erected by a victor in these games. B.Puech, *An.Ép.* (2004) [2007] no. 1429, points to the scarcity of parallels for ὑπέρ and suggests ἀπό instead ('le concours nommé d'après les fils, qui porte le nom des fils'). – L. 9 in fine: τῆς (*I.Laodikeia*: <τ>ῆς). – **LL. 10/11**: διετηρί|[δος] (*I.Laodikeia*: διετηρί[δος] | κτλ.).

S. then discusses the epithet θεῖος (L. 1), which is less frequently used for the emperor than the superlative θειότατος. It can designate both the deceased and the deified emperor, but can also be applied to the living emperor in the sense of 'l'empereur divin'. This is the case in the present inscription; it means that the inscription can be dated before the death of Septimius Severus; in favor of this is also the use of the *praenomen*, which is dropped after his death. He concludes further that the κύριοι in L. 9 are Septimius Severus and his sons. – Διετηρίς (L. 10) designates a biannual festival, the second celebration of which is indicated by the preceding [δε]υτέρα, and not the half of a four-year-cycle (*I.Laodikeia*; *SEG*); διετηρίς has, in fact, the same meaning as τριετηρίς.

1348. Laodikeia on the Lykos. Epitaph of Attalos and Ammia, end of the 2nd cent. A.D. White marble stele with pediment and akroteria; in a recessed field, flanked by two pillars

decorated with vine tendrils, representation of a standing bearded man, a standing woman holding her left hand on a small standing child. Inscription on the two fasciae below the pediment (LL. 1/2), under the relief and on both sides of and between the heads of the persons represented in the relief (LL. 3-13). Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr. F.Guizzi in *Libitina* --- (see our lemma no. 1285) 635/636 no. 1 (ph.; Italian translation). Text and French translation now also in *An.Ép.* (2004) [2007] no. 1430.

Ἄτταλος Ἀττάλου υἱὸς ἐγώ, φίλε
ὦ παροδεῖτα, Λαοδικεὺς κεῖμαι π-
[α]τρίδος ἐν δαπέδῳ,
Ἀμμία ἡ ἁγνοτά-
τη γαμε-
τὴ τέ- relief
κνα πέν-
τε λε-<λ>οι-
ποῦσ-α·
ἀβλαβέως ἐνθά[δε] τεσσαρακον-
τέτεα(?) γ<ρ>άμμα τό<δ>' Ἀπολλωνὶς μνεία[ς]
χάριν ὧδ' ἐχάραξα, ἀλλὰ σὺ μ<ὴ> βλάψεις,
[οὐ]<δ>έν ποτε μὴ κακὸν ἕξεις vacat

2-3. Λαοδικεὺς --- δαπέδῳ: pentameter, ed.pr., who wonders whether we have an epigram, but 'uno schema metrico è non riconoscibile' || 8. ΔΟΙ, lapis || 8-11. 'peut-être λέλοιπ', οὖσα ἀβλαβέως ἐνθάδε τεσσαράκοντ' ἔτεα, „vivant ici (?) de manière irréprochable quarante ans"', S.Follet, *An.Ép.* || 10-11. τεσσαρακον|τέτεα: 'accusativo non contratto', ed.pr. [rather a nominative, going with Ἀμμία: τεσσαρακον|τετέ(ι)α, Pleket] || 11. ΓΑΜΑΤΟΣ, lapis [but in the text ed.pr. does not print τό<δ>', Pleket]; Ἀπολλωνίς, ed.pr. (female name) [Ἀπολλώνι(ο)ς is preferable; ed.pr. writes about the couple's 'cinque *figli*', Pleket] || 12/13. ΜΝ and ΛΕΝ, lapis; 'ma tu non danneggerai, e non avrai mai alcun (?) male', ed.pr. [G.Petzl (*per ep.*) corrected ed.pr.'s text as follows: ἀλλὰ συ μ<ε> βλαψεῖς | [μη]<δ>έν ποτε, μὴ κακὸν ἕξεις: 'Du sollst mich niemals in irgendeiner Hinsicht schädigen, damit Dir kein Übel anhaften wird'].

1349. Laodikeia on the Lykos. Epitaph of Glykoniane and her mother-in-law, ca. 200 A.D. Lower part of a white marble stele; on the shaft in a recessed field, flanked by two columns, representation of a standing man and woman; inscription under the relief. Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr. F.Guizzi in *Libitina* --- (see our lemma no. 1285) 636/637 no. 2 (ph.; Italian translation).

Κλυκωνιανὴ [τοῦ δεῖνα - - - - - -]
καὶ ἡ πενθερὰ αὐ[τῆς - - - - - - -]
οὐδενὶ δὲ ἑτέρῳ [ἐξέσται κηδεῦσαι (or κηδευθῆναι)],
ἐπεὶ ὁ ὑπενάντιον ποιήσας ἀποδώσει (or ἀποτείσει)]
τῇ Λαοδικέων [γερουσίᾳ * . ´ vacat]

Restored after *I.Laodikeia am Lykos* 123, ed.pr. ‖ 1. Κλυκωνιανή for Γλυκωνιανή; in fine possibly the name of her husband, ed.pr. ‖ 5. [γερουσίᾳ]: restored after *I.Laodikeia am Lykos* 110 and 122/123, ed.pr.

1350. Laodikeia on the Lykos (area of: Gümüsler/Gümüşçay). Epitaph of the Jew L. Non(e)ius Glykon, 2nd/3rd cent. A.D. *I.Laodikeia am Lykos* 111. Now in the Archaeological Museum of Denizli-Pamukkale. Republished with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 213, and by F.Guizzi in *Libitina* --- (see our lemma no. 1285) 642/643 no. 12 (ph.; Italian translation). Same text as in *I.Laodikeia*, except in L. 4 initio where G. reads: εἶναι{ν} αὐτῷ τὰς ἀρὰς κτλ. (*I.Laodikeia*: Ε Ι Ι ΣΧ Ι Ι ΑΥΤΩ; 'vielleicht ἐπεὶ ἕξει ἑαυτῷ'). [Cf. now T.Ilan, *SCI* 25 (2006) 71-86, Pleket.]

1351. Laodikeia on the Lykos. Epitaph of Aur. Dionysios, not earlier than late 3rd cent. A.D. *I.Laodikeia am Lykos* 94. The inscription on the chest of a sarcophagus has been rediscovered and can now be read completely, see M.G.Pavoni in G.Bejor–J.Bonetto–S.Gelichi–G.Traversari, *Laodicea di Frigia* II. *La ricognizione 2000* (Padova 2004) 91/92 and 150/151 no. 112 (ph.): Σορὸς Αὐρ(ηλίου) Διονυσίου Μαlσταυρείτου οἰκοῦντος ἐν | Λαοδικείᾳ

Crosses on either side of the inscription ‖ 1-2. citizen of Mastaura in Lydia, P.

1352. Laodikeia on the Lykos. Fragment of an epitaph, late 3rd/4th cent. A.D. Fragment of a sarcophagus chest. Ed.pr. M.G.Pavoni in G.Bejor et al., *op.cit.* (our lemma no. 1351) 123/124 and 151/152 no. 178: [- - -]ΣΔΙΑΦΕ

[A form of διαφέρω; cf. our lemmata nos. 1298.3 and 1319 A/B, Chaniotis.]

1353. Philomelion. Letter of Antiochos III to Zeuxis with four cover letters, 209 B.C. Marble stele; middle portion preserved; hole in the middle of the stone; after L. 35 the surface is badly worn so that only traces of a few letters are preserved; found in a house in Akşehir. Ed.pr. H.Malay in *Ad Fontes* 407-413 (ph.; translation). This is another copy of the royal prostagma plus cover letters reproduced in *SEG* XXXVII 1010, from Mysian Pamukçu: see our lemma no. 1237. Unlike on the latter stele, there are no blank spaces separating the parts of the dossier in the new copy. Various restorations have been made on the basis of the Pamukçu version; inversely, LL. 26-31 of the new version helps to restore LL. 20-28 of the earlier one: see our lemma no. 1237.

- -
[- -]ΤΩ.ΤΩΝΙ[- - - - -]
[- - - - - - - - - - - - - - - - - -]ΔΕ[. . . .]ΕΝΤΟΑ[.]Τ[- - - - - - - - - -]

[- - - - - - - - - - - - - - - - - - -]ΩΝΑΤΩΝ ἡμῶν [- - - - - - - - - - -]
[- - - - - - - - - - - - - (ἀνα)]στ[ῆσ]αι ἐν τῶι ἐπιφανεστάτωι τόπωι
vacat γρ´ Ἀρτεμισ[ίου -]·
[Αἰν]έας vacat Δημητρίωι [χαίρειν· τῆς π]αρὰ Φιλομ[ήλου]
ἀ[ποσταλείσης ἐπ]ιστολῆς ἐν ἧι καὶ ἡ παρὰ Ζεύξιδος [κ]αὶ
τ[ὸ παρ]ὰ [το]ῦ βασιλέως πρόσταγμα καταγέ[γραπτ]αι [περὶ]
τοῦ τετάχθαι Νικάνορα ἀρχιερέα [ὑποτέτακ]ταί σοι τὸ [ἀν]-
[τίγρ]αφον· περί τε δ<ὴ> τῶν ἄλλων συντέλ[ε]ι καθότι δεδήλ[ω]-
[ται, καὶ τὰ ἀντίγραφα ἀναγ]ραφήτω εἰς στήλας λιθίνας καὶ αὐτί-
[κ]α ἀναθεθήτωσαν ἐν τοῖς ἱεροῖς τῶι τε ἐν ΤΙΜΙΣ.ΝΩΙ τῆς Ἀ[φ]-
[ρο]δίτης καὶ τοῖς ἐν τῶι περὶ Κιλ[λ]ανίωι τόπωι Διὸς καὶ [Μη]νὸ[ς]
[Ἀσκ]αιηνοῦ καὶ Μητρὸς θεῶν ΤΥΗΜΙ.ΕΙΑΣ· ἡ δ[ὲ ε]ἰς ταῦτα δαπά[νη]
χορηγηθήτω ἀπὸ τῶν ἱερῶν προσ[ό]δων· vacat γρ´ Ἀρτεμισίου [-]·
Φιλόμηλος vacat Αἰνέ[αι ? vacat χαίρειν·] τῆς παρὰ Ζεύξιδος γρα-
φείσης μοι ἐπιστ[ολῆς ὑπὲρ τῶν κατὰ Νικ]άνορα ὑ[π]οτέτακ[ται]
τὸ ἀντίγραφον· σύ[νταξον ἐπακολουθεῖν] τοῖς ἐ[πε]σταλ[μ]έ[νοις]·
vacat γρ´ Ἀ[ρ]τεμισίου [-]·
[Ζε]ῦξις vacat Φι[λομήλωι vacat χαίρειν· τοῦ γ]ρα[φέντος]
[πρὸς ἡμᾶ]ς π[ροστάγματος παρὰ τοῦ βασιλέως] ὑπὲρ Νικάνορος τ[οῦ]
[ἐπὶ] τοῦ κοιτ[ῶνος ὑπογέγραπταί σοι τὸ ἀντίγρα]φον· καλῶς ἂν οὖν
[πο]ιήσαις σ[υ]ν[τάξας ἐπακολουθήσαντας τοῖς ἐ]πεσταλμένοις
[σ]υντελεῖ[ν] ὥσπ[ερ οἴεται δεῖν· vacat γρ´] Ἀρτεμισίου [-]·
[Β]ασιλεὺς Ἀντίο[χος Ζεύξιδι χαίρειν· Νι]κάνορα τὸν ἐπὶ τ[οῦ]
[κοι]τῶνος ὄντα τῶν [φίλων, διατρίβοντα π]ὰρ' ἡμῖν ἐν τιμῆι καὶ π[ίσ]-
τει τῆι πρώτηι διὰ τὸ σ[υντεθραμμένον ἡ]μῖν πεποιῆσθαι ἀπο-
δείξε[ις ἐκ]τενεῖς τῆς α[ὑ]τοῦ πίστεως κ[αὶ] εὐνοίας, ἠβουλόμ[εθα]
[μ]ὲν [ἀπολῦ]σαι [ἐπ]ὶ μείζο[νά τ]ινα ἀξίως τῶν π[ρ]ογεγραμμένων [ἐπι]-
[τευ]χ[θέν]των πὰρ' ἡμῶν φιλανθρώπων· [οὐ]χ ὑπομένοντος δὲ α[ὐτοῦ]
[ἐφ' ἕτερ]α προχειρισθῆναι, ἀποδεδείχαμεν τῆς ἐπέκεινα [τοῦ]
[Ταύρου] ὥσπερ αὐτὸς ἠξίωσεν ἀρχ[ι]ερέα [τῶ]ν ἱε[ρῶ]ν πάντων, [πεπεισ]-
[μένοι] καὶ διὰ τὸ ἦθος ἐξάγειν τά [τε] κ[α]τὰ τὰς θυσίας καὶ [τὰ λοιπὰ]
[ἀξίω]ς [τῆς ἡμετέρ]α[ς] σπουδῆς ἣν ἔχομεν π[ερὶ] ταῦτα, [προαιρούμε]-
[νοι αὔξε]ιν ὥσπε[ρ] προσῆκόν ἐστιν· ὠιόμεθα [δὲ] δεῖν εἶν[αι αὐτὸν]
[- - - - - - - - - - - - etc. as in *SEG* XXXVII 1010, LL. 38 ff. - - - - - - - - - - - -]

1-5. Letter of Demetrius (see L. 6) to a subordinate person; perhaps a priest or royal appointee responsible for the revenues of a sanctuary, ed.pr. ‖ 2. possibly τὸ ἀ[ν]τ[ίγραφον], ed.pr. ‖ 6. Demetrius: subordinate of Aineas: probably a τοπάρχης in view of his responsibility for temples in the περὶ Κιλλάνιον τόπος [In the Attalid period στρατηγοί are on record [redacted] commanders of τόποι: see *SEG* XLVI 1434 app.cr. ad B LL. 3/4, Pleket]; Aineas (cf. L. 16) must have been in charge of a subdivision of the Phrygian satrapy of which Philomelos (LL. 6 and 16) was the leader; Aineas' position corresponds to that of Βίθυς in the Pamukçu version (L. 1), ed.pr.; for Demetrius' position and that of the anonymous person in LL. 1-5 there is no parallel in the Pamukçu dossier ‖ 10. ΔΙΙ, lapis ‖ 11-12. a reading of αὗται is not supported by traces on the stone, ed.pr. [ἀναθεθήτωσαν or ἀνατεθήτωσαν?,

Pleket] ‖ 12. the temple of Aphrodite ἐν Τιμισ[.]νῶι is probably to be located near Philomelion, ed.pr. [Τιμισ[η]νῶι seems almost inevitable, Pleket] ‖ 13-14. in the text ed.pr. prints a dative; in his commentary he writes about the 'τόπος described as περὶ Κιλλάνιον' [after περί one would indeed expect an accusative!]; Κιλλάνιον is to be identified with the Κιλλάνιον Πέδιον (Cyllanicus tractus; Strabo 13.4.13 and Pliny, *N.H.* 5.147) situated north of Beyşehir Lake near the city of Neapolis; in that area there were three temples: Zeus, Μὴν Ἀσκαιηνός and Μήτηρ Θεῶν Τυημι[.]εία; Μὴν Ἀσκαιηνός recalls Μὴν Ἀσκαηνός in Antiochia; Strabo mentions two temples of Men: one in the city, the other in its territory; the latter is possibly to be identified with the temple of Men Askaienos; if that is true, the temple was not an Attalid phenomenon but may have been introduced by the original Seleukid settlers, ed.pr. ‖ 16. Philomelos: his position was on the same level as that of Philotas in the Pamukçu dossier; both men may have been governor (στρατηγός?), Philotas of the satrapy of Mysia, Philomelos of that of Phrygia, ed.pr., who gives a stemma of the dynasty of Macedonian origin that ruled over southeast Phrygia in the 3rd/2nd cent. B.C. and consisted of Lysias I and II and Philomelos I and II; ed.pr. identifies our Philomelos with Philomelos II who is on record in Polybius (21.35.2) and perhaps in *I.Didyma* 458 ‖ 17. in fine there is not enough space to add σοί, ed.pr. ‖ 18. τοῖς ἐ[πε]σταλ[μ]έ[νοις]: in *SEG* XXXVII 1010 we have τοῖς [ἐπισταλ]εῖσ[ι]ν, ed.pr. ‖ 20-24. restored after *SEG* XXXVII 1010 LL. 9-16 ‖ 25-35. restorations based on the text of the Pamukçu version ‖ 26. ἡμῖν: in the Pamukçu version ἡμεῖν ‖ 31. the Pamukçu version has ἐν τῆι ἐπέκεινα etc. ‖ 33. ἐξάγειν versus ἐξάξειν in L. 33 of the Pamukçu-version [unless we have a printing error].

1354. Synnada. Honorary decree for Philonides. See our lemma no. 1879.

1355. Synnada. Fragmentary inscription mentioning an ἀρχισυνάγωγος, 1st/2nd cent. A.D. *MAMA* IV 90; *CIJ*² 759. Republished with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 214; perhaps part of a donation?

1356. Themisonion? (Acıpayam, southeast of Hierapolis). Funerary imprecation, Imperial period. White marble block found during the digging of a canal in Yumrutaş near Acıpayam. Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr. E.Miranda in *Libitina* --- (see our lemma no. 1285) 644/645 no. 14 (ph.).

Ὃς ἂν τοῦτο τὸ μνῆμα
λοιμάν{ν}η ἢ μετάρῃ,
μὴ ὄνετο ἐλπίδων
μήτε τέκ<ν>ων μήτε ὀμάτων
μήτε γονάτω[ν] vacat

2. λοιμάνῃ for λυμήνῃ, ed.pr., who refers for λοιμάνῃ to Strubbe, *Arai Epitymbioi* 127 (from Acıpayam) [in the text ed.pr. prints [λ]οιμανάν<ν>η but this is probably a misprint; the photo seems to show MANNH, Pleket] ‖ 3-4. for ἐλπίδων τέκνων cf. Strubbe, *op.cit.* 286 (τέκνων ἐλπίδας μὴ σχοῖ; Pamukkale), ed.pr. ‖ 4. ΤΕΚΩΝ, lapis [for τέκνων ὄνησις see our lemma no. 1340 app.cr. ad L. 10, Pleket]; for ὀ(μ)μάτων see Strubbe, *op.cit.* 37 (μήτε θ[ρ]εμμά|[των ὄνησις εἴ]η, μήτε ὀμμάτων | [ὅρασις] (from Sardis) [one may wonder whether the restoration of [ὅρασις] is necessary, Pleket] ‖ 5. imprecation against the knees seems previously unattested, ed.pr.

1357. Trapezopolis. Honorary inscription for Adrastos, Imperial period. Block, found in Trapezopolis. Ed.pr. C.Şimşek, *I.Babadağ Sempozyumu, 1-2-3 Aralık 1999, Pamukkale Üniversitesi–Denizli* 329 (ph.; Turkish translation). M.Aydaş, *EA* 37 (2004) 125 no. 7, republishes the inscription with new readings and restorations (ph.; English and Turkish translations).

ἡ βουλὴ [ἐτίμησεν]
Ἄδραστο[ν - - - - -]-
δρου Γαλε[- - παρ]-
ὰ τὴν τοῦ Ἡ[λίου σε]-
μνότητα ε[- - - ?ἱερατεύ]-
σαντα κοσ[μίως - - -]
ἀναστασ[- - - - - - - -]-
μένων τῶν [- - - - - - -]-
των vacat

Trapezopolis (τράπεζα 'table, altar') means 'city for sacrificing'; it was a 'holy place, including a temple precinct of Helios Apollon' and serving as a sanctuary 'of the main city of Laodicea ad Lycum, such as Lagina of Stratonikeia', A. ‖ 2-3. [Ἀλεξάν]|δρου or [Μενάν]|δρου, ed.pr.; [Ἀλεξάν]|δρου, A. [these are only the most frequent names in -δρος; also Κάσσανδρος, Κλέανδρος, Λύσανδρος, Νίκανδρος and several more are possible, Corsten] ‖ 3. Γαλε[ρία?], ed.pr.; Γαλε[ρία], A. [a mention of the Roman *tribus* without *tria nomina* would be peculiar, Corsten] ‖ 3-6. [- - -]|(L. 4 missing)|μνοτη ΤΑ Ε[- - -]|σαντα κοσ[μίως?], ed.pr.; [παρ]|ὰ τὴν τοῦ Ἡ[λίου σε]|μνότητα ε[ὐσεβῶς ἱερατεύ]|σαντα κόσ[μῳ], A. ‖ 6-9. [τῆξ (*sic*)] | ἀναστάσε[ωξ (*sic*) ἐπιμελησα]|μένων ιων [- - -]|των, ed.pr.; [εἰκόνα] | ἀναστᾶσ[α, συμβουλευο]|μένων τῶν [Τραπεζοπολι]|τῶν, A. [rather, e.g., [τῆς]| ἀναστάσ[εως ἐπιμελησα]|μένων (or προνοησα]|μένων) τῶν [βουλευ]|τῶν, cf. our lemmata nos. 1030, 1080, 1197, Corsten].

1358. Upper Tembris Valley. Epitaph of the prophetess Nanas, 4th cent. A.D. Merkelbach-Stauber, *SGO* III 349/350 no. 16/41/15. J.Poirier, *EA* 37 (2004) 151-159, and V.Hirschmann, *EA* 37 (2004) 160-168 (German translation), republish the inscription and support the traditional view (especially against the opinion expressed recently by C.Trevett, in P.Allen-W. Mayer-L.Cross (edd.), *Prayer and Spirituality in the Early Church* II [Brisbane 1999] 259-277), i.e. that Nanas was most probably a follower of Montanism, according to H. perhaps even a female bishop (LL. 10/11: ἀγγελικὴν ἐπισκοπὴν καὶ φωνὴν εἶχε μέγιστον).

1359. Unknown provenance. Epitaph of Menandros and family members, ca. 200 A.D. (A) and somewhat later (B). White marble stele with pediment and akroteria; in the pediment a disk; in a slightly recessed field an inscription (B) under an arch. Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr. F.Guizzi in *Libitina* --- (see our lemma no. 1285) 637 no. 3 (ph.; Italian translation). The inscriptions A (LL. 1, 2/3) and B (LL. 4-6) are in different hands and have been added consecutively.

A: On the band below the pediment (L. 1) and in the space left and right of the arch (LL. 2/3).

Μένανδρος Ἀθηναγόρου

παρο arch χαί-
δίταις ρειν

B: In the recessed field below the arch (LL. 4-12).

Ἥρωες
Μένανδρος
Μενάνδρου,
Ἀθηναγόρας καὶ
Ἀμμιὰς καὶ Ἀθηνα-
γόρας ἔκγονος αὐ-
τῶν ἐνθάδε κεῖνται,
ἥρωες χρηστοί· τοῖς
παρόδοις χαίρειν

[4-9. Menandros (L. 5) and Athenagoras (L. 7) may have been sons of the Menandros of L. 1; Ammias may have been Athenagoras' (L. 7) wife and the Athenagoras from LL. 8/9 the couple's son; one would expect υἱὸς αὐτῶν but ἔκγονος may have been used to suggest that Athenagoras III was the grandson of Menandros (L. 1), Pleket].

1360. Unknown provenance. Epitaph of Tatas, 2nd/3rd cent. A.D. White marble stele with pediment and palmette akroteria; in a recessed field, flanked by two columns decorated with vine tendrils, representation of a standing man and woman, a mirror, comb and cup, spindle and distaff; inscription below the relief and on the tenon under the relief. Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr. F.Guizzi in *Libitina* --- (see our lemma no. 1285) 638 no. 4 (ph.; Italian translation).

Τατας ἡρωὶς παροδεί-
ταις χα<ί>ρ<ει>ν· Ἀπολλώνιος
τῇ ἰδίᾳ γυναικὶ ἐπέθηκεν
μ̣ν̣είας χάριν· ὃς ἂν̣ κολοβῶ-
σι, γένυτο αὐτῷ πρὸ τὸν φωτ̣η̣τ̣ῆραν

2. XAPN, lapis ‖ 4-5. κολοβῶσι: ed.pr. refers to Strubbe, *Arai Epitymbioi* nos. 46 and 291 ‖ 5. γένυτο = γένοιτο; 'chi mutilerà (la stele), ne risponda davanti a colui che illumina', ed.pr.; φωτητήρ: previously unattested, ed. pr., who suggests that it is a synonym of φωτιστής [is this a crypto-Christian text?; ed.pr. gives πρὸ: printing error for πρὸς?, Pleket; φωτητήρ must be Ἥλιος, often mentioned in funerary imprecations (see Strubbe, *Arai Epitymbioi* nos. 155 and 392 (with comments), Chaniotis].

1361. Unknown provenance. Epitaph of Pelagia, ca. 200 A.D. Lower part of a white marble stele; in a recessed field, flanked by a pillar at right, representation of a standing woman, holding a pigeon in her left hand; behind her a mirror; below in the right corner a basket; in her right hand she holds un unidentified object on an oval base. Inscription on the band under the relief (LL. 3/4 in the relief). Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr.

F.Guizzi in *Libitina* --- (see our lemma no. 1285) 638/639 no. 5 (ph.; Italian translation).

Τὸ θέμα κὲ τὴν στήλλην
Λέων Πελαγίᾳ συνβίῳ μν-
[εί]ας vacat
χάριν

1. θέμα: 'ipogeo', ed.pr. [rather a socle, on which the stele was placed: see *I.Laodikeia am Lykos* 114, Pleket].

1362. Unknown provenance. Epitaph of Diogenes, ca. 200 A.D. Marble stele with pediment and akroteria; in the pediment a five-petalled flower; in a recessed field under an arch, representation of a standing bearded man. Inscription on the band under the pediment (L. 1), on the arch (L. 2), and below the relief (L. 3). Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr. F.Guizzi in *Libitina* --- (see our lemma no. 1285) 639 no. 6 (ph.; Italian translation).

Ὁ χῶρος ὁ Πανοσκοπιατῶν Διογέν̣[ι]
μνίας χάριν·
ἥρως ἀγαθὸς παροδίται<ς> χαίρειν

1. χῶρος: 'village', ed.pr., who refers to *I.Laodikeia am Lykos* 118; Πανοσκοπιαταί: the village may have been named after 'Πάν who from the top of the mountains watches/protects you', ed.pr. ‖ 3. ΠΑΡΟΔΙΤΑΙΧ, lapis.

1363. Unknown provenance. Epitaph of Flavia Prima, 3rd cent. A.D. White marble plaque with two suspension holes; in a smoothed field an inscription. Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr. F.Guizzi in *Libitina* --- (see our lemma no. 1285) 639/640 no. 7 (ph.; Italian translation). [Text and French translation in *An.Ép.* (2004) [2007] no. 1425.]

Ἡ εἰσώστη
Φλ(αβίας) Πρίμας·
μετὰ δὲ τὸ τεθῆνε τὴν
Πρίμαν μηδένα ἕτερ<ο>ν τεθῆναι
ἢ ὁ παρὰ ταῦτα ποιήσας δώσι
τῷ ταμίῳ (δηνάρια) φʹ

1. εἰσώστη: 'loculus, niche', ed.pr., who points out that the word mainly occurs in texts from Aphrodisias [see our lemma no. 1062]; the stone may come from that city or from one of the adjacent cities influenced by Aphrodisias; alternatively, Prima may have originated in Aphrodisias and moved to another place ‖ 4. ETEPN, lapis; ed.pr. prints μηδενί but the photo shows μηδένα.

1364. Unknown provenance. Epitaph of M. Aurelius Apollonios, ca. 200 A.D. Marble stele with pediment; in the pediment an eight-petalled flower; in a recessed field under an arch representation of a standing man; an inscription left and right of the man (LL. 1-5) and below the relief (L. 6). Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr. F.Guizzi in *Libitina* --- (see our lemma no. 1285) 640 no. 8 (ph.; Italian translation). [Text and French translation in *An.Ép.* (2004) [2007] no. 1426.]

Μᾶρ(κος) Αὐ(ρήλιος)
Ἀπολλών<ει>ος
Ἀπολλωνείου
τοῦ Ξέ-
νωνος
ὠνησάμην δὲ θέμα

2. ΑΠΟΛΛΩΝ, lapis
OC

1365. Unknown provenance. Epitaph of Zosimos Mammylion, ca. 200 A.D. White marble stele with palmette-akroteria; in the pediment a gorgoneion between two flowers; below the architrave two similar flowers; in a recessed field, flanked by two pillars decorated with vine-tendrils, below an arch representation of a man lying on a couch, holding in his right hand a cup and in his left a wreath; at left a seated woman; behind the woman a mirror; below the couch a table and a dog. Inscription on the architrave (LL. 1/2) and under the relief (LL. 3/4). Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr. F.Guizzi in *Libitina* --- (see our lemma no. 1285) 640/641 no. 9 (ph.; Italian translation).

[- - - - - - -] ἐποίησαν μνείας χάριν
[- - - - - - -] τῷ Ζωσίμῳ Μαμμυλίωνι
[- - - - -συν]χώρησαντος τῷ
[- - - - - - -]ῷ Ζωσίμῳ

4. Μαμμυλίων: cf. Μαμάλιος, Μαμάλη, Μάμαλος, and Μαμμάριον, ed.pr. (with references).

1366. Unknown provenance. Epitaph of [- -]lis, ca. 200 A.D. Three fragments of a white marble stele; on each fragment a rectangular field [a door stele?, Pleket]; on the back an incised cross. Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr. F.Guizzi in *Libitina* --- (see our lemma no. 1285) 641/642 no. 10 (ph.; Italian translation).

[- - -]ΟΥΑ[- - -]
[- - κ]αὶ αὐ[τ - -]
[- - -]ΛΑΚ[- - -]
[- - -]ΙΗΤΑ[- - -]
[- - -] αὐτῷ [- - -]
vacat
[- -]λις Μενάν[δρου· ἑτέρῳ δὲ]
[οὐδενὶ ἔ]ξον εἶναι κ[ηδεῦσαι· εἰ δέ τις κηδεύ]-
[σει ἕτερόν] τινα, θήσε[ι τῇ βουλῇ?]
- -

1367. Unknown provenance. Epitaph of unknown persons, ca. 200 A.D. Large limestone block, broken at right and below. Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr. F.Guizzi in *Libitina* --- (see our lemma no. 1285) 642 no. 11 (ph.; Italian translation).

[Ἡ σορ]ὸς καὶ ὁ περὶ αὐτὴν τό[πος - - - - - - - - - - - - - - -]
[ἐ]ν ᾗ κηδευθήσεται αὐ[τὸς καὶ ἡ γυνὴ αὐτοῦ - - - - - καὶ]
[τ]ὰ τέκνα αὐτῶν· ἑτέρ[ῳ δὲ οὐδενὶ ἐξέσται κηδεῦσαι (or κηδευθῆναι) - - -]
- -

2. Alternatively αὐ[τὴ καὶ ὁ ἀνὴρ αὐτῆς - - καὶ], ed.pr.

PISIDIA

1368-1370. Antiochia. Inscriptions of and for L. Gellius Maximus, 211-217 A.D. M. Christol, T.Drew-Bear in S.Colvin, *op.cit.* (our lemma no. 1170) 85-118, republish with numerous new restorations Greek and Latin inscriptions concerning L. Gellius Maximus, Caracalla's physician (who was not a native of Sagalassos, but of Antiochia; cf. our lemma no. 1377). We reproduce the three Greek texts (also included in E.Samama, *Les médecins dans le monde grec* [cf. *SEG* LIII 2191]).

1368: 96-101 no. 3 (ph.; dr.). **Honorary inscription for L. Gellius Maximus.** *JRS* 2 (1912) 95/96 no. 25; *An.Ép.* (1914) no. 127; Samama, *op.cit.* 431 no. 332. Now in the museum at Yalvaç, where the reading was checked by C. and D.-B. [we do not report minor differences in placement of brackets].

Λ. Γέλλιον Μ[άξιμο]ν
τ[ὸν κράτ]ιστον ἀρ-
χιατ[ρ]ὸ[ν καὶ] ἀπὸ
Μου[σ]είου καὶ δου-
κηνάριο[ν] τοῦ κυ-
ρίου ἡμῶν μεγίστου
καὶ ἀνεικήτου καὶ
θειοτάτου Αὐτοκρά-
τορος Μ. Αὐρηλίου
Ἀντωνείνου Σεβ(αστοῦ)
vacat
Ἰούλ. Αὐρ. Γέλλιος
Λούκιος Σαγαλασεὺς
τῆς πρώτης τῆς Πισ[ι]-
[δίας, φίλης κ]αὶ σ[υμ]-
[μάχου Ῥωμαίων]

1-3. Λ(ουκίῳ) Γ[ελλ]ίῳ [- - -]υ | Τ. [Πολυ]ίστορι ἀρ|χιάτ[ρ]ῳ [καὶ] κτλ., Polyhistor being a second *cognomen* of L. Gellius Maximus in our lemma no. 1369, *JRS*; Λ(ουκίῳ) Γ[ελλ]ίῳ Ρ[- - -]ν | Τ. [- - -]ίστορι ἀρ|χιάτ[ρ]ῳ [καὶ] κτλ., Samama ‖ 4-5. δου|κηναρίω[ι], *JRS* ‖ 11-12. the dedicant has received Roman citizenship before 212 A.D. through L. Gellius Maximus whose *praenomen* and *nomen* he adds to his name in reverse order, C. and D.-B. ‖ 12. Σαγαλασσεύς, *JRS* ‖ 13-15. τῆς Πι[σι|δίας καὶ καλ]λίσ[της | - - -], *JRS*; on this basis, Samama adds [πόλεως] in L. 15.

1369: 101-103 no. 4. **Honorary inscription for L. Gellius Maximus.** *SEG* VI 554; Samama, *op.cit.* 435/436 no. 337 (wrongly attributed to Sofular near Timbriada).

Λ(ούκιον) Γέλλιον
Μάξιμον φίλον
καὶ ἀρχιίατρον
4 τοῦ κυρίου
ἡμ[ῶν Μ(άρκου) Αὐρη]λίου
Ἀντ[ωνείνου Σεβ(αστοῦ)]
[- - - - - - ca. 7 lines - - - - - -]
vacat
14 Αἴλιος Ποντικὸς
τὸν ἑαυτοῦ εὐεργέτην

2. in fine L. Gellius Maximus received the epithet φίλος through his close relationship with the emperor, as his doctor, C. and D.-B. ‖ 14. the dedicant may be a descendant of the *Aelii*, Imperial freedmen in Antiochia (*SEG* XXXI 1281), C. and D.-B.

1370: 103-107 no. 5 (dr.). **Dedication by L. Gellius Maximus.** *JRS* 14 (1924) 199 no. 35; *TAPhA* 57 (1926) 224; *SEG* VI 563; Samama, *op.cit.* 430/431 no. 331.

[θεὸν πατρ]ῷον ἰατροὶ
[- - - - - - ca. 15 - - - - - -] Λ. Γέλλιος Μά[ξι]-
[μὸς ἱερεὺς τοῦ Σωτῆρ]ος Ἀσκληπιοῦ δ[ιὰ]
4 [βίου -]

1. [- -]ῷον ἰατρόν, *JRS*; [τὸ ἡρ]ῷον ἰατροί, *TAPhA*; *SEG* ‖ 1-2. there must have been an association of physicians in Antiochia, of which L. Gellius Maximus was a member, C. and D.-B. ‖ 2-3. Γέλλιος Μά[ξιμος? | ἱερεὺ?]ς Ἀσκληπιοῦ Δ[- - -], *JRS*; Λ. Γέλλιος Μά|[ξιμ]ος Ἀσκληπιοῦ δ|[οῦ-λος (?) καὶ - -], *TAPhA*; [Λ.] Γέλλιος Μά|[ξιμο]ς Ἀσκληπιοῦ δ|[ιάδοχος (?) καὶ - -], *SEG*; Ἀσκληπιοῦ δ[μῶοι], Samama 431 note 6 ‖ 3-4. for δ[ιὰ | βίου - - -], C. and D.-B. refer to *CIL* III Suppl. 6820 with their restoration of LL. 9/10: *sac(erdoti) perpet(uo) | dei Aesculapi* ‖ 5. [ἀνέστησαν, etc.], *TAPhA*; [ἀνέστησαν], *SEG*.

1371. Comama (area of: Keçili Köyü). Dedication to Sarapis, Imperial period. Stele with triangular pediment and relief: Isis standing at left, Sarapis sitting on throne at right; found near the old cemetery. L. 1 on the border of the pediment (the last three letters above the others on the akroterion), LL. 2-3 in the pediment, LL. 4-5 below the relief. Edd.pr. M.Özsait-G.Labarre-N.Özsait, *Anatolia Antiqua* 12 (2004) 76-80 (ph.); Cf. O.Salomies, *An.Ép.* (2004) [2007] no. 1471.

[Θεῷ Σαράπιδι] κατὰ κέλευσιν
[- - - - - - - - - - -]ΑΚΟΥΣΑ
[- - - - - - - - - - - -]ΟṚ - ΤΙΑ
4 Κρητάρια ἡ σύνβιος
αὐτοῦ

1. Or [Διὶ Σαράπιδι], edd.pr. ‖ 3. the letters are separated by Sarapis' kalathos, edd.pr.; perhaps end of a *nomen gentile* in *-ortius*?, S. ‖ 4. Κρητάρια may be derived from Κρήτη, edd.pr.; rather the *nomen gentile Cretarius*, S.

1372-1373. Comama (area of: Keçili Köyü). Two epitaphs, 2nd cent. A.D. Edd.pr. M.Özsait-G.Labarre-N.Özsait, *Anatolia Antiqua* 12 (2004) 75-77 and 80 (ph.).

1372: 75-78. Altar with reliefs: on the front face, relief of a standing couple en face, below, the inscription; on the right face a palm branch, on the left face a garland. The altar was found in the new village cemetery and is perhaps mentioned by G.E.Bean, *AS* 10 (1960) 50.

[- - - - -]Γ[- - -] Μẹ[νν]έου ΝΕ
[- - - - -]ΑΝ̣[- - - - -] Μεννέου
[- - - - - τῷ πα]τρ̣ὶ̣ αὐτ̣[ῶ]ν
4 [- - - - - - - - -]Ν[- - - - -]ΑΡ
[- - - - - - - - - -] μητρ̣ὶ̣ [μνή]μης
[ἕνεκεν τ]ὸν β̣ωμ[ὸν κ]αθι-
vacat ἐρω̣[σ]αν vacat

Dated by the letterforms ‖ 1-2. since the father's name Μεννέας (common name in Pisidia) occurs twice, the epitaph was erected by two brothers for their parents (LL. 3 and 5), edd.pr.

1373: 80. **Epitaph of [--] and Markia, early 2nd cent. A.D.** Profiled block, found near the old village cemetery. [- - - - -] | καὶ Μαρκίᾳ τ̣ο̣ῖ̣ς [γο]|νεῖσιν ἀνέστησεν

Dated by the letterforms.

1374. Pednelissos. Dedication of a temple to the emperors, Severan period. Block of an architrave from a temple by the street connecting the northern gate with the agora; mentioned by L.Vandeput-V.Köse, *AST* 21.1 (2004) 347 (ph.). We read from the photograph.

Θεοῖς Σεβαστοῖς καὶ τῇ Π[- - -] | ὁ π̣α̣τὴρ Ι̣ . ΙΣΤΑΙ̣Κ̣ΑΜ̣Ν . . [- - -]

[1. in fine, καὶ τῇ Π[ατρίδι?], Chaniotis.]

1375. Pogla. Honorary inscription for P. Caelius Lukianos, Imperial period. *IGR* III 409. A.Porcher in *Studia anatolica et varia* (see our lemma no. 1914) 254/255, suggests translating τοπικὰ δικαστήρια in L. 7 by 'tribunaux locaux, propre à un lieu' (*contra* T.R.S. Broughton, *TAPhA* 65 [1934] 229: tribunals of the topoi ['subdivisions of a village area']) and argues that they were tribunals of second order with authority over only a part of a given territory (of a village or a city) and that τόποι did not have their own tribunals, as Broughton thought.

1376. Sagalassos. The Imperial cult. On the basis of archaeological, numismatic and epigraphic evidence, P.Talloen–M.Waelkens, *AncSoc* 34 (2004) 171-216, give an overview of the

various manifestations of Imperial cult in Sagalassos. Cf. iid., *AncSoc* 35 (2005) 217-249, for the evolution of the Imperial cult in the city.

1377. Sagalassos. Dedication to L. Gellius Maximus, 212-217 A.D. *SEG* L 1312. M.Christol, T.Drew-Bear in S.Colvin, *op.cit.* (our lemma no. 1170) 109-116 no. 7, republish the inscription and argue (contra *SEG*) that L. Gellius Maximus was not a citizen of Sagalassos, but of Antiochia (cf. our lemmata nos. 1368-1370); τῆς πατρίδος in LL. 12/13 refers to ἡ βουλὴ καὶ ὁ δῆμος of Sagalassos in L. 1 who erected the dedication [for this problem cf. *SEG* LI 2361, Corsten]. The mention of his post in LL. 5-11 shows that the inscription is to be dated to Caracalla's reign (ca. 218-220 A.D., *SEG*). Reflections on his career, the Mouseion (which ought to be the famous one in Alexandreia), and Gellius' functions.

1377 bis. Selge. Honorary inscription for Publia Plancia Aurelia Magniana Motaxaris, 200-250 A.D. *I.Selge* 17. Starting from Pausanias 8.48.1, where the location of the temple of Aphrodite ἐν πλινθίῳ on the agora is explained by the 'brick-like' shape of the market place, C.Saliou, *ZPE* 148 (2004) 190-192, studies the terms πλινθεῖον, πλινθίον, and πλαίσιον. She suggests translating the expression καὶ ἄλλο πλινθεῖον in L. 18 of *I.Selge* 17 by 'and the rest of the agora' (*I.Selge*: 'und einen anderen rechteckigen Gebäudekomplex').

1378. Sibidunda. Dedication to θεὸς ὕψιστος and ἁγεία καταφυγή, 2nd/3rd cent. A.D. *SEG* XIX 852; P.Trebilco, *op.cit.* (our lemma no. 1161) 136 no. 4.8. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 215.

1379. Termessos. Territory. B.Iplikçioğlu in F.Kolb (ed.), *op.cit.* (cf. our lemma no. 1403) 103-125, basically repeats the article summarized in *SEG* XLIX 1864, on the extension and subdivision of the city's territory.

1380-1381. Termessos (area of). Dedications to the Just Gods, Imperial period. Two inscriptions on the eastern wall of a cult cave north-northwest of the Tomb of Alketas, discovered by R.Fleischer. Ed.pr. B.Iplikçioğlu, *AST* 21.1 (2004) 76/77. These are the first attestations of the Just Gods in the region of Termessos, but cf. *I.Kibyra* 96 and Ὅσιος καὶ Δίκαιος in Phrygia.

1380: 76/77. **Dedication to the Just Gods who listen, with a list of names, after 212 A.D.**

Θεοῖς Δικαίοις
ἐπηκόοις Αὐρ(ήλιος) Μα-
κάριος Μολεσιος ὁ καὶ ΒΟ-

. ΛΟϹ.......ΟΚΑΝ ἔνγραψε
[- - - -]ΟΤ.. εὐξάμενοι·
[- οἱ ὑπογεγ]ραμμένοι Αὐρήλιοι
Ἀρχε.[- - ca. 8 - -]άρης Ἀρτεμιδώ[ρου],
Χρυσέρως Ἀρτέμωνος, Σωτήριχος Μα.[ca. 3?]
Ἀρτέμων Χρυσέρωτος, Ἑρμῆς Κ..ο.ου,
Εὐάρατος Γόργου, Κόττος Εὐαράτου,
Ἔντειμος Ακινακαριου Τρο(κονδου),
Ἀγόραστος Ἐντείμου, Θόας Ἱέρωνος,
Πρωτόγονος Τρ(οκονδου) Ἑρ(μαίου) Μασαντος,
...νδος Φιλιστίωνος Μελησά[νδρου],
Πλάτων Ἑρμᾶ Ἀπολλωνίου Ἀγο(ράστου),
Παρμενίων Ἑρμειανοῦ, Σ....ιλος [- - -],
Προσδόκιμος Ἑρμολάου [- ca. 7 -]Ο[ca. 3],
[- -]άτωρ Ἀγαθαγγέλο[υ - ca. 7-8 -],
....Σ.. Ζωσίμου, Εὔμερος Ἑρμ[- ca. 6 -]
- - - - - - - - - - - - - ? - - - - - - - - - - - -

11. Ακινακαριου: genitive of a new name or two names (Ἀκινᾶ Καρίου)?, C.Brixhe, *BE* (2005) no. 474 ‖ 13. Αὐρ. Πρωτόγονος Τρ. Ἑρ. Μασαντος belonged most probably to the family K of Termessos (*TAM* III p. 305) where previously five men with the name Μασας and four with the name Ἑρμαῖος are attested, ed.pr. ‖ 15. Αὐρ. Πλάτων Ἑρμᾶ Ἀπολλωνίου Ἀγο. may be the son of Αὐρ. Ἑρμᾶς Ἀπολλωνίου, mentioned in *TAM* III 223 as the father of the tomb owner Αὐρ. Ἀγοράστη, ed.pr., who adds that since Ἑρμᾶς here bears the *nomen* Aurelius, this inscription should be dated to about or after 240 A.D. [not necessarily: if Platon lived already in 212, he and his father would have received Roman citizenship together, Corsten].

1381: 77. **Dedicatory epigram to the Just Gods.** Cf. A.Chaniotis, *EBGR* 2004 [2007] 278/279 no. 120.

Ἀγαθῇ τύχῃ· ὑπὲρ ΒΟΛΛΑΡΧΗ
Σ..Ν[- - -]ΣΕΗΣ.Ξ[- -]Ν
[- -]τάτοις θήκατο τήνδε χάριν
..Τ ἐπιφανεστάτοισι Θεοῖσι Δικαίοισι
..Ο..Σ[- -] ἀνδράσιν εὐξομένοις
...Ο.Λ.ΦΑΣΙΟΥΚΙΜΗΡΑΠΙΟΝ θιάσοιο
.ΕΝΟ..ΚΑΜΕΝ ἔπη γράψατο καὶ ΦΙΛ.
...Δ....ΑΡ..Ι.ΣΙΝΕΡΠΙΣΟΣΓΕΝΟ..
[- -] ἑταιρείην ΜΕΣ.Λ.ΥΜΙΕ.
[- - -] Ἑρμῆς Ο.ΠΙΡΑΤΕ v ΕΣΣ...
..Ο....ΤΟΙ..ΟΥΑΙΕ μ v ἔσοις
..Ε....ΑΤΕΠΙΟΣ ἀστείου .Η.

4. Perhaps [κα]ὶ ἐπιφανεστάτοισι, C. ‖ 5. εὐξαμένοις?, C. ‖ 7. ἐπιγράψατο?, C.

1382. Termessos. Epitaph of Aur. Artemeis, 3rd cent. A.D. *TAM* III 448. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 216.

PAMPHYLIA

1383. Aspendos. Dedication to θεὸς ἀψευδὴς καὶ ἀχειροποίητος, 1st/2nd cent. A.D. (or later). *SEG* XXXVIII 1335. Republished with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 218. It is not certain whether the inscription is Jewish or whether it was erected by pagans under Jewish influence; there may also have been a connection to an oracle such as the one from Klaros (*SEG* XXVII 933; cf. LIII 1587 app.cr.).

1384. Attaleia. Dedication to a Rider-god, 2nd/3rd cent. A.D. Limestone stele, broken on top, with a relief of a Rider-god (Kakasbos, according to ed.pr.) and inscription below; found in Antalya, now in the wall of a barn. Ed.pr. R.Tekoğlu, *Adalya* 7 (2004) 217-221 no. 1 (ph.; English and Turkish translations). Τροκονδας | Ου[ρ?]οδοβα

2. Ου[ρ?]οδοβας may be an 'unattested local personal name', ed.pr., who adds that the *rho* is unclear.

1385. Perge. Corpus. S.Şahin, *Die Inschriften von Perge*, Teil II: *Historische Texte aus dem 3. Jhdt. n. Chr. – Grabtexte aus den 1.-3. Jahrhunderten der römischen Kaiserzeit – Fragmente* (*IGSK* Band 61; Bonn 2004), publishes the second volume of his Corpus of Greek inscriptions (for the first volume see *SEG* XLIX 1886), which continues the numbering of chapters and inscriptions of vol. I. It consists of two chapters: **III.** Documents of the 3rd cent. A.D.; **IV.** Epitaphs of the 1st-3rd cent. A.D. and other texts. Nos. 280-293a: inscriptions concerning emperors and governors; nos. 294-298: building inscriptions; nos. 299-311: dedications and inscriptions of ἀγορανόμοι; nos. 312-319: agonistic texts; nos. 320-328: honorary inscriptions; nos. 331-352: inscriptions of the reign of Tacitus; nos. 355-470: epitaphs, arranged according to the type of monument; nos. 475-480: varia; nos. 485-560: fragments. The book concludes with concordances, elaborate indexes, and 40 excellent plates. There are 266 inscriptions (280 plus 2 a-numbers minus 16 vacat numbers), of which 152 are new; six texts are in Latin (nos. 287/288, 388, 409, 466, 497) and three bilingual (nos. 376, 378, 389). Cf. C.Brixhe, *BE* (2005) no. 480.

[Remarks on various inscriptions: **289**: O.Salomies, *An.Ép.* (2004) [2007] no. 1480, draws attention to the simple Greek transliteration of Latin terms (cf. *IG* VII 1866 and *I.Ephesos* 710 B) and to the unusual form of indicating the command of *legio X Gemina*: δέκιμα Γέμινα. **291**:

O.Salomies, *op.cit.* no. 1482, points to the unusual formula justifying the honors by the gerousia at the end. **293**: LL. 7-9: ἐπίτροπος ἐπαρχείας Ναρβωννησίας καὶ θαλασσίων Λιγυρίας: if καί is not a stonecutter's error, θαλασσίων Λιγυρίας may mean either the coastal stretch or a part of it, i.e. the *Alpes maritimae*, O.Salomies and M.Corbeille, *An.Ép.* (2004) [2007] no. 1484, who opt for a date during the reign of Caracalla; LL. 10 and 12 διοικήσεως ... ἐπαρχειῶν, D.Feissel, *An.Ép.* (2004) [2007] no. 1484 (διοικέσεως ... ἐπαρχείων, Ş.). **313**: the acclamation εἷς ἀγὼν ἀσύλια Πύθια is modelled on εἷς θεός, cf. *IG* VII 2712 L. 55, A.Chaniotis, *EBGR* 2004 [2007] 101 no. 239. **314**: L. 13 Ὀλύμπι, cf. *SEG* LI 615, acclamation for the athlete ([ε]ὐτύχ[ει] Δαίδαλ[ε]), A.Chaniotis, *op.cit.*; rather abbreviation for Ὀλυμπι(καῖς) belonging to the preceding τιμαῖς, S.Follet, *An.Ép.* (2004) [2007] no. 1492. **317**: O.Salomies, *An.Ép.* (2004) [2007] no. 1495, doubts the suggested restoration in LL. 15/16 (κατὰ | σ[τάσιν?]): 'on comprend mal la signification d'une telle lecture'. **326**: L. 8 perhaps υἱοῦ τῆς πόλ[εως], S. Follet, *op.cit.* no. 1501. **346**: εὐτύχη = εὐτύχει, γένι (dative) (= γένει), ψυχῆ, D.Feissel, *An.Ép.* (2004) [2007] no. 1507. **358**: Ἀρ[τ]εμιδώρου ὑὸς Δίμηνις: the last name (probably a nickname derived from δίμηνος, 'qui dure deux mois', perhaps in -ιος with suppression of -ο-, thus Διμήνις) must be a *cognomen* and the *praenomen* and *nomen* are lost before the first name, Brixhe. **378** (cf. *SEG* LIII 1630): O.Salomies, *An.Ép.* (2004) [2007] no. 1515, reads from the photo *Cafatius* (L. 1; *Capatius*, Ş.), *suo* (L. 2; *u(trae)q(ue)*, Ş.), perhaps *Eutychi[di]* (L. 2 in fine; *LVTYCIII[- -]*, Ş.), *Cisso* (L. 3; *Cesso*, Ş.), and suggests to supplement ('sans doute') *sive* in L. 4 in fine; in L. 7 ἀπελευθέραι [the *iota* is, however, not on the stone, Corsten]; ἀπελευθέρᾳ, Brixhe after the photo; ἀπελευτέρᾳ, H. **401**: early, according to the nomenclature, O.Salomies, *An.Ép.* (2004) [2007] no. 1525. **413**: ΙΜΕΝΟΣ is the genitive of the Phrygian name Ιμαν (Zgusta, *KP* § 466-1), Brixhe. **428**: LL. 3-4: ὄντι ... καὶ δόντος: exchange between genitive and dative; τοῦ τάγματος τῆς ... γερουσίας should mean 'member of the bouleutic order', Brixhe [but the gerousia is not the boule, Pleket]; L. 6 γυνακί, Ş. (γυναικί?, Brixhe). **437**: *SEG* LI 1822. Ş. republishes text A (without mentioning texts B and C, both on the left side of the sarcophagus) with different reading in L. 2: ἀ(πο)τεθῆναι τὸ πτῶμα (ed.pr.: ἀτεθναναι τὸ πτῆμα; cf. app.cr. in *SEG*). **469**: from a photo of the squeeze, sent by Ş. to Brixhe, read Ολουασις Ουατος (Τλουας Ισουατος, Ş.), the first name being new, Brixhe.]

Administration vel sim.: [πολί]ταρχος Ἀλεξανδρείας? (297); *cos.* and *proc.* Ναυκέλλιος Ῥηγεῖνος (285); *praes. prov.* M. Ulpius Urbanus (287/288); ταμίας καὶ ἀντιστράτηγος (*quaestor pr. pr.*) Κλ. Κορνηλ(ιανὸς) Λάτρων Ἀπελλιανός (290); ἐπίτροπος (*procurator*) Τι. Κλ. Πλωτεῖνος (293).

Agonistics: εἷς ἀγὼν ἀσύλ(ε)ια Πύθια (313); ἀγὼν Τερτύλλειος (314); ἡ πάτριος μεγάλη θέμις ἐννεατηρίς (315, 317); ἡ ἐπὶ Λαβίῳ (θέμις) (315); ἀγὼν Δημητρίου (318); Τακ(ε)ίτ(ε)ιος μητροπολίτ(ε)ιος (ἰσοκαπετώλιος) (ἀγών) (333-336); μητροπολίτειος (ἀγών) (337); μαστειγοφόρος (350/351).

Emperors: Dedications to the three Gordiani (280-283); ἰς ἐῶνα τὸ κράτος τῶν κυρίων (284).

Onomastics: Ἀννιῆνος (470; rare *nomen gentile*, O.Salomies, *An.Ép.* (2004) [2007] no. 1525); Ἀρτεμεῖς (436) should be accented Ἄρτεμεις, Brixhe; Ἀσκληπιαδεία (397); Δραγιλλιανός (322); Ἐραγατιανός (315/316); Ἐραγατιανή (316); Ιμαν (413, see above); Κούρβιος (398); Κυδρόπολις (305; 'propre au terroir', Brixhe); Λής (421; Λῆς, Ş., but see Brixhe);

Λωρεντιανός (457); Μαύρικι (439) should be accented Μαυρίκι, voc. of Μαυρίκι(ο)ς, Brixhe; Μούσω (370; Latin Muso?); Μωκιανή (449) [= Μουκιανή from Mucianus?, Corsten]; Ναυκέλλιος (285; new *nomen gentile*); Νησις (469); Ολουασις (469, see above); Πορσοπιανός (308; derived from a name known only in its feminine form Πορσόπα in Aspendos, Brixhe, who refers to id., *Le dialecte grec de Pamphylie* [Paris 1976} 223 no. 46); Σιμο[εί]σιος (315); Σφαιρίων (435); Φλόριος (293). – Brixhe draws attention to names in -ianus/-ιανός (since they indicate filiation when between *nomen* and *cognomen*, one should translate 'Αὐρ. Σειλανὸς Στάσις, son of Νέων' in 294 and 'Μ. Αὐρ. Νάρκισσος, son of *Πορσοπᾶς' in 308) and to δίς with names (which always follows the name; thus, in 407, 'Hermeias, son of Hermeias, grandson of Trophimos' married his cousin 'Klete, daughter of Klete, granddaughter of Trophimos', and similarly in 408).

Religion: δ(ε)ιακόνισσα (456); θεὸς ἄσυλος Μήν (310); Νέμεσις ἐνοδία (366).

Roman military: ἀπὸ στρατιᾶς (458); σπείρη Σπανῶν πρώτη (469); στρατηλάτης (291). Perhaps T. Fl. Valerianus Alexander, *praefectus coh. IV Gallorum* (511).

Special terms and vocabulary: a βιολόγος (449); heros Λάβος/Λάβιος (?) (315); κοιτωνάρι(ο)ν (370); Τοκιμηνὸν μνημεῖον (tomb of Dokimeian marble; 360); ὑπέρθεσις (416); ψαλιδωτός (366).

Varia: lead weights (300-302).

Comparatio numerorum with corpora and major collections:

SEG		*I.Perge* II
VI	675	475
	676	421
	677	424
	678	426
	679	358
	680	428
	681	422
	682	430
	683	431
	684	432
	729	399
XVII	630	444
	631	419
	633	416
	634	448
	635	364
	636	403
XXXIII	1162 [not 1161]	405
XXXIV	1306	331 (II)
XXXVIII	1402	401
	1403	438

SEG		*I.Perge* II
XXXVIII	1404	439
	1405	440
	1406	441
	1407	442
	1408	443
	1409	445
	1410	446
	1411	447
	1412	449
	1413	450
	1414	451
	1415	452
	1416	406
	1417	407
	1418	408
	1419	464
	1420	410
	1421	412
	1422	414
	1423	383
	1424	417
	1425	418

SEG		*I.Perge* II
XXXVIII	1426	375
	1427	377
	1428	381
	1430	413
	1431	415
	1432	420
XXXIX	1389	331(II)
XLI	1333	309
	1334	331 (II)
XLVII	1788	331 (I)
	1789	331 (II)
XLIX	1892	299
	1893	300
L	1339	290
	1342	338
	1343	339
	1344	342
	1345	347
	1346	348
	1347	349
LI	1822	437
LIII	1628	403

SEG		*I.Perge* II
LIII	1630	378
CIG		
4342b		282
$4342b^3$		356
$4342b^3$ (2)		503
$4342b^3$ (3)		501
$4342b^3$ (8-9)		502
$4342b^3$ (10)		494
$4342b^4$		492
$4342b^5$		493
IGR III		
791-792		280-282
793		286
794		356
794 (b)		503
794 (c)		501

IGR III	*I.Perge* II
794 (h-i)	502
795	490
799	389
I.Smyrna	
784	301
786	302
GV	
1083	411
Merkelbach-Stauber, *SGO* IV	
133-138 no. 18/13/01	331
139 no. 18/13/02	295
139 no. 18/13/03	296
140 no. 18/13/04	347
141 no. 18/13/06	411

SGO IV	*I.Perge* II
141 no. 18/13/99	343
LBW	
1371	356
1371 (b)	503
1371 (c)	501
1371 (h-i)	502
1371 (k)	494
1372	282
1374	490
1375	492
1376	493
Pfuhl-Möbius	
319	399
***CIL* III Suppl.**	
6735	389

1386. Side. Honorary inscription for Pompey, after 67 B.C. (?). *I.Side* 54; cf. C.Eilers, *Roman Patrons of Greek Cities* (Oxford 2002) 261/262 no. C 146. L.Amela Valverde, *Sylloge Epigraphica Barcinonensis* 5 (2004) 11-24, offers a new interpretation of the inscription. [*Non vidi*, cf. S.Armani, *An.Ép.* (2004) [2007] no. 1533: the city's honors for Pompey may be explained by the leniency showed by the latter towards the Sidetans although they had profited from Cilician piracy.]

1387. Side. Building inscription of Attius Philippus, 350-400 A.D. *SEG* XXVII 903; *I.Side* 167. A photograph of the inscription in *TIB* VIII.3 ill. 342.

1388. Side. Two Jewish inscriptions concerning the synagogue, 3rd/4th cent. A.D. (or later). Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 219 (CIJ^2 781; B.Lifshitz, *op.cit.* [our lemma no. 1073] 36; *I.Side* 191) and 220 (B. Lifshitz, *op.cit.* 37; T.Rajak, *op.cit.* [our lemma no. 1161] 427 no. 30; *I.Side* 190). Cf. also the brief summary by F.Millar, *JJS* 55 (2004) 14/15.

LYCIA

1389. Lycia. Provincialization. Cf. *SEG* LII 1426. J.Thornton, *Mediterraneo Antico* 7 (2004) 247-286, attempts to unveil the Lycians' perception of the provincialization of their homeland behind the Roman literary (Suetonius, *Claudius* 25.9; Cassius Dio 60.17.3-4) and Lycian epigraphic sources (*SEG* L 1350; LI 1832; LII 1438). Rejecting the notion that 'direct' epigraphic evidence is always to be preferred over 'indirect' literary evidence, he argues that the epigraphical record of the provincialization, as represented in the three inscriptions, is testimony only of the point of view of the upper classes, albeit the latter pretend to speak for all Λύκιοι. The reaction of the lower classes (the ἄκριτον πλῆθος) remains unknown, but it can reasonably be assumed that they were less happy about the events and their effect. The provincialization of Lycia was not only an act of pacification but also, and foremost, a return of power to the upper classes, the ἄριστοι.

1389 bis. Lycia. Cults. E.Raimond in *Studia anatolica et varia* (see our lemma no. 1914) 293-314, provides an overview of three cults attested in the northern and eastern border regions of Lycia. (1) The rider-god with club whose cult is attested in the regions of Telmessos, Kibyra, Olbasa, Termessos, and Attaleia. R. rejects the identification with the 'Thracian Rider'; he was rather an indigenous god with the name Κάκασβος, Κακαθιβος, or Τρίκασβος, and was identified with the Greek Herakles whose name he also received (perhaps following the conquest of Lycia by Alexander the Great). R. then speculates whether Kakasbos could be the Graeco-Asianic name of a Lycian rider-god who was similar to the Luwian Santa. (2) The gods of the Solymeis. Ζεὺς Σολυμεύς, worshipped in particular at Termessos, is 'sans doute' to be identified with the Luwian Tarhunt, and the hero Σόλυμος could be a duplicate. In addition, there are cults for Κρόνος and the Θεοὶ Σκληροί in Tlos, whom R. identifies with the Solymian heroes Ἄρσαλος, Δρύος, and Τρωσοβιός. (3) Ἄρης on a bull was a god of weather and war, and was worshipped in the border region of Lycia, Pamphylia, and Pisidia. – R. concludes that there was no homogenous pantheon in these regions. [Besides being highly speculative, this article is unfortunately riddled with mistakes and inaccuracies; e.g.: R. writes almost consistently 'Kibyra-Kolbasa' instead of 'Kibyra-Olbasa'; the lunate sigma (296) is not a dating criterion since it occurs already in the Hellenistic period; notes 23/24: the texts are now in *I.Kibyra* 85/86, Corsten].

1390. Lycia. Personal names in the Hellenistic and Roman periods. Cf. *SEG* LII 1641. On the basis of Greek, Lycian, and bilingual inscriptions, S.Colvin in id., *op.cit.* (our lemma no. 1170) 44-84, examines the personal names attested in Lycia and the relationship between Lycian and Greek names under the following aspects: changes over time (regional differences; family naming patterns), gender difference and related factors, onomastic components (theophoric names, classical and heroic Greek names, Macedonian influence, phonetic similarity), double names, unflattering names. He concludes that (1) Lycian naming practices are different

from those in Caria in that indigenous names were often used in Lycia still in the Roman period, (2) there was the use of double names (Greek for public, indigenous for private use), (3) the many similarities of Greek and Lycian names enabled the Lycians to 'reconcile two identities: the Hellenistic and the patriotic'. On 71-84 a list of all names attested in inscriptions.

1391. Lycia. Villages. F.Hild, *Gephyra* 1 (2004) 119-126, gives a brief survey of the 85 Lycian πόλεις and the villages located in the territories of those cities (κῶμαι or δῆμοι); in their turn the territory of these villages consisted of χωρία ('farmsteads'). Brief enumeration of all the villages in the territory of Oinoanda (*SEG* XXXVIII 1462 C LL. 72-80), Kadyanda (*SEG* XLVII 1806 B; a κώμη with five ὁμουρίαι, each consisting of a large number of χωρία = plots), Telmessos, Lydai, Pinara, Tlos, Arykanda (*I.Arykanda* 1; see *SEG* XLVI 1704), Myra, Kyaneai, Limyra (*SEG* XLIX 1913), and Gagai (Melanippion, originally a polis, attested in an unpublished proxeny decree of the 2nd cent. B.C., eventually became a κώμη in the territory of Gagai; see our lemma no. 1397) [for the proxeny decree see now M.Adak, *Historia* 56 (2007) 251-280, Pleket].

1392-1393. Lycia (?). Dedications to the Twelve Gods, 2nd-4th cent. A.D. Two votive stelai of unknown provenance, most probably from Lycia (given the distribution of dedications to these gods; cf. *SEG* XLIV 1146), now in the Sadberk Hanım Museum, Istanbul. Ed.pr. M.H. Sayar, *Palmet* 5 (2004) 59-62 (Turkish), 65-68 (English; ph.; translations). Ed.pr. draws a parallel to the Twelve Gods in the Hittite sanctuary at Yazılıkaya and, given their garments and spears, interprets the twelve figures as local deities. The central figure in the upper register may be the 'Father God', perhaps the Luwian weather god Tarqqas, and the central figure below could be Artemis (cf. the second inscription where the goddess is named); see *SEG* XLIV 1146.

1392: 65/66 no. 1. **Dedication of Toalis.** Limestone stele. Above, relief of two groups of six figures each on either side of a central figure in a frame; all men are dressed in a short garment and holding a spear. In the center, two reliefs of six dogs each; below, standing figure with short garment and spear. The first line of the inscription between the first and the second relief, the second line on both sides of the male figure below.

Δώδεκα θεοῖς κατ' ἐπιταγὴν | Τοα [figure] λις

Ed.pr. refers to a similar stele in the auction catalogue Kevorkyan (25 May 1997; not in *SEG*; *non vidimus*) with a parallel text: Δώδεκα θεοῖς κατ' ἐπιταγὴν | Ονήσιμ [figure] ος || 2. the dedicant was presumably 'a member of the local community', ed.pr., who for the (female) name Τοαλις refers to Zgusta, *KP* 518 § 1575-2 [or written with degemination for the male name Τοαλλις (Zgusta, *KP* 518 § 1575-4), Corsten].

1393: 66/67 no. 2. **Dedication of S[- -].** Limestone stele with reliefs similar to those in the preceding lemma, except that the central figure in the first register is more clearly separated from the others, and that the central figure below is surrounded by two groups of six dogs each. The first two lines of the inscription below the upper relief, the third line below the lower. Ed.pr. sees unintelligible traces of letters 'in the middle part of the stele'. Acquired as part of a collection of which most pieces originate in Caria, it is suggested that this stele may come from a region of Caria close to Lycia.

Δώδεκα θεοῖς, Ἀρτέμιδι
Κυνηγέτι καὶ Ἑρμῇ κατ' ἐπιταγήν
ἀνέσ v στησε ΣϝΗΙΔ

[1-2. The line break seems rather to be Κυνη|γέτι, and the rest of L. 2 is not verifiable on the photo; moreover, one expects Κυνηγετίδι, Corsten] ‖ 3. ἀνέστησεν, ed.pr. [our text read from the photo, Corsten]; in fine the name of the dedicant [not verifiable on the photo, Corsten].

1394. Aperlai. Milestone, 292-305 A.D. *IGR* III 691; cf. *RRMAM* II 185; *SEG* LIII 1650. A photograph of the inscription in *TIB* VIII.3 ill. 24.

1395. Araxa. Epitaph of Xenophilos, 1st cent. A.D. *TAM* II 708. Now in the Collection Yonca Döğerli. Republished by M.Adak–S.Şahin, *Gephyra* 1 (2004) 103/104 no. 21 (ph.; translation). In the recessed field of this stele, representation of a young man holding a puppet (dog?) in his left hand: Xenophilos may have died prematurely: Δημήτριος Ξενόϕιλον τὸν ἑαυτοῦ | υὸν vacat

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1396. Arykanda. Honorary inscription for Embromos and his wife Aristainete, ca. 130-150 A.D. *I.Arykanda* 47, 49 and 52/53; *SEG* XLIV 1150 (for nos. 52 and 53). C.Schuler in *Festschrift Işık* 691-699, assigns these texts to one honorary inscription inscribed in two columns on a statue base; they all have the same script. He presents the following reconstruction.

A (left Column):
[Ἀρισταινέτην τῆς Πιγρητος Ἀρυκανδίδα κτλ.]
- -
- - - - - - unknown number of lines lost - - - - - - -
- -

no. 47 (LL. 2-5):
ταῖς δε[υτέραι]ς τειμαῖς, γυμ[νασια]ρχ[ή]-
σασαν δι' ὅλου τοῦ ἔτους φιλοτείμως
4 μετὰ τοῦ ἀξιολογωτάτ[ο]υ ἀνδρὸς α[ὐτῆς]
Ἐμβρόμου τοῦ Πανταινέτου vacat
vacat

2-3. ταῖς δὲ [κατ' ἔτο]ς τειμαῖς, [συναρχιερατεύ]|σασαν, *I.Arykanda* 47.

B (right Column):

no. 49 (LL. 1-4):
[Ἔ]μβρομον Πανταινέτου τοῦ Ἑρμαιοῦ Ἀρυκανδέα
[ἄ]νδρα ἀξιόλογον καὶ τῶν πρώτων τῆς πόλεος,
[υ]ἱόν, ἔγγονον καὶ ἀνεψιὸν λυκιαρχῶν, ἀπόγονον
4 [στρατηγ]ῶν, ἱππάρχων· πάσας ἀρχὰς τῇ πατρίδι τετε-
[λεκότα -]
- - - - - - unknown number of lines lost - - - - - - - - - - -
- -

no. 52 (LL. 6-11):
[πρεσβεύσα]ντα εἰς τὴν βασιλίδα Ῥώ[μην] ΛΟ.Ο [πρὸς]
[τὸν Σεβαστὸ]ν ὑπὲρ τοῦ Λυκίων ἔθνους καὶ τῆ[ς]
8 [ἰδίας πατρίδ]ος προῖκα, ἀρχιφυλακήσαντα καὶ τειμη-
[θέντα ὑπὸ] τοῦ ἔθνους καὶ ταῖς δευτέραις τειμαῖς,
[- - - - - -]ήσαντα μετὰ πάσης φιλοτειμίας Λ.ΛΥ[..]
[- - - - - -] μετὰ καὶ τῆς σεμνοτάτης γυναικὸς αὐτοῦ

no. 53 (LL. 12-14):
12 Ἀρισταιν[έτη]ς τῆς Πιγρητος ἐν πανηγύρεσι πενταετη-
ρικαῖς πολ[ει]<τ>ικῇ τε καὶ ἐθνικῇ καὶ τετειμημένον ὑπὸ τῶ[ν]
τῆς θυμε[λι]κῆς καὶ ξυστικῆς συνόδων vacat
vacat

2. In fine read πόλεως ‖ 6-7. ΛΟ.Ο[..|- - -]ν, *I.Aryk.* ‖ 7-8. τῆ[ς | δὲ πατρίδ]ος, *I.Aryk.* (somewhat too short, S.) ‖ 10-11. [ἀγωνοθετ]ήσαντα and in fine ἀ[ρ]χι?|[ερασάμενον], *I.Aryk.* (*I.Aryk.* 46, as S. points out, records the high priesthood of Embromos); alternatively in fine [κ]α[ὶ] λυ|[κιαρχήσαντα] is proposed in *I.Aryk.*; S. does not exclude ἀ[γ]ων[ο|θετήσαντα] or [κ]α[ὶ] γυ[μνα|σιαρχήσαντα] but points out that certainty is impossible, since agonothetai, gymnasiarchoi, and federal high priests all play their role in League festivals; Aristainete's gymnasiarchy (A LL. 2/3) makes a parallel function for her husband attractive ‖ S. adduces *I.Aryk.* 46, recording a daughter of Embromos, who was married to M. Α[ὐρ(ήλιος) | Π]ιγρης Κιλλορτου (so S.; ΜΛ[... | Π]ιγρητος, *I.Aryk.*); for the latter he points to *I.Aryk.* 111, which mentions a son: Κιλλορτης Πιγρητος του Κιλλορ[τ]ου, married to an Aristainete, who was both his wife and his ἐξάδελφος ('also eine Cousine ihres Mannes', S., who adds that marriages between children of brothers are quite common in Lycia). The Killortes from 111 is identical with the homonymous federal high priest (in 134 A.D.; on record in the Opramoas inscription) and with the homonymous Lykiarch from *I.Aryk.* 45; in the latter S. suggests reading Πανταίνετος Ἐ[μβρόμου] ('Ε[ρμαίου], *I.Aryk.*). On 698 a combined stemma of the Embromos and Killortes families, showing their presumed intermarriage [for some additions to this stemma see M.Zimmermann in C.Schuler (ed.), *Griechische Epigraphik in Lykien. Eine Zwischenbilanz* (*ETAM* 25; Vienna 2007) 117, Pleket].

1396 bis. Elmalı (area of: Tanabeli). Dedications to Kakasbos, undated. *SEG* LIII 1653-1668. On the basis of Hesychius s.v. κύρρασι (κύρρω//κύρσω associated with κρούω), A. Chaniotis, *EBGR* 2004 [2007] 278 no. 119, suggests seeing in the god's epithet Κύρσας a participle form from κύρσω.

1397. Gagai (area of: Melanippion). Christian prayer, early Byzantine period. F.Hild, *Gephyra* 1 (2004) 123 (ph.), publishes the following text incised on the gate of the east wall of the settlement: Κύριε, βοήθι τῇ κώμῃ. Photograph and text also in *TIB* VIII.3 ill. 245. For the development of the independent polis Melanippion into ■ village in Gagai's territory see our lemma no. 1391.

1398. Kibyra. Building inscription, Imperial period. Fragment of a block of an architrave, found in the eastern necropolis of Kibyra. Ed.pr. T.Corsten, *AST* 21.1 (2004) 231 (German translation): [- - -]που καὶ Ζωτικὸς Καλ[- - -] ǀ vacat ἠργάσαντο vacat

Two architects, ed.pr. [rather stone cutters since usually only one architect was responsible, who signed in a different way, cf. M.Donderer, *Die Architekten der späten römischen Republik und der Kaiserzeit. Epigraphische Zeugnisse* (Erlangen 1996); id., *Epigraphica* 60 (1998) 165-182, M.Donderer, *per ep.*].

1399. Kibyra (area of: Karamanlı, north of Kibyra). Dedication to Poseidon epekoos, ca. 150 A.D. Marble or limestone base, reused in a mosque in Karamanlı [not in the territory of Olbasa, as in *An.Ép.*, Corsten]. Ed.pr. Merkelbach–Stauber, *SGO* V 44/45 no. 24/30 (German translation) (after a copy of T.Corsten); now also T.Corsten in S.Mitchell–C.Katsari, *Patterns in the Economy of Roman Asia Minor* (Swansea 2005) 41/42; id., *Adalya* 9 (2006) 53-61 (ph.; German translation); cf. J.Nollé, *Gephyra* 2 (2006) 179-195 (German translation); O.Salomies, *An. Ép.* (2004) [2007] no. 1473 (French translation).

Λούκιος Μάρκιος Κέλερ
Μᾶρκος Καλπούρνιος
Λόνγος Ποσειδῶνι
ἐπηκόῳ

verse 1 = LL. 5-6 Ἀγροτέρην Νυμφαῖσιν ὄειν, Κρονίδῃ κλυτοǀπώλῳ
verse 2 = L. 6 ἴξαλον ὑψίκερων ἠὺν ὀρεσσιπότην, ǀ
verse 3 = LL. 7-8 αἰξὶν ὁμῶς ἄλλοισιν ἑλὼν περιμήκεǀσι τοῖσδε
verse 4 = LL. 8-9 ἠδὲ βαθυσκοπέλοις οὔρεσι ǀ Λόνγος ἔνι,
verse 5 = LL. 9-10 δαίμοσι πανγενέταις ǀ μηλοτροφίης καὶ ἀρούρης
verse 6 = LL. 10-11 ἠρατινῶν δαǀπέδων τῷ θ' ἱέρευσεν ἔνι·
verse 7 = LL. 11-12 τῶν ἕνεǀ[κ'] αἰὲν ἅπαντα, θ[ε]αί, νόῳ εὔφρονι μῆλα ǀ
verse 8 = L. 13 πείονά τ' εἴρυσθαι τοῖο βοηροσίην

The text has several *hapax legomena*: ὀρεσσιπότης (L. 6), μηλοτροφίη and ἠράτινος (L. 10), βοηροσίη or βοηβοσίη (L. 13) ǁ 1-4. in larger letters ǁ 1-3. Lucius Marcius Celer Marcus Calpurnius Longus, *cos. suff.* either between 135 and 138 or 148 A.D.; he lived in Attaleia, but owned estates in the region of Karamanlı, C.; a new military diploma fixes his consulate to 144 A.D., S., with reference to *An.Ép.* (2004) [2007] no. 1924; according to C., Longus is to be identified with M. Calpurnius Longus who is mentioned several times in inscriptions of this region (*SEG* XLVIII 1593; 1604-1609); N., however, prefers seeing in the latter an ancestor, perhaps the adoptive

father, of the consular ǁ 3-4. Poseidon is here a god of rural fertility, C.; the base may have come from his sanctuary, where possibly two dedications by farmers were also erected (a: M.Collignon, *BCH* 2 [1878] 173 no. 5; Ramsay, *CB* I.1.306 no. 108; b: A.H.Smith, *JHS* 8 [1887] 248/249 no. 26; I.Delemen, *Anatolian Rider-Gods* [cf. *SEG* XLIX 2489] 193 no. 367), N. ǁ 5. Ἀγροτέρην Νυμφαῖσιν, C., N.; ἀγρότερον νύμφαισ̣ . . νο . . ιν, ed.pr. ǁ 5-6. sacrifices to the Nymphs (ὄϊς, a female wild sheep) and Poseidon (ἴξαλος, ■ capricorn); κλυτόπωλος is used for Hades in *Il.* 5.654, 11.445, 16.625, for Poseidon in Pindar, fr. 243, N. ǁ 8. for βαθυσκόπελος cf. 'Orpheus', *Argonautika* 638 (ed. Vian p. 120) and Quintus Smyrnaeus 1.316, ed.pr. ǁ 9. for πανγενέτης cf. Orph., *Hymni* 20.5 and 73.3 (ed. Quandt pp. 19 and 50), ed.pr. ǁ 11. τῷ θ', N.; τῶ<ν>θ', ed.pr.; τῷθ' = τῷδ'?, C. ǁ 11-12. τῶν ἕνεǀ[κ'] for the more usual ἀνθ' ὧν, N. ǁ 13. βοηρ̣οσίην, Thonemann apud C., N.; βοη[β]οσίην, ed.pr.

1400. Kibyra. Dedication to a Rider-god, 2nd/3rd cent. A.D. *I.Kibyra* 208. M.Özsait-G. Labarre-N.Özsait, *Anatolia Antiqua* 12 (2004) 73, read Πρείμου Ἑρμαίο[υ] (*I.Kibyra*: Ἑρμαΐς) and argue that this is not an epitaph, but a dedication [which may well be right; already indicated in *I.Kibyra*, Corsten].

1401. Kibyra. Epitaph of Enas, Imperial period. In the ruins of a church on a hilltop in Kibyra. Ed.pr. T.Corsten, *AST* 21.1 (2004) 231 (German translation).

[- - -] ῥητορικὸ[ς - - ǀ - - -] Πλάτωṿ [- - - ǀ - - -] Ἐνάδι τῇ [γυǀναι]κὶ καὶ ἑαυ[τῷ]

[Or [N.N. ῥήτορι ΚΟ[- - ǀ - - -] Πλάτων[ι - - - ǀ - - καὶ] Ἐνάδι τῇ [αὐτοῦ γυǀναι]κὶ καὶ ἑαυ[τῷ//τῇ - ? -]; for orators in inscriptions cf. *SEG* LII 1991, Corsten.]

1402. Kibyra (area of: Karamanlı, north of Kibyra). Epitaph of the painter Philetos, Imperial period. Ed.pr. T.Corsten, *AST* 21.1 (2004) 231 (German translation).

Ἐλπὶς Κασίου ǀ τῷ ἀνδρὶ Φιλήτῳ ǀ τῷ ζωγράφῳ ǀ μνήμης χάριν

1403. Kyaneai. Political organization. C.Schuler in F.Kolb (ed.), *Chora und Polis* (Schriften des historischen Kollegs. Kolloquien 54; Munich 2004) 87-102, examines the political organization of Kyaneai's territory, with special reference to its κῶμαι, δῆμοι and περιπόλια.

1404. Kyaneai. Honorary decree for Anticharis. See our lemma no. 1872.

1405. Kyaneai. Epitaph of Perpenenis, 4th cent. B.C. (?). E.Petersen–F.v.Luschan, *Reisen in Lykien, Milyas und Kibyratis* II (Vienna 1889) 22 no. 27. J.Borchhardt in *Bildergeschichte - - -* (our lemma no. 1240) 33-35, republishes the inscription and on comparative grounds dates the tomb to the 4th cent. B.C. [A few printing errors: L. 2 read ἑαυτῶι; L. 3 read λοιποῖς and καὶ τοῖς κάτω, Corsten].

1406. Limyra (area of: Bonda). Dedication of the statue of Ermandyberis to the gods, ca. 100 A.D. Large moulded statue base preserving cuttings for the insertion of two feet on top. Ed.pr. M.Wörrle in F.Kolb (ed.), *op.cit.* (cf. our lemma no. 1403) 291-302 (ph.).

Πτευνασῃ Ερμανδειμιος Λιμυρ[ὶς]
Ερμανδυβεριν Ερμανδιμιος Λιμ[υ]-
ρέα τὸν ἑαυτῆς ἄνδρα ἱερατε[ύ]-
4 σαντα τῶν Σεβαστῶν καὶ σειτ[ο]-
μετρήσαντα καὶ πρυτανεύσ[αν]-
τα ἐν ἐθνικῇ πανηγύρει κα<ὶ> γυμν[α]-
σιαρχήσαντα τῶν νέων καὶ ταμιεύ-
8 σαντα καὶ δεκαπρωτεύσαντα
ὑπὲρ ἔτη κε΄ καὶ τὰς λοιπὰς
τελέσαντα ἀρχὰς καὶ λιτουρ-
γίας καὶ διοδεύσαντα ἐν πά-
12 σαις ἁγνῶς καὶ φιλοτείμως,
φιλοστοργίας καὶ μνήμης
ἕνεκεν θεοῖς

For Bonda see T.Marksteiner, *ibidem* 271-290 ‖ 1-2. Πτευνασῃ: epichoric Lycian name, previously unattested, ed.pr., who for Ερμανδυβερις and Ερμανδ(ε)ιμις refers to Zgusta, *KP* 92 § 97 and 167 § 355; the names also occur in inedita from Antiphellos and Andriake [see also Ερμανδοβερις in *SEG* LIII 1696 L. 4, Pleket]; a Ερμανδυβερις Μερειμυθου and a Ἑρμόδημος Ερμανδυβερεος are on record in an unpublished epitaph from Bonda; on the reasonable assumption that Ermandeimis (L. 1) and Ermandimis (L. 2) are identical, we have a marriage between 'Geschwister', with the same father and a different mother, ed.pr., with parallels from Lycia and Egypt ‖ 3-9. the text mentions various offices held by the honorand in descending order: treasurer (ταμίας; member of the college of urban ταμίαι), gymnasiarch of the νέοι, member of the college of urban prytaneis (in his prytany E. had been responsible for the organization of the federal panegyris (including an ἀγών) of the Lycian Koinon, which convened on the basis of a rotation scheme in the member cities of the League; see *TAM* II 496), *sitometres*, i.e., the official responsible for the distribution of grain among the σιτομετρούμενοι ('Politenelite') and, finally, priest in the civic imperial cult. In addition he had been δεκάπρωτος for over 25 years (L. 9; cf. also *TAM* II 765: *dekaprotos* for at least 68 years, and *SEG* XLI 1360 app.cr. ad LL. 16/17: εἰκοσίπρωτος for 40 years), ed. pr., who adds that under Hadrian, before 124 A.D., *dekaprotoi* had been replaced by *eikosiprotoi*; this yields a *terminus ante quem* for our inscription; the *dekaprotoi* were taken among the members of the βουλή and belonged to the πρῶτοι τῆς πόλεως. Our honorand presumably owned estates and lived in Bonda but was active in the city of Limyra, to whose territory the village of Bonda belonged; ed.pr. offers detailed reflections on the duties of the *dekaprotoi* and refers, *inter alia*, to *TAM* II 138 and *SEG* XLVII 1806 ‖ 11-12. διόδευσαντα: our honorand 'hatte als professioneller Wanderer viel im Außendienst zu tun'; to the 'other *archai* and *litourgiai*' the function of παραφύλαξ may have belonged; our honorand lived in the countryside and travelled around as magistrate, behaving himself generously and incorruptibly (L. 12) and thus being the opposite of παραφύλακες who during their ἐπιδημίαι (διοδεύσαντα!) apparently extorted the villagers (*OGIS* 527), ed.pr., who does not believe in a 'total divorce between police and policed' (K.Hopwood) and refers to *SEG* XLIX 1912 (honorary inscription for the wife of the πρωτεύων Ἱερατικός, who lived in another village in Limyra's territory and together with his wife held the priesthood of the imperial cult) and XLVI 1704 (a certain Hieron who was δήμαρχος of a village in the territory of Arykanda and was priest of Zeus ἐν τῇ πόλει). Cf. also C.Schuler, *ibidem* 96: 'nichts deutet auf einen kulturellen Gegensatz zwischen Stadt und Land' ‖ ed.pr. suggests that Ermandyberis derived his wealth from the production and sale of olive oil (oil presses were ubiquitous in the Bonda area) and from animal husbandry (goats).

1407. Limyra (area of: near Turunçova). Milestone, 293-305 (A) and 402-408 A.D. (B). Cylindrical milestone found in the bed of the river Başgözçay; on upper and lower sides dowel holes. Ed.pr. B.Takmer, *Gephyra* 1 (2004) 107/108 (ph.; translation).

A: Γ. Αὐρ. [Οὐαλ.]
Διοκλ[ητιανῷ καὶ Μᾶρ.]
Αὐρ. Οὐαλ. Μαξιμια[νῷ]
4 εὐσεβέσιν, εὐτυχέσιν
Σεβαστοῖς καὶ Φλ. Οὐαλ.
Κωνσταντίῳ καὶ Γαλ.
[Ο]ὐαλ. Μαξιμιανῷ
8 ἐπιφανεστάτοις
Καίσαρσιν
Λιμυρέων ἡ λ[α]μπρο-
τάτη μητρό[πολις]
12 τοῦ Λυκίω[ν]
ἔθνους

B: Φλ. Ἀρ[κ]άδιον
Φλ. Ὀνώριον
Φλ. Θεοδόσιον νέον,
4 τοὺς ἐωνίους Αὐγγ(ούστους)

Ed.pr. (see his map on 117 for the details) reconstructs the road system between Myra, Limyra, and Arykanda on the basis of this milestone, the one from Myra (see our lemma no. 1412), the relevant data from the Stadiasmos Patarensis (*SEG* LI 1832 ‖ L. 47; C LL. 21/22), and *SEG* LII 1438.

1408. vacat.

1409. Limyra. Epitaph of Judas, Imperial period (?). *CIJ*[2] 758; *SEG* XLV 1799. Republished with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 221; doubts about the interpretation of the enigmatic EIPON.

1410. Melanippion. See our lemma no. 1397.

1411. Milyas (Plateau of Elmalı). Roads and settlements. M.Adak–S.Şahin, *Gephyra* 1 (2004) 67-83, study the road and settlement system in this area on the basis of a combination of *SEG* LI 1832 B LL. 34-42 and a detailed investigation of the area concerned. Under Claudius five minor towns (Χῶμα, Ποδάλια, Κόδοπα τῆς Μυλιάδος, Ἀκαρασσός, Σόκλαι) were connected by a circular road built in partly marshy terrain. The area was important as a transit area to the northern provinces.

1412. Myra. Milestone, 293 (A), 367-375 (B), and 383-393 A.D. (C). Milestone built into the Church of St. Nikolaos in Myra. Ed.pr. B.Takmer, *Gephyra* 1 (2004) 109/110 (ph.; English translation). For the reconstruction of the Myra-Limyra road see our lemma no. 1407.

A:
Τὸν θειότατον
καὶ ἐπιφανέστα-
τον Καίσαρα
4 Γαλέριον Οὐαλέριον
Μα[ξιμιαν]ὸν Μύρεων
[ἡ μ]ητρόπολις

[5. Ed.pr. inadvertently restores Μα[ξίμιν]ον but translates 'Maximian', Pleket].

B:
Τοὺς θεοφιλεστάτους
Σεβαστοὺς Οὐαλεντινιανὸν
καὶ Οὐάλενταν
4 καὶ Γρατιανὸν Αὐγ(ούστους)
Σεκού<ν>δω Κάσιος ὁ λαμπρ(ό-
τατος) ἡγε(μών)
Μυρέων
ἡ μητρόπολις

4. in fine abbreviated as ΑΥΓΓ ‖ 5. ϹΕΚΟΥΔΩ, lapis; ed.pr. wonders whether it stands for Σεκοῦδος = Σεκοῦ(ν)δος = Secundus.

C:
[Τοὺς θεοφιλεστάτους]
Αὐγούστους Φλ.
Γρατιανὸν κὲ Φλ.
4 Οὐαλεντινιανόν
κὲ Φλ. Θεοδόσιον
κὲ Φλ. Ἀρκάδιον
κὲ Φλ. Ὀνώριον
8 τοὺς αἰωνίους Αὐγ(ούστους)

1-6. Between Jan. 19 (Arcadius proclaimed as Augustus) and Aug. 25, 383 A.D. (death of Gratianus), ed.pr. ‖ 7. Honorius was proclaimed as Augustus in 393 A.D., ed.pr., who points out that the road apparently was repaired twice within a decade ‖ 7-8. added later in a different script, ed.pr.

1413. Oinoanda. Inscription of Diogenes, 2nd cent. A.D. M.F.Smith, *Diogenes of Oenoanda. The Epicurean Inscription* (Naples 1993); id., *The Philosophical Inscription of Diogenes of Oinoanda* (Vienna 1996); *SEG* LIII 1690. M.F.Smith, *AS* 54 (2004) 35-46 (ph.; dr.; translation), publishes a new fragment (NF 136) in two columns on a whitish limestone block, found

in the cavea of the theater in Oinoanda. Since the Diogenes inscription is later than the theater, the block must have been used in a repair of the latter. The stone comprises a part of Diogenes' writing *Old Age* and joins up with fr. 161 (NF 94). The two joined fragments yield the following text (**A**, **B**, and **C** designate columns):

A NF 136 I

lines 1-5 missing
traces of letters
περίεργον οἰκίαν, τε-
8 τορευμένας ἔχουσαν
ὀροφὰς καὶ χρυσοπάσ-
[του]ς· v λειτὸν δ' ἔτι εἰ-
[μά]τιον [ἔχε] καὶ ἀνεπι-
12 [- - - - - - - - ἀ]πὸ κράμβης
lines 13-18 missing

lines 1-5 missing
traces of letters
ΤΑΙ[- - - - - - -]ΝΟΥ
8 ΚΑΙ[- - - - - - -]μενοι
μετ[αλαμ]βάνουσιν
ΟΤΙ . [- -]Ι v τὰ δὲ μέ-
γισ[τα - - τ]ῇ φύσει
12 Τ[- - - - - -]ΗΜΑΤΑ
[- - - - - - - -]ΩΜΑΤΑ
traces of letters
lines 15-18 missing

lines 1-4 missing
[καὶ γὰρ τὸ γείνεσθαι]
[κα]ὶ [τὸ κεινεῖσθαι],
καὶ τὸ αἰ[σθάνεσθαι],
8 καὶ τὸ νο[εῖν τι, καὶ]
τὸ φωνὰ[ς ἱέναι, ἄνευ]
τοῦ σώμ[ατός γε ἀμή]-
χανόν ἐ[στιν· τὰ οὖν σώ]-
12 ματα δε[ῖ, φημί, τειμᾶσ]-
θαι· v ΚΑΙΤ[- - - - - - -]
traces of letters
lines 15-18 missing

B NF 136 II (l.) + fr. 161 I (r.) **C** fr. 161 II

A 7. initio περίεργον has no parallel in either Diogenes or Epicurus, S. [pretentious behavior (τὸ περίεργον) is criticised by in contemporray thought; e.g. Plut., *mor.* 802 a; Dio Chrys., *or.* 32.62, Chaniotis] ‖ 11-12. perhaps ἀνεπί|[φαντον] or ἀνεπί|[φθονον], S. [or ἀνεπι[τήδευτον] (artless, without pretension), Chaniotis] ‖ B 9-14. S. tentatively suggests μετ[αλαμ]βάνουσιν | ὅ τι ἂ[ν δέ]ῃ· v τὰ δὲ μέ|γισ[τά γε τ]ῇ φύσει | τ[ινὲς ἐνκλ]ήματα | [φέρουσι, τὸ σ]ῶμα ται|[πεινοῦντες κτλ.] ‖ 9-10. [ὡς ὑπολαμ]βάνουσιν | [οἱ Στωϊκοί], Smith (1996) ‖ 11. γι-σ[τα] link up with τὰ δὲ μέ- in fr. 161 I 10 in fine which makes the combination of the two fragments certain, S., who refers to A.Casanova, *I frammenti di Diogene d'Enoanda* (Florence 1984) 419, who already suggested restoring this text ‖ C 5-6. in his previous editions, S. placed the text of L. 5 in L. 6.

Fr. 1 has recently been variously restored. M.F.Smith in *Ad Fontes* 431-434 (ph.; dr.; translation), sees in it the title of Diogenes' *Physics* (*SEG* XXIX 1447), but prefers another restoration than that suggested in *SEG* XXIX 1447; J.Hammerstaedt, *EA* 39 (2006) 2-5, rejects the identification and suggests instead interpreting the fragment as the title of the letters to Antipatros and Dionysios which would entail placing fr. 1 before fr. 62:

Smith:
[Διογένους τοῦ Οἰ]νο-
[ανδέως καὶ φιλα]θη-
[ναίου v περὶ φύσεως]
4 [vv ἐπιτομή]

Hammerstaedt:
[Διογένους τοῦ Οἰ]νο-
[ανδέως πρὸς μα]θη-
[τὰς ἐπιστολαὶ δύο]

2-3. [περὶ αἰσ]θή|[σεως καὶ φύσεως], *SEG*; however, Diogenes is known to have had close connections to Athens and philosophical friends there, S.; H. gives an alternative for L. 3 [v τὰς ἐπιστολαί v].

M.F.Smith in S.Ceracuolo (ed.), *Mathesis e Mneme. Studi in memoria di Marcello Gigante* (Naples 2004) 247-257, republishes fr. 72 (translation) with discussion [*non vidimus*; cf. C. Brixhe, *BE* (2005) no. 446].

See now also M.F.Smith, *Cronache ercolanesi* 36 (2006) 233-245 and for the inscription in general and new investigations in Oinoanda M.F.Smith–J.Hammerstaedt, *EA* 40 (2007) 1-11.

1414. Oinoanda. Jews in the inscription of Diogenes, 2nd cent. A.D. M.F.Smith, *AS* 48 (1998) 125-170; cf. *SEG* LI 1831; LIII 1690. Republication of NF 127 I-IV with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 222.

1415. Oinoanda. Epitaph of Licinnius Hermogenes and his family, 2nd/3rd cent. A.D. Fragment of a limestone sarcophagus, found in a modern cemetery east of Oinoanda; the inscription runs below the rim (L. 1) and in a panel. Ed.pr. N.P.Milner, *AS* 54 (2004) 70 no. 31 (ph.; translation).

[κατεσκεύασ]εν τὴν σωματοθήκην vac.
vacat
Λικίννιος Ἑρμογένης ἑαυτῷ
[κ]αὶ τῇ γυναικὶ αὐτοῦ Ἀρτέμε[ι]
4 [- ca. 8 -] κ[α]ὶ το[ῖ]ς τέ[κ]νο[ι]ς
- -

The deceased and his family are likely to have belonged somehow to the famous Licinnii from Oinoanda (cf. *SEG* XLVI 1709), but since they are apparently not mentioned there, they were presumably (descendants of) freedmen like the Licinnii Εὐτύχης and Ὑάκινθος in *SEG* XLIV 1202-1204 (1204 on an arcosolium tomb, not on a fountain), ed.pr., who suggests seeing in them evidence for a cult in the cemetery.

1416. Oinoanda (area of: Ceylan). Epitaph, 2nd/3rd cent. A.D. Funerary altar with relief of a standing woman in a niche; inscription below. Ed.pr. N.P.Milner, *AS* 54 (2004) 61/62 no. 24 (ph.; translation): κατεσκεύ[ασεν] | τὸν βωμόν

Probably a ready-made altar from a mason's workshop since the name seems never to have been inscribed, ed.pr.

1417-1419. Oinoanda (area of: Çukurceylan). Epitaphs, Imperial period. N.P.Milner, *AS* 54 (2004) 47-54 nos. 1, 2, and 4 (ph.; translation), (re)publishes three epitaphs.

1417: 47-52 no. 1. **Epitaph attesting the hero cult of a man (Licinnius Mousaios?), 2nd cent. A.D.** *IGR* III 1506; cf. *SEG* VI 747. The stone, perhaps a reused part of a statue base or an altar, was rediscovered by A.Hall in 1983 and by N.P.Milner in 1994, who integrates into his text the copy of E.T.Daniell from 1842 (cf. E. Petersen–F.v.Luschan, *Reisen in Lykien, Milyas und Kibyratis* II [Vienna 1889] 120 note 8; letters seen only by Daniell are underlined).

- - - - several lines missing - - - -
[ἀρ]χιερατεύσαντι τῶν [Σε]-
βαστῶν ἐν τῷ ἔθνει καὶ [γραμ]-
ματεύσαντι Λυκίων καὶ πά-
4 σας ἐθνικάς τε καὶ πολειτι-
κὰς ἀρχὰς τετελεκότι, τῷ
κτήτορι τῶν ἐνγαίων vac.
vacat ἥρωι vacat

Cf. *TAM* II 713 from Çökek Asarı (Koristan), ca. 15 km south of Oinoanda (perhaps Orloanda, see G.E.Bean, *JHS* 68 [1948] 49/50 note 11) with an almost identical text. M., who republishes the inscription and suggests seeing in the deceased of both texts the honorand of *IGR* III 576 from Pinara, Licinnius Mousaios from Oinoanda ‖ 2-3. [ἱε]ρ]ατεύσαντι, *IGR*; [γραμ]μ]ατεύσαντι, *OMS* II 887 note 3, confirmed by Daniell's copy (which was unknown to L.Robert); for the combination of the offices of high priest and secretary, cf. C.Kokkinia, *Die Opramoas-Inschrift* - - (*SEG* L 1355) 216, M. ‖ 6. [ἡγ]ήτορι, *IGR*; [κτ]ήτορι, *OMS* II 887, confirmed by Daniell's copy; this is the translation of Latin *possessor*, designating a landowner, M. ‖ 7. the deceased man was heroized by his dependents, who erected the monument; cf. C.P.Jones, *JHS* 121 (2001) 146-148, M.

1418: 52 no. 2. **Epitaph of Longos, 1st/2nd cent. A.D.** Limestone fragment with mouldings on three sides, possibly the lower part of a funerary stele.

- - - - - - - - - - -
[. . .] Λόνγον εἰς μνήμην
[Ἀρ]τειμας καὶ Θόας κα[ὶ]
[Ἑ]ρμαῖος μνήμης ἕνε-
4 vacat κεν vacat

1419: 53/54 no. 4. **Epitaph of Margareite(s) and Hermaios, 2nd/3rd cent. (before 212) A.D.** Limestone sarcophagus; inscription in a *tabula ansata*.

κατεσκεύασεν τὴν σωματο-
θήκην Μαργαρείτης ἑαυτῇ καὶ
ὑειωνοῦ Ἑρμαίῳ vacat

2. Μαργαρείτη{ς} (mason's error), M. [however, Μαργαρείτης is rather a secondary form of Μαργαρείτη, cf., e.g., *I.Kibyra* 286 (Τύχης) and 333 (Συντύχης), Corsten] ‖ 3. for genitive instead of dative cf. Brixhe, *Essai* 97/98, M.

1420-1422. Oinoanda (area of: Girdev Gölü). Epitaphs, 2nd/3rd cent. A.D. Ed.pr. N.P. Milner, *AS* 54 (2004) 72-75 nos. 34-36 (ph.; translation). [On 71 fig. 60 ph. of *SEG* XVII 714.]

1420: 72/73 no. 34. **Epitaph of Aulanis.** Limestone block (possibly a pillar with an ostotheke), ending above in a funerary bowl, below which the inscription; found on an island settlement in the lake: Ἀ̣ὐλανις δὶς ἑαυ|τὴν ἀνέστησεν

Ἀ̣ὐλανις is presumably female in the first, male in the (indirect) second instance, ed.pr., who refers to *SEG* XXVII 931 (Oinoanda) and E.Petersen–F.v.Luschan, *Reisen in Lykien, Milyas und Kibyratis* II (Vienna 1889) 160 no. 190 (Girdev), both female; *contra* Zgusta, *KP* 112 § 127, he regards it as an Anatolian name.

1421: 73 no. 35. **Epitaph of Hermaios (?), before 212 A.D.** Limestone block from a building (Heroon?), found on an island settlement in the lake.

[- - - - -]ΣΙΣ Ἑρμαίου Αολλου Ἑ[ρμαῖον?]
[- - - - -] τὸν υἱὸν αὐτοῦ μ̣ν̣ήμ[ης ἕνεκεν]·
[- - - Μ]αμαστα Ἑρμαίου ἀ̣ν̣[έστησεν?]
[- - - - -] Πολύκλειαν ΕΡΛ[- - - - - - - - -]
[- - - μν]ή̣μ̣ης ἕνεκεν vacat

1. Αολλου: genitive of Αολλους, ed.pr., with reference to Zgusta, *KP* 273 § 823-1/2 ‖ 3. for Μαμαστα cf. *SEG* XLV 1823 (Oinoanda) and Zgusta, *KP* 286 § 852-1, ed.pr. ‖ 4. a Πολύκλεια also in *IGR* III 1504; this woman may belong to the family of C. Iulius Demosthenes, where also the names Μαμαστα and Αουβασις occur (see the stemma in N.P.Milner–S.Mitchell, *AS* 45 [1995] 100), so that perhaps [Αουβα]σις is to be restored here in L. 1, ed.pr.

1422: 74/75 no. 36. **Epitaph of Ti. Aelius Bassus (?), 2nd cent. A.D. (?).** Limestone sarcophagus; inscription around the upper right corner of a *tabula ansata*; found on the north side of Lake Girdev.

[- - - - - - - - - -] Τίτος Αἴλιος ΡΑ.ΣΣ[- - - ca. 7 - - -]
[- - - τῇ - - ἑα]υτοῦ Ἐλπίδι κα[ὶ] Τρω[ίλῳ - ca. 4 -]
vacat εὐνοήσας ἤνυσ[ε - - - ca. 6 - - -]

1. Β̣άσσος?, ed.pr.

1423-1425. Oinoanda (area of: Seki area). Epitaphs, 2nd/3rd cent. A.D. N.P.Milner, *AS* 54 (2004) 65-70 nos. 26 and 29/30 (ph.; translation), (re)publishes three epitaphs.

1423: 65 no. 26. **Epitaph of C. Iulius Antoninus, 100-150 A.D.** *SEG* XLV 1824. M. republishes the text and wonders whether, given the fact that C. Iulius Antoninus was a military tribune, this small altar could have been his funerary monument or rather that of an (older?) brother; alternatively he suggests, with reference to ἥρωι (L. 3)

that it may have been 'one of a number of funerary statue bases or altars adorning a monument for the tribune'.

1424: 68/69 no. 29. **Epitaph of Apollonios and his family, 2nd/3rd cent. A.D.** L.Robert, *A travers l'Asie Mineure* (Paris 1980) 306 note 12 (LL. 8-10); also mentioned in id., *BCH* 107 (1983) 554 note 12.

Ἀπολλώνιος Θόαν-
τος Ουαρδα[ρο]υ Απ̣[α]
[δ]ὶς καὶ Α̣ρ̣μ[αστ]α̣ Ἀ-
λεξάνδ[ρο]υ̣ ἑαυ-
τοὺς [κ]α̣ὶ τ̣ὸν υἱ-
ὸν [α]ὐ̣[τῶν Θόα]ν̣-
τα μ̣ν̣ήμ[η]ς ἕνε-
κεν· ἄ[ν δ]έ τις ἀδική-
σῃ, ἤτω ἐ̣πά<ρ>ατος θε[ο]ῖ[ς]
[κ]αὶ θεαῖς

8-10. [ἄν] τις ... θεοῖς καὶ θεαῖς, R.; for the curse cf. Strubbe, *Arai Epitymbioi* nos. 359-366, M.

1425: 69/70 no. 30. **Epitaph of Diogenes and his family, 2nd/3rd cent. A.D.** Round funerary altar with the relief of a funerary banquet above the inscription; found beside the Tekke Camii in Seki.

Διογένης Ἑρμαίου
κὲ{ι} ἑαυτῷ καὶ μητρὶ
κ̣αὶ γυναικὶ καὶ τέκνο[ις]
Ἡρᾶς καὶ Ἕρμ̣ω̣ν καὶ Ἀρ-
τεμεις vac. μνήμης χ[άριν]

4-5. The nominative of the names (presumably those of the children) is either a 'failure to decline' or used to mark a new sentence; since relief and inscription seem to have been executed at the same time, the monument must have been erected during the lifetime of the persons mentioned, ed.pr.

1426. Olympos. Location. M.Adak, *Gephyra* 1 (2004) 27-51, argues that Olympos was founded in Hellenistic times on Mount Musa Dağı, where urban remains have been found; it was a member of the Lycian League until ca. 100 B.C., when the pirate king Zeniketes decided to choose it as his residence. In 78/77 B.C. P. Servilius Vatia Isauricus destroyed the city. The city's population moved to the site of Korykos which in the preceding period had been Olympos' *emporion*. It was presumably under Hadrian that Korykos changed its name to Olympos.

1427. Olympos (earlier: Korykos). Building inscription, reign of Vespasian. Limestone block found in the baths on the site of 'new' Olympos (in earlier days the site of the *emporion* Korykos; see our lemma no. 1426). Edd.pr. M.Adak - N.Tüner, *Gephyra* 1 (2004) 59/60 no. 3 (ph.; German translation).

[Αὐτοκράτωρ Καῖσ]αρ Οὐεσπασιανὸς Σεβαστὸ[ς]
[illegible]

[δ]ιὰ τῆς [Τίτου.Αὐρ]ηλίου Κυήτου πρεσβευτοῦ
ἰδίου καὶ ἀντιστρατήγου προνοίας vacat
ἐκ θεμελίων τὸ βαλλανεῖον vacat

2. [δίκ]αιος [κύρι]ος: the restoration seems certain, edd.pr., who add that this title is previously unparalleled ‖ 3-4. Titus Aurelius Quietus: *cos.suf.* in 82 A.D., known from *TAM* II 21 and *IGR* III 690 (= 1523; *SEG* XLI 1339 and 1381); governor of Lycia-Pamphylia in 78-81 A.D., edd.pr. ‖ 5. other bath buildings were erected under Vespasian in Patara (*TAM* II 396) and Kadyanda (*TAM* II 651), edd.pr., who by analogy with these texts assume that the building operations were financed from the poll tax which the emperor remitted to the cities, and from a contribution of the Lycian League. They refer to an identical financing of the building of an aqueduct in Patara on record in an ineditum from Delikkemer (ἐκ τῶν συντηρηθέντων τῇ π[ό]λει χρημάτ[ων ἀ]πὸ κε[φ]αλαίων καὶ τὸ ἔθνος συνήνενκε ✻ vacat, μηδεμία[ς] κατ' ἄνδρα ἐπιγρα[φ]ῆς γενομένης) [now published by S.Şahin in C. Schuler, *Griechische Epigraphik in Lykien. Eine Zwischenbilanz* (*ETAM* 25; Vienna 2007) 99-109, Corsten].

1428. Olympos (earlier: Korykos). Honorary inscription for M. Aurelius Archepolis Hoplon, ca. 200 A.D. (or somewhat later). Limestone statue base. Edd.pr. M.Adak - N.Tüner, *Gephyra* 1 (2004) 60/61 no. 4 (ph.; German translation).

Μᾶρκον Αὐρήλιον
Ἀρχέπολιν τὸν καὶ
Ὅπλωνα Ῥησιμάχου τοῦ
καὶ Διοτίμου Νόμμου
vacat Ὀλυμπηνὸν vacat
πολειτευόμενον δὲ καὶ ἐν
ταῖς κατὰ Λυκίαν πόλεσι
πάσαις, ἀρχιερέα τῶν Σεβαστῶν
καὶ γραμματέα, λυκιάρχην
ἀξιολογώτατον
vacat ἡ πατρίς vacat

For the honorand see *SEG* XLI 1388 (now in the museum of Antalya), edd.pr. ‖ [3-4. in *SEG* XLI 1388 the father is called Ῥησίμαχος ὁ καὶ Διότιμος (LL. 1/2; see also LL. 3/4); in the new text edd.pr. give Νόμμου ('den Enkel des Nommos') in fine: a second cognomen? But the reading does not seem beyond doubt: it looks as if ΔΙΟΤΙΜΟΥ can be read: <Δ>ιοτίμου: 'Rhesimachos, also called Diotimos, son of Diotimos' (second name identical with the patronymic); or should we print τοῦ καὶ Διοτίμου {<Δ>ιοτίμου}?, Pleket] ‖ 8-9. the Imperial high priesthood of the League and the lyklarchy are identical: the functions are two aspects of one magistracy, edd.pr. ‖ 9. the priesthood and the function of secretary of the League were occupied by one man, edd.pr. [for the relation between the functions of λυκιάρχης, federal ἀρχιερεύς, and γραμματεύς see H.Engelmann, *ZPE* 154 (2005) 181/182 and 158 (2006) 183-186; for the federal highpriests in general see M.Zimmermann, in *Griechische Epigraphik in Lykien* (our lemma no. 1396 B, app.cr. in fine) 111-120, Pleket].

1429. Olympos (Musa Dağı). Dedication to Artemis Kitaneurissa, 2nd/1st cent. B.C. Limestone block found in the ruins on Mount Musa Dagı (see our lemma no. 1426). Edd.pr. M. Adak - N.Tüner, *Gephyra* 1 (2004) 53-55 no. 1 (ph.; German translation).

Ἄρτεμεις | Ἀρτέμιδι | Κιτανευ|ρίσσαι | εὐχάν

2-3. Κιτανεύρισσα: to be related to the city of Kitanaura, located in the ruins of Saraycık, ca. 30 km northwest of the ruins of Olympos (cf. *SEG* XLVI 1707); inscriptions and coins from Kitanaura show that Artemis was the city's main deity, edd.pr. ‖ 5. εὐχάν: Doric form, perhaps referring to the Doric colonization of the area, edd.pr., who add that on Mount Andızlıtaş, ca. 10 km southwest of Olympos, they discovered two epigrams engraved in Doric on rock-cut tombs (territory of Gagai).

1430. Olympos (Musa Dağı). Dedication of the façade of a building, ca. 150-250 A.D. Remains of a building consisting of three rooms on Musa Dağı (see our lemma no. 1426); on the front, two entrances to these rooms; above the entrances an inscription of which eighteen fragments, belonging to several blocks, have been found. Edd.pr. M.Adak - N.Tüner, *Gephyra* 1 (2004) 55-59 no. 2 (ph.; dr.; German translation).

Θεῷ Ὀλυμ[πί]ῳ Ἀρριανὸ[ς Ἐπα]φροδε[ίτου καὶ --]ιθια Ο[- - ? τὰ προνώ]πια κ[αθιέρωσαν ε]ἰς τ[ὰ οἰ]κήματ[α κ]ατὰ εὐχήν· vacat πηλοῦσι ὑπηρετησαμένου Ἀγαθόποδος πραγματευτοῦ

[- -]ιθια: the second benefactor, possibly Arrianos' wife, edd.pr. ‖ προνώπια: 'Aussenfassade' of the (three) rooms (οἰκήματα), edd.pr. ‖ πηλοῦσι (not πελοῦσι as edd.pr. inadvertently print): from πηλόω: 'to smear with clay' ('beschmieren, verputzen'), edd.pr., who suggest that these craftsmen constituted a professional organization ('guild'), that Arrianos was one of its members, and that the slave Ἀγαθόπους served as 'Geschäftsführer' for the workmen [alternatively, A. may have been the *pragmateutes* (agent) of Arrianos (estate owner), who temporarily assisted the πηλοῦντες. – It is, to say the least, remarkable that at the time the inhabitants of Olympos had largely moved to the site of the *emporion* Korykos (see our lemma no. 1426), this couple, nevertheless, contributed to the maintenance of a substantial building on the original site of Olympos on the Musa Dağı; apparently 'old' Olympos remained important (and inhabited) enough to repair an important building on its site, Pleket].

1431. Olympos (area of: Sepet Dağı). Rock-cut dedication to (Sol) Invictus, ca. 250-300 A.D. Rock-cut niche; inscription A in the niche; B on the pillar left of the niche. Edd.pr. M. Adak - N.Tüner, *Gephyra* 1 (2004) 62/63 no. 5 (ph.; German translation).

A: Μαρτεῖνος σταιτιονάριος Ἰμβίκτῳ εὐ|χήν

B: Αὐρ(ήλιος) Μουκιανὸς | πραιτω|ριανὸς | [Ἰμβίκτῳ] ‖ [εὐ]χ[ήν]

Cult of *Invictus*, i.e., of *Sol Invictus*; official state cult since Aurelian; often worshipped together (and occasionally even identified) with Mithras, edd.pr. ‖ A. *TAM* II 1165 records a *beneficiarius* ἔχων στατίωναν ἐν Ὀλύμπῳ; another *beneficiarius* erected a cenotaph for his θρεπτός (*TAM* II 987), edd.pr., who suggest that these *stationes* may have been established in the later 3rd cent. A.D. when Isaurian-Pisidian rebels were active in Lycia/Pisidia ‖ B. Aur. Mucianus is known from *TAM* II 949 (from the northern necropolis of Olympos/ Korykos); he is mentioned together with his wife and children and may well have lived in Olympos; units of praetorians were active un-

der the prefects Ursio and Ulpius Silvinus in the area (see *SEG* XXIX 1514, XLVI 1681 B and, esp., XLIX 1866).

1432. Olympos (earlier: Korykos). Epitaph of Antimachos, ca. 200 A.D. Local limestone sarcophagus discovered near the tomb of Hoplon (see our lemma no. 1428); on the front a tabula ansata with inscription; on the sides representations of a pillar on which a kantharos stands decorated with vine tendrils and rosettes; on the lid two Medusa-heads. Edd.pr. M.Adak - N.Tüner, *Gephyra* 1 (2004) 63/64 no. 6 (German translation).

Ἀντίμαχος [ὁ καὶ Κα]λ̣λικράτης
Τρεβήμ[ι]ος Ὀ[λυμπην]ὸς τὸ
μνημεῖον ἑ[αυτῷ καὶ γυ]ναι-
ξὶν αὐτοῦ Π[- - - - - - - -]ος
καὶ Π̣ροδεκάτῃ [- - - - -]ΟΥ
καὶ τέκνοις α[ὐτοῦ καὶ ἐγγόνοις]·
ἑτέρῳ δὲ οὐδεν̣[ὶ ἐξέσται κηδευθῆναι],
ἢ ὁ β̣ιασάμενος [ἐκτείσει τῷ ταμείῳ]
δηνάρια χείλια, ἐ[ξ ὧν ὁ]
ἐλέν̣[ξας λήνψεται] τ̣ὸ [τρίτον]

5. The name of A.'s second wife, Προδεκάτη, seems to be previously unattested, edd.pr.

1433. Onobara. Honorary inscription, Imperial period. Block, found in the city center; mentioned by N.Çevik-B.Varkıvanç-S.Bulut-E.Akyürek, *AST* 21.1 (2004) 270 (ph.). The inscription seems to consist of two texts (here A and B) which are written on different levels. We read from the photograph.

A: [- - - Τρε]βεννα-
[τῶν? - - - -] .ΗΣ

B: vv Τρεβεννατῶν ἡ β̣[ουλὴ? - - -]
πρώταις τειμαῖς Μο[- - - - - - - -]

[B 1 in fine. a verb such as ἐτείμησε ‖ 2. in fine the first letter of the honorand's name, Corsten].

1434. Patara. The Stadiasmus provinciae Lyciae, 45/46 A.D. *SEG* LI 1832. F.Hild, *Gephyra* 1 (2004) 123 note 16, points out that reexamination of the stone reveals in C L. 25 the reading Μαδαμύσσου (*SEG*: Μ̣αδ̣ναύ̣σω[ν]). Madamyssos is located on one of the mountains of Kızıl Dağı; unpublished epitaphs show that Korydalla and Madamyssos were united in a *sympoliteia*. *Ibidem* 123 note 17, H. writes that the site of Πύγελα (*SEG* LI 1832 C LL. 13 and 15) has been discovered on Kepez Tepesi near Savrun; for an epitaph recording the ethnikon Πυγελε[ύς] see our lemma no. 1439. – See also our lemma no. 1872.

1435. Patara. Fragment of an honorary inscription (for Agrippa?), 1st cent. B.C. *SEG* XLIV 1208. H.Engelmann, *ZPE* 146 (2004) 129 (ph.), republishes the inscription and suggests a new restoration (cf. our lemma no. 1102). Cf. O.Salomies, *An.Ép.* (2004) [2007] no. 1529. [For honorary inscriptions for Agrippa see *SEG* LIII 567 ter/quater, Chaniotis.]

[Μᾶρκον Ἀγρί]ππαν
[τὸν σωτῆρα] καὶ
[ἑαυτοῦ εὐε]ργέτην
[Παταρέων ὁ δῆμο]ς

1-3. No restorations in *SEG* except L. 3 [εὐε]ργέτην; E.'s restorations are regarded as problematic by S., who argues that ἑαυτοῦ should come before σωτῆρα ‖ 4. the sigma in fine is missing in *SEG*.

1436. Patara. Honorary inscription for Tib. Cl. Flavianus Eudemus, ca. 147 A.D. Altar-shaped base of limestone; on the upper surface, depressions for a statue. Found in the theater. Ed.pr. H.Engelmann in *Festschrift Işık* 293-296 (ph.; German translation). E. places the inscription in the context of the remodelling of the theater in 147 A.D. which was achieved solely through benefactions of two prominent members of the elite, since the city was short of money: *TAM* II 408 reports the part played in it by Vilius Titianus and his daughter Procula, while this inscription states the contribution of Eudemus, who died before the theater was completed. Cf. also G.Petzl, *EA* 38 (2005) 35/36.

Παταρέων τῆς μητροπόλεως
τοῦ Λυκίου ἔθνους ἡ βουλὴ καὶ ὁ δῆ-
μος καὶ ἡ γερουσία Τιβέριον Κλαύδιον
Εὐδήμου υἱὸν Φλαουιανὸν Κυρίνᾳ Εὔ-
δημον Παταρέα, ἄνδρα μεγαλόφρονα καὶ
φιλόπατριν, γένους ἐκ τοῦ πρώτου, πάσῃ
ἀρετῇ διαπρέψαντα, πολλὰ καὶ μεγάλα
παρασχόμενον ἔν τε ἀρχαῖς καὶ εἰκοσα-
πρωτήᾳ καὶ λιτουργίαις καὶ ἐπιδόσεσιν
καὶ εὐεργεσίαις, τετειμημένον ὑπὸ τῆς
πατρίδος καὶ τοῦ ἔθνους πλε[ο]νάκις, κατα-
λελοιπότα δὲ τῇ πατρίδι καὶ δηναρίου μυ[ρι]-
άδας εἰκοσιπέντε εἰς τὸ ἐκ τῶν [τόκ]ων γεί-
νεσθαι [κ]ατασκευὰς καὶ ἐπισκευὰς [ἔ]ργων
εἰς ἅπαντα τὸν αἰῶνα, οὗ δὴ κεφ[α]λ[αί]ου
ἐκ τῆς προσόδου τῶν τόκων κατεσκευά[σ]-
θη καὶ τὰ ἐ[ν] τῷ θεάτρῳ ἔργα, αἵ τε ἀντηρεῖδες
καὶ ὁ ἔξωθε[ν τ]οῦ θεάτρου κύκλος, καὶ ἡ ἐ-
πικειμέ[νη - -]είῳ στοὰ σὺν ταῖς ἀνόδοις
καὶ τ[ὰ ἀ]νάβαθ[ρ]α καὶ ὁ ναός· καὶ ἡ εἰς τοὺς
[ἀν]δριάντας ἑαυτοῦ ἕξ, ὅλως πεζούς, ἐκ
[τῶ]ν τόκων, καθὼς ἡ διαθήκη αὐτοῦ πε-
ριέχει

1-15. The honorand's services to his hometown, ed.pr. ‖ [3-5. Eudemus is already known from honorary inscrip- tions for his son, Tib. Cl. Andronicus (*TAM* II 429), and for his wife, Claudia Anassa (*SEG* XLIV 1212 with app. cr.; M.Adak, *EA* 27 [1996] 132 no. 6), the latter of which are very similar in the formulaic phrasing; cf. also *TAM* II 422 L. 21, Corsten] ‖ 11-15. Eudemus left the city 250,000 denaria from the interest on which his share in the remodelling of the theater was to be paid; this would, at a rate of 6%, be 15,000 annually, ed.pr., who compares this sum with the 40,000 denaria for the stoa built by Opramoas in Patara (A.Balland, *Fouilles de Xanthos VII. Inscriptions d'époque impériale du Létôon* [Paris 1981] 67 LL. 12-14); in addition, he infers from *SEG* XLIV 1212 that part of the money was later used to finance oil for the gymnasium [but this inscription concerns Claudia Anassa and is earlier (reign of Hadrian), Corsten] ‖ 15-17. reconstruction by G.Petzl; - - - αἰῶνα. "Οὗ δὴ κεφ[α]- λ[αί]ου - - - κατασκευά[σ]|θῃ κτλ." as direct speech until τόκων in L. 22, quoting the honorand's testament, ed. pr. ‖ 17. ἀντηρίς 'support' is a rare technical term, ed.pr. ‖ 18. the works comprised also the space in front of the theater, ed.pr. ‖ 20. ἀνάβαθρα are seats that are reached by steps, ed.pr., who refers to *TAM* II 408 LL. 14/15; ναός: remains of a temple have been excavated right above the theater, a location rare in the east (paralleled only in Stratonikeia, cf. A.A.Tırpan, *Stratonikeia I. Augustus-Imperatorlar Tapınağı*, 1998 [*non vidimus*]), but frequent in the west (W.Eck apud ed.pr.), ed.pr.; καὶ ἡ: scil. δαπάνη, ed.pr. ‖ 20-21. six statues of the honorand are to be erected in the theater, which may point to the division of the city into six phylai, ed.pr. [cf. a similar arrangement in Kibyra: *I.Kibyra* 42-44 with pp. 62-64, Corsten]; P. tentatively suggests instead ἡ εἰς τοὺς | [ἀν]δριάντας ἑαυτοῦ ἔξοδος ΤΕ[.]Ε[..] ἐκ κτλ.

1437. Patara. Epitaph of and funerary epigram for Tib. Claudius Philoumenos, undated. *SEG* XLIX 1933. P.Thonemann, *EA* 37 (2004) 145 note 9, argues that the child did not die at the age of three, but that Philoumenos, his τροφεύς, died when the child was three years old. The inscription is set up in the son's name (M. Antonius Zeno) and the name of his father (who composed the epigram) is not stated.

1438. Philita. Boundary inscription, early Byzantine period. B.Iplikçioğlu–G.Çelgin–A.V.Çelgin, *Neue Inschriften aus Nord-Lykien* I (Vienna 1992) 15. Revised reading after an unpublished manuscript by B.Iplikçioğlu in the Vienna Academy in *TIB* VIII.2 p. 804 (ph.: VIII.3 ill. 103): ὅρος Φιλιτέων Τερπονολέων

1439. Pygela. Epitaph, undated. In their report on the localisation of the city of Pygela in eastern Lycia (on Kepez Tepesi, ca. 10 km northeast of Rhodiapolis), M.Adak–N.Tüner, *Arkeoloji ve Sanat* 118 (2004) 43-50, mention on 48 an epitaph in which the ethnic Πυγελε[ύς] occurs (ph. of the heavily damaged inscription).

1440. Rhodiapolis. Letter of the governor Cornelius Proculus in the dossier of Opramoas, 139 A.D. *TAM* II 905 doc. no. 28 (VII F 13 - H 11). C.Kokkinia in *Roman Rule and Civic Life* 53/54, presents a photo of the copies of E.Petersen (1882) and R.Heberdey (1894) of

VII G L. 3. The restoration [ἀντέτ]αττον ('I objected') is unavoidable. In the same line the reading καὶ ὅ[τε] is not secure. Petersen did not discern the omicron clearly. K. considers the restoration καί[περ]. Further reflections on the remarkable fact that the emperor overruled the governor's objection to the honors bestowed by the Lycian League on Opramoas. Translation of Proculus' letter.

1440 bis. Rhodiapolis. A marginal note in the dossier of Opramoas. *TAM* II 905 doc. no. 63 (XVIII G). H.Engelmann, *ZPE* 146 (2004) 130, suggests explaining the phrase ἤδη Χ μύρια ὀκτακισχείλια (*scil.* δέδωκεν) as a marginal note in the archive copy referring to Opramoas' promise of 20,000 denaria for the erection of two stoai (doc. no. 59 [XVII E-F]), of which 18,000 were already paid. The stonecutter inadvertently incised this remark when copying the text onto the stone.

1441. Telmessos. Letter of Ptolemy II and decree of Telmessos, August/September 282 B.C. *SEG* XXVIII 1224. H.Hauben, *AncSoc* 34 (2004) 35-38 (for the date see 35 with note 50), wonders what the reason was for the Telmessians' fear of being given to someone as a δωρεά. He suggests that it may have been secret negotiations of Ptolemy II and Seleukos I after the murder of Agathokles, disorder at the Ptolemaic court at about the time of Ptolemy I's death, or a possible promise by the latter of Telmessos as a gift to a member of his family.

1442-1461. Tlos. New inscriptions. M.Adak - S.Şahin, *Gephyra* 1 (2004) 85-105 nos. 1-20 (ph., except for no. 9; German translation), present the following texts, partly found during surveys in Tlos and its vicinity in 1993-1995 (nos. 1-16; no. 5 is a republication of *TAM* II 561, no. 6 of *SEG* XXVII 939) and partly belonging to the private collection of Yonca Döğerli in Fethiye (nos. 17-21; no. 21 is a republication of *TAM* II 708). They rediscovered and made squeezes of *TAM* II 549, 555, 563, 577, 583, 587, and 588. Cf. A.Chaniotis, *EBGR* 2004 [2007] 242/243 no. 1.

1442: 86/87 no. 1. **Honorary decree for the Ptolemaic strategos Neoptolemos, just before 252/251 B.C.** Limestone block broken on all sides, except at right; now in the museum of Fethiye.

[Βασιλεύοντος Πτολεμαίου]
[τοῦ Πτολεμαίου] ἔτους [λ.΄],
[ἐ]φ' ἱερέως Θρασέου Θρ[- -],
μηνὸς Περιτίου δε[υτέρᾳ, ἐκκλησίας]
κυρίας οὔσης, ἔδο[ξε Τλωέων τῇ]
πόλει καὶ τοῖς ἄρχ[ουσιν· ἐπειδὴ]
Νεοπτόλεμος Κρ[αίσιος - - - -]
ΑΓ[. .]ΑΣΟΝ ////[- - - - - - - - - - -]
- -

7. Neoptolemos, son of Κραῖσις, is on record in Ptolemaic papyri as eponymous priest of Ἀλέξανδρος καὶ Θεοὶ Ἀδελφοί in Alexandria in 252/251 B.C.; he is also on record as Νεοπτόλεμος Κρεσσοῦ in the honorary epigram Merkelbach-Stauber, *SGO* IV 59/60 no. 17/11/02, where he is praised for having defended Tlos against hostile Pisidians, Galatians, and the Thracian Paeonians and Agrianians [but see L.Robert, *JS* (1983) 241-258: Κρεσσοῦ is to be corrected into Κραίσιος; see, however, D.Rousset's comment in *BE* (2006) no. 388: 'la restitution du patronyme ne peut pas etre considerée comme certaine, non plus que la datation par le souverain lagide', Pleket].

1443: 87/88 no. 2. **Honorary inscription for Kleandros, ca. 100 A.D.** Cylindrical statue base.

v καὶ Δημέου τοῦ Τειμάρχο[υ τοῦ - ca. 5-7- -]-
ου ἄρχοντος γενομένου, λυκιαρ[χήσαντος]
καὶ πρεσβεύσαντος τοῦ Λυκίων κοινοῦ, [ἐφ' οἷς]
ἐστεφανώθη καὶ ἔπαθλα καὶ ἀριστεῖα [παρ]-
έλαβεν πόλεις, κώμας, πάππου [ἐκ μητρός]·
πάππου δὲ Κρατέρου τοῦ Ἀντιγένους [? ἱερασαμέ]-
νου Λυκίων καὶ ἀργυρικὰς [ἐπι]δό[σεις π]οι[ησα]-
μένου καὶ αὐτοῦ Λυκίοις καὶ Παμφ[υλίοις δή]-
μοις, θυγατρὸς τῇ πόλει, καὶ ἐ[ν] ἀπορ[ί]ᾳ σ[είτου]
παρεσχημένου σεῖτον, πατρὸς Ἀ[ντιγένους]
τοῦ Κρατέρου δεκαπρωτεύσαντος ἔ[τη . .']
ἐπεικῶς καὶ γυμνασιαρχήσαντ[ος νέων]
καὶ γερουσίας καὶ πρυτανεύσαντος
σεῖτον καὶ ἔλαιον ἐξ ἀπορίας [ἐλαίου παρεσ]-
χημένου, συνελθόντος ἐν στ[ρατη]-
γίᾳ τοῦ ἔθνους καὶ ἐκ δευτέρου π[ρυτα]-
νεύσαντος καὶ πάντα παρεσχημ[ένου]
καὶ ἐπὶ μεγάλοις ἀναλώμασιν καὶ ταύτην
τὴν ἀρχὴν διελθόντος, vacat
Τλωέων ἡ βουλὴ καὶ ὁ δῆμος ἐτεί[μησεν]
ἐπὶ πάντι τῷ βελτίστῳ Κλέανδρον vacat
Τλωέα τετελευτηκότα χρυσῷ [στεφάνῳ καὶ εἰ]-
κόνι χαλκῇ, ἄνδρα ἀγαθὸν ἀπὸ προγόνων
ζήσαντα σωφρόνως κα[ὶ ἐνδόξ]ως vacat

1. The beginning of the text stood on another stone, edd.pr., who point out that the honorand (L. 21: Κλέανδρος) probably died prematurely and had not yet achieved much himself for the city; as a result the merits of his maternal (LL. 1-5: Demeas) and paternal (LL. 6-10: Krateros) grandfather and his father (LL. 10-19: Antigenes) take pride of place ‖ 1-2. [τοῦ Δημέ]ιου, edd.pr., who translate: 'und weil Demeas — sein Grossvater [mütterlicherseits] war' (L. 1 and L. 5 in fine) ‖ 4-5. edd. pr. translate 'wofür er wurde bekränzt und als Siegpreise und Belohnungen Städte (und) Dörfer erhielt'; in their commentary they write about military successes of Demeas in the sense that he may have reconquered communities, that had defected from the Lycian Koinon shortly before 43 A.D., when the League still was a free federation, in a period of *stasis* to which the Stadiasmos of Patara refers (*SEG* LI 1832 A LL. 17-19); in their commentary *ad locum* they suggest that the original text had ἔλαβεν ἐν πόλεσι, κώμαις but that the mason failed [redacted] engrave the second εν and subsequently corrected the datives into accusatives without realizing that in this way the content became meaningless [edd.pr.'s suggestion that the words refer to the reconquest of disloyal cities and villages in a context of *stasis* seems reasonable; this is no longer a period in which a politician could be expected to have received villages and cities [redacted] a reward for services rendered by him, as was the case, e. g., with Themistokles, Pleket] ‖ 7-9. the honorand's paternal grandfather Krateros had given money to both Lycian and Pamphylian cities, his daughter to 'the city' (i.e., Tlos); edd.pr. assume that these benefactions are to be dated to the early Flavian period, when Lycia and Pamphylia were combined into one province by Vespasian ‖ 9. ἐ[ν] ἀπορ[ί]ᾳ σ[είτου], C.; ἐ[ξ] ἀπορ[ί]ας [σείτων], edd.pr. ‖ 11. the honorand's father was active in the pre-Hadrianic period: it was not until Hadrian that the *dekaproteia* was replaced by the *eikosiproteia* ‖ [edd.pr. write that Kleandros may have died at the beginning of the 1st cent. A.D. This cannot be true; they may have meant to write 2nd cent. A.D., Pleket].

1444: 92 no. 3. **Honorary inscription for Ktesikles, ca. 200 A.D.?** Fragment of a marble statue base; on the surface a dowel hole into which a statue could be fastened.

[Τλωέων ὁ δῆμος ἐτείμησεν]
[Κ]τησικλέα ἀπὸ τῶν ὑπ' α[ὐτοῦ]
[κ]αταλιφθέντων δωρεῶν [τὸν]
[ἑ]αυτὸν κτίστην καὶ τούτ[ου]
vacat τοῦ ἔργου vacat

2. Κτησικλέα: perhaps identical with Sextus Claudius Clementianus Ktesikles, who ca. 200 A.D. was honored by the Lycian League (*TAM* II 497), edd.pr. ‖ 3-4. [τὸν | ἑ]αυτὸν κτίστην: 'seinen Gründer und den dieses Bauwerks', edd.pr. [but one would expect ἑαυτοῦ; after δωρεῶν there is space for 3 to 4 letters; in L. 4 initio one discerns on the photo YTON etc.; should we read [τὸν | ἑ]αυτο<ῦ> etc.?, Pleket].

1445: 92 no. 4. **Fragment of an honorary decree, 2nd cent. A.D.** Limestone block broken above and left; now in the museum in Fethiye.

- -
[- - - - - - - - - - - - - ταύτη]ν τὴν δωρ[εὰν]
[- - - - - - - - - - - - - ἀν]ασταθῆνα[ι καὶ]
[- - - - - - - - - - - - - κ]αθ' ἔτος ἐν τ[- - - -]
[- - - - - - - - - - - - - - -]ων τειμᾶσθα[ι καὶ]
[- - - - ἀναγραφῆν]αι τόδε τὸ ψήφι[σμα]
[εἰς στήλην, ποιεῖ]σθαι τὴν ἀνάστα[σιν]
[- - - - - - - - -] καὶ τὰς ἐν τοῖς [- - -]

[- - - - - - - -]ος v v τειμάς

[7. [τοῦ ἀνδριάντος] (cf. our lemmata nos. 724 LL. 21, 27; 1030 B L. 12; 1080, 1197, Chaniotis.]

1446: 93 no. 5. **Honorary inscription for Knilla and her husband, 2nd/3rd cent. A.D.** *TAM* II 561. Statue base built into the Byzantine wall in the eastern part of the acropolis.

[Τλωέων ἡ βουλὴ καὶ ὁ δῆμος]
[ἐτείμησαν τὸν δεῖνα - - - - - -]-
νο[υ τ]οῦ καὶ Οραμαου Σω[- -]
καὶ τὴν γυναῖκα αὐτο[ῦ - - - -]
Κνιλλαν Τλωίδα καὶ [συναρχιερα]-
σαμένους τῶν Σεβ[αστῶν μεγα]-
λοφρόνως καὶ φιλοτ[είμως, καθὼς]
δηλοῦται καὶ διὰ τῶ[ν πρὶν]
γενομένων ψηφισ[μάτων]

TAM: [Αὐτ]οκ[ράτ]ορ(λ)α Φλά[υιον Κωνστ]αν[τῖνον - - - - | ποιησ]α[μέ]νο[υ] τὴν [ἐπιδημίαν ?- - - | μεγα]λοφρόν<ω>ς κ[αὶ] φι[λ]ο[δόξως? - - - ‖ καθὼς δη]λο[ῦ]ται κ[αὶ] διὰ [τῶν - - - | - - - γεν]ο[μ]έ(ι)ν[ων] ψ[η]φ[ισμάτων - - - | - - - - - - ‖ [Knilla's husband was called so-and-so, son of [- -]nos, who was also called Oramaos, Σω[--] (a second name of the honorand; A.-Ş.: 'Enkel des So[- -]', Pleket] ‖ 3. Οραμαος: previously unattested [the name is not in N.Cau's recent catalogues of Indigenous Lycian names (*Studi Ellenistici* 15 [2003] and 16 [2005]), Pleket]; A.-Ş. mention an Οροµοας in *SEG* XLVII 1792.

1447: 93/94 no. 6. **Honorary inscription for Septimius Severus, 193-211 A.D.** *SEG* XXVII 939. No new readings. In L. 7 *SEG* has [ἡ γερουσία καὶ ὁ δῆμος], whereas A.-Ş. restore [ὁ δῆμος].

1448: 94 no. 7. **Honorary statue for the deceased Eros, Imperial period.** Cylindrical marble statue base; on top a quadrangular hole for fastening a statue.

Ἑρμάφιλος καὶ Ἑρ-
μαῖος καὶ Ἀγαθήμε-
ρος καὶ Ἀπελλίων
καὶ Ἀπολλώνιος καὶ
Στράτων καὶ Νεικηφό-
ρος καὶ Ὅπλων καὶ Ὀνή-
σιμος ἐπὶ τῷ ἑαυτῶν
θεασείτῃ (sic) Ἔρωτι
vacat ἥρωι vacat

For the erection of a statue of a deceased fellow member by a cultic association (θίασος) edd.pr. refer to *TAM* II 640 (Tlos) ‖ 8. [θεασείτῃ for θιασίτῃ: cf. C.Brixhe, *BE* (2006) no. 387, Pleket].

1449: 94/95 no. 8. **Dedication of an altar of Zeus Soter, undated.** Limestone altar moulded above and below; now in the museum in Fethiye: Διὸς | Σωτῆρος

[No apices; in L. 2 small omega and omicron: 1st cent. B.C./1st cent. A.D.?, Pleket] ‖ edd.pr. mention many parallels from southern Asia Minor for altars with the deity's name in the genitive.

1450: 95/96 no. 9. **Dedication to Artemis Kombike, undated.** Limestone block broken above and left; now in the museum in Fethiye.

[- - -]ιμα Ἀρτέμειδι | Κομβικῇ | εὐχήν

4. Κομβική: well-attested epithet, derived from the toponym Komba, edd.pr.

1451: 96 no. 10. **Epitaph of Kroissos, ca. 150 A.D.** Marble stele with pediment and akroteria; in the pediment a patera.

Ἡ ἀδελφὴ | τὸν ἀδελφὸν | Κροῖσσον | μνήμης χάριν ❦

1452: 96/97 no. 11. **Epitaph of Moles from Boubon, 1st cent. B.C.** Limestone pedimental stele with tenon; in the pediment a rosette. Μολης Πρενδεου | vv Βουβωνεύς vv

[1. Πρενδεας: unattested so far (C.Brixhe, *BE* [2006] no. 387), Pleket].

1453: 97/98 no. 12. **Bilingual epitaph of P. Mercusen(i)us.**

[Dis manibus]
[P. Mercuseni]
[alumni cari]ssim[i]
P. Mercusenus
Theodotus patron(us)
v scriba, vacat
v v θεοῖ[ς κατ]αχθον[ίοις]
Π. Μερκο[υσ]ηνίου ὑπ[ὲρ]
θρεπτοῦ τιμιωτάτο[υ]
Π. Μερκουσήνιος vac.
Θεόδοτος πάτρων
vacat σκρείβας vacat

6-7. P.Mercusenius was Theodotos' *threptos*: a foundling or foster child rather than a slave, born and bred in Theodotos' house, edd.pr., who quote three Latin inscriptions recording the name Mercusenus (Aquileia; Tergeste) ‖ 10. σκρείβας: 'scriba', active in the Imperial administration, which explains the bilingualism of the epitaph, edd.pr.

1454: 98/99 no. 13. **Epitaph of Syntrophon and family members, Imperial period.** Limestone fragment of the front (?) of a sarcophagus.

[Τὸ μνημεῖ]ον κατε̣[σκεύασεν Συντρόφ]-
ων, συνχωρήσαντος τοῦ πάτρωνό[ς] μ[ου]
Ἡρακλείδου, ἐπὶ τῷ τεθῆναι ἐμὲ καὶ τὴ[ν γυ]-
ναῖκά μου Ἀφφιον καὶ τὸν ὑόν μου Συντ̣ρόφ-
ονα καὶ τὴν θυγατέρα μου Κλ. Ἀφφιον καὶ τὴν πι-

ἄτραν μου Πτολεμαΐδα καὶ τὸν ἔκγονόν μ[ου]
Ἀνδρόβιον, ἑτέρῳ δὲ οὐδενὶ ἐξέστω ἐνθάψαι·
εἰ δ' οὖν, ὀφειλέσει τῷ ταμείῳ * ,βφ' καὶ τῇ πόλι [- -]

1. Or [τὸ ἡρῷ]ον, edd.pr. ‖ 1-2. [Συντρόφ]ιων: restored after the name of the son in LL. 4/5, edd. pr., who assume that S. was a freedman of Herakleides, his patron ‖ 5-6. πιάτρα: 'sister of the father', 'aunt', edd.pr. [see, however, C.Schuler in F.Kolb (ed.), *Lykische Studien 7. Die Chora von Kyaneai* (Bonn 2006) 159-162 no. 7: 'daughter-in-law', which fits our text well; Ptolemais is Syntrophon jr.'s wife and the mother of Androbios, Pleket].

1455: 99 no. 14. **Epitaph of Aur. Prytanikos, ca. 200 A.D.?** Rectangular limestone block.

Αὐρ. Πρυτανικὸς Ἁρπάλου [υἱὸς]
ἐπιεονησάμην παρὰ Μεττίου
Διογένους κλείνην τὴν ἐν εὐωνύ-
μοις τοῦ ὑποσορίου ἐπὶ τῷ ἔχειν
τὴν καὶ ἐξουσίαν καὶ κυρείαν ἐμὲ
καὶ τοὺς ἐμούς· ἑτέρῳ δὲ μηδενὶ ἐξ[έστω]
θεῖναί τινα ἢ συνχωρῆσαι, εἰ δ' οὔ, ὀφει-
λέσει τῷ Τλωέον δήμῳ * διακό-
σια καὶ ὁ ἐλένξας λήψετε τὸ
vacat τρίτον ™ vacat

[1. Πρυτανικός: for names in -ικός cf. *SEG* XXVII 1272, Pleket] ‖ 2. ἐπιεονησάμην = ἐπεωνησάμην, edd.pr. ‖ [8. τῷ Τλωέον (sic), edd.pr.; rather τῶ Τλωέον for τῶν Τλωέων, Corsten].

1456: 100 no. 15. **Fragment of an epitaph, ca. 200 A.D.** Two joining fragments (A) and (B) of the upper part of a door stele; text A within the frame of the two fragments; text B left of the frame of fragment (A).

A: συνεχώρησεν δὲ Αὐρ. Κράτερος
γ' ὁ καὶ Σύμμ[αχος] ἐνταφῆναι ἐν τῇ
vac. μέσῃ [σὺν Α]ὐρ. Νέωνι δίς
- - - - - - - - - - - - - - - - - -

B: [- - - - - -]ΤΗΣ . Ν
[- - - - - - -] βουλήσ-
[ει - - - - - -]Σ συνχω-
[- - - - - - - -]Υ Εἰσιδώ-
[ρου? ἀπελ]ευθέρου
[- - - - -] ΥΔΥΝΑ
[- - ἑτέρῳ δὲ] μηδε-
[νὶ ἐξεῖναι - - ἢ] ὁ παρὰ

[ταῦτα - - - -] πράξας Τ
[- - - - τῇ πόλε]ι * ,βφ'

[A 1. συνχωρήσει, edd.pr.; but the photo clearly shows συνεχώρησεν, Pleket].

1457: 100/101 no. 16. **Epitaph, Imperial period.** Upper lintel of a limestone block.

[τὸ μνημεῖον κατεσκεύασεν ὁ δεῖνα]
[- - - - - - -]τράτου τοῦ Πτολεμαίου
Τλωέος, εἰς ὃ τεθήσονται ἐν μὲν τῇ μέ-
σῃ θήκῃ αὐτ[ὸν - - - - - - - - - - - - - - - -]
καὶ Ὅπλωνα [- - - - - - - - - - - - - - - -]
ἐν δὲ ταῖς [- - - - - - - - - - - - - - - - - - -]
ἐν ποίᾳ θή[κῃ - - - - - - - - - - - - - - ἀρ]-
χείων ΕΠ[- - - - - - - - - - - - - - - - - - - -]

[3. Τλωέος for Τλωέως, Corsten].

1458: 101/102 no. 17. **Epitaph of the husband of Elpis, with imprecation, Imperial period.** Limestone funerary altar moulded below and broken above; in an arched niche a standing man clad in a cloak; inscription above, left and right of the niche and below (LL. 1-16) and on the right lateral side (LL. 17-25). Now in the collection Yonca Döğerli in Fethiye.

[τῷ δεῖνι τοῦ - - -]-		
ονο		ς μ[ν]-
ἤμη	niche	ς χά-
ριν		καὶ Ἐ-
λπί		ς Ἑρ-
[μ]ακ		ότο-
υ τρ	niche	ὶς τ[ο]-
ῦ Τι		λμα-
σου		τῷ ἰ-
[δ]ίῳ	niche	ἀνδ-
ρί, ἐ		πὶ τ-
ῷ θ	niche	ύεσ-
θε αὐτῷ καθ'		ἔτος

μηνὶ Ὑπερβερετα[ί]-
ῳ · ς' · ἔριφον κα[λ]-
[ό]ν· θύσουσι δὲ
[κ]ατοικοῦ[ντ]-
ες τὴν οἰκέ-
αν· αἰὰν δὲ
[μ]ὴ θύσουσι,
[ὑ]ποκείσον-
ται ἁμαρτω-
λοὶ καταχ-
θονίοις θ-
vv εοῖς

L. 1. Engraved above the niche and now lost, edd.pr. ‖ 8-9. Τιλμασας (or -ος): previously unattested, edd.pr. ‖ 18-19. οἰκέαν = οἰκίαν, edd.pr. ‖ 17-18. since there is no article before the participle, C. translates 'they shall offer a sacrifice as long as they live in the house', and suggests that this clause applies to people such as freedman, slaves etc., 'who are given the right to live in the decea-

sed man's house under the condition that they take care of the funerary cult', with reference to *SEG* LI 1837 and LII 1227; cf. our lemma no. 1463 || [19. αἰάν = ἐάν, Corsten].

1459: 102 no. 18. **Epitaph of M. Aurelius Antiochos, ca. 200 A.D.** Limestone fragment of the front of a sarcophagus; now in the collection Yonca Döğerli in Fethiye.

[τὴν σωματοθή]κην κα-
[τεσκεύασεν Μ.] Αὐρ. Ἀντίοχος
[- - - - - - - - - - -] ἑαυτῷ καὶ γυναι-
4 [κὶ αὐτοῦ - - - -]ρίδι καὶ θυγατρὶ
[αὐτοῦ - - - - -]δι καὶ ἐκγόνῳ
[- - - - - - - - κα]ὶ ᾧ ἂν αὐτὸς
[ἐνγράφως ἐπιτρέ]ψῃ· [ἑτέρῳ]
8 [δὲ οὐδενὶ ἐξέσται κηδεῦσαί τινα],
- -

7. Edd.pr. adduce *TAM* II 620 and 1011 for ἐνγράφως ἐπιτρέπειν.

1460: 103 no. 19. **Dedication, undated.** Small limestone altar; on the moulding above, a damaged pediment; under the moulding representation of a person (Artemis?) stretching her hands; inscription (A) below the figure; on the back another text (B).

A: [Ἀρτέ]μι[δι? | εὐχ?]ήν
B: [- -]ΑΘΑΧΙ[- - | - -]ΗΣ vac. | [- -] ΥΦΝΕ[- - | - -]ΤΙΚΗ[- -]

1461: 103 no. 20. **Christian epitaph of Piste, undated.** White marble lintel of a tomb; in the collection Yonca Döğerli in Fethiye. [- - -] τῆς αὐτοῦ γαμετῆς Πιστῆς †

1462. Tlos. Epitaphs of Jews, 1st cent. A.D. *TAM* II 612; *CIJ*² 757. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 223.

1463. Trebenna. Epitaph of M. Aur. Torquatus, (late?) 3rd cent. A.D. *SEG* LI 1837. A.Chaniotis, *EBGR* 2004 [2007] 279/280 no. 124, argues that 'θεραπευτής does not mean cult-associate, οἴκησις can hardly be used in connection with funerary monuments', and suggests that 'Torquatus manumitted slaves and/or gave them dwellings, on condition that they should take care of the grave'.

1464. Xanthos. New inscriptions. Cf. *SEG* LII 1456 bis. P.Baker–G.Thériault, *Anatolia Antiqua* 11 (2003) 431-435 (here nos. 1-12) and 12 (2004) 316-319 (here nos. 8, 13-19), give

an overview of the inscriptions found during the campaigns of 2002 and 2003. They quote parts of several texts:

(1) Part of a monument with an honorary inscription for the Xanthians for their bravery in the Mithridatic Wars, erected by the Lycian *koinon*.
(2) Honorary inscription for Πτολεμαῒς Εἰρηναίου ... θυγάτηρ τοῦ α' Λυκίων ἀρχιερέως for having contributed money for the βαλανεῖον and the σειτομήτριον; Hellenistic period.
(3) Base for Μᾶρκος Ἀρρούντιος Μάρκου υἱὸς Κλαυδιανός, *praetor, leg. Aug. pro praetore* of Achaia and Asia, commander of a legion under Trajan; cf. *TAM* II 282.
(4) Fragment of an honorary inscription: [- - - Κλαυδία | Ἀρρουντί]α Μά[ρκελλα, γυνὴ Ἀρ]ρουντίου | [Κλαυδιανοῦ τοῦ] τὸ βαλα|[νεῖον ἀναθέν]τος Ξαν|[θίοις τὸν ἀδ]ελφόν (cf. *TAM* II 361).
(5) Honorary inscription, erected by the Xanthians, for Ἄντιος Αὖλος [Ἰούλιος Κουαδρᾶτο]ς, who held several posts during the reign of Trajan.
(6) Honorary inscription for Σέξτος Μάρκιος Ἀπολλωνίδου υἱὸς Ἀπολλωνίδης of the tribe Κυρείνα, Ῥωμαῖος καὶ Ξάνθιος; he is honored for having provided money in the context of exemption from taxes and for oil for the βαλανεῖον [cf. *TAM* II 291, Corsten].
(7) Agonistic inscription on a base, erected by a victor in the pankration, mentioning the Ἀντιπάτρεια (cf. *TAM* II 307).
(8) Two dedications on statue bases to the city by priests of the river-god Ξάνθος: τῇ πατρίδι; cf. *TAM* II 293-296.
(9) Dedication for Μ(ᾶρκος) Αὐρ(ήλιος) Εὐέλθων [Εὐ]έ[λ]θοντος Ἀλεξάνδρου δίς (cf. *TAM* II 284-286) by Κλαύδιος Τηλέμαχος ... ὁ κράτιστος ὑπατικός (cf. *SEG* LII 1456 bis A-C).
(10) Inscription mentioning the governor C. Licinius Mucianus (cf. A.Balland, *Fouilles de Xanthos VII. Inscriptions d'époque impériale du Létôon* [Paris 1981] 10; 56; 64) and his father; ca. 58-60 A.D.
(11) A Homeric epigram, 3rd cent. A.D. (?). *SEG* LIII 1720; cf. our lemma no. 1465.
(12) Epitaph, 3rd-4th cent. A.D. Two inscriptions on a Lycian tomb to the south of Xanthos, one in Lycian characters, one in Greek in three lines from a reuse of the tomb.
[Τὴν σωματοθήκην ἐωνήσ]ατο διὰ <τ>ῶν ἀρ[χείων ...]ΛΕΙΩΝΑ[..... τοῖς τέκνοις?]
ἑα[υ]τῶν, [γυ]ναικὶ αὐτοῦ Αὐρ. Λαλλῃ Ἰάσωνος καὶ ᾧ αὐτὸς περιὼν ἐπιτρ[έψῃ]·
ἕτερος δὲ οὐδ<ε>ὶς ἐξουσίαν ἕξει, ἐπεὶ ἀποτείσει τῇ γερουσίᾳ (δηνάρια) φ'.
(13) Honorary inscription, Imperial period: Τιβερί|[ου] Κλαυδίου Καισιανοῦ | Ἀγρίππα (cf. *TAM* II 301-306).
(14) Honorary inscription, erected by the Lycian *koinon* who στεφάνωσεν χρυσοῖς στεφάνοις the man (whose name is not preserved), by the Xanthians who honor him μεγίσταις τειμαῖς, and by the cities of Asia who honor him as ἄνδρα ἀριστεῖον ... ἐν πολειτήαις καὶ ἐν ἀρχαῖς καὶ ἐν πρεσβήαις with a bronze statue.
(15) Agonistic inscription, Imperial period, for Μᾶρκος Αὐρήλιος Ἀντίπατρος υἱὸς Ἀντιπάτρου δὶς τοῦ Ἀπολλωνίου, Ξάνθιος, victor in the pankration in the penteteric contest of the Lycian *koinon*.

(16) Inscription mentioning Ταμμα, θυγάτηρ Ἀγαθοκλέους τοῦ Ἀρμένου καὶ Πάπης τῆς Ἑρβλαιμιος from Tlos, and her brother Ὕπατος Ἀγαθοκλέους, who is known from *TAM* II 550 L. 14 (Tlos). Her mother is also mentioned in an inscription from the notebook of P.Demargne (not rediscovered): Πάπη Ἑρβλαιμιως.

(17) Epitaph for Παυα, erected by her son Τληπόλεμος, his daughters Λαλλα and Σαυασαιμις and his brother Ἀνδρόβιος; they belonged to the tribe Ἰοβατεῖος, late Hellenistic period; cf. *TAM* II 309. For the *Lallname* Λαλλα, C.Brixhe, *BE* (2005) no. 449 refers to Zgusta, *KP* 265/266 § 790-1 and 790-6.

(18) Two epitaphs for members of a family: (a) Κλ. Παγος who ζήσαντα κοσμίως for 22 years, erected by his parents Κλ. Ἑρμογένης and Δάφνη, and (b) epitaph for Δάφνη, erected by her husband Κλ. Ἑρμογένης, Imperial period.

(19) Epitaph on a sarcophagus, late Roman period: τὴν σωματοθήκην σὺν τῷ ὑποσωρίῳ (*sic*) ἐωνήσατο ... Αὐρήλιος Μολης Εὐέλθοντος (cf. C.Brixhe, *BE* [2005] no. 449).

1465. Xanthos. A Homeric epigram, 3rd cent. A.D. (?). *SEG* LIII 1720. F.Chamoux, *REG* 117 (2004) 757/758, points out that the poet has very skillfully changed the Homeric model (*Il.* 12.346/347) in order to create a monostich. – Cf. also C.Le Roy, *CCG* 15 (2004) 9/10, who interprets the verse, which in the *Iliad* is spoken by Menestheus of Athens, as an allusion to the superiority of the Lycians.

1466. Unknown provenance. Dedication to the Twelve Gods, end of the 2nd/beginning of the 3rd cent. A.D. Left part of a limestone stele with representation in two registers. In the upper register representation of five standing male persons (deities) in a frontal position and clad in a tunica; in their right hands they hold a dagger; below this register the first line of an inscription; in the lower register representation of six dogs; below that register L. 2 of the inscription. Now in the private collection of Alp Sarı in Ankara. Edd.pr. T.Drew-Bear, G.Labarre in *Les cultes locaux* 81-101 (ph.; French translation).

Δώδεκα Θεοῖ[ς κατ' ἐπιταγὴν] | Ἑρμ[αίου]

On the basis of other dedications to the Twelve Gods collected by B.Freyer-Schauenburg (see *SEG* XLIV 1146), edd.pr. argue that on the missing right part of the stele a sixth deity was represented in the upper register, followed by a god armed with a dagger and standing between two columns ('Father of the Twelve Gods') and by another set of six deities; in the lower register another series of six dogs. The dogs show that the gods were perceived as hunters rather than warriors ‖ 2. Ἑρμ[αίου]: the same name in the genitive in Freyer-Schauenburg no. B 8, edd. pr., who do not exclude Ἑρμ[αῖος] and reject Ἑρμ[ῆ] ‖ on palaeographical and iconographical grounds edd.pr. argue that the present relief belongs to F.-S.'s series C 3-13; they suggest that Comba was the cult center for the Twelve Gods and that a local atelier was responsible for the production of the stelai (contra F.-S./Petzl, who believed in the existence of more than one atelier); from Comba the reliefs were distributed over Lycia; the reliefs found in Megiste and Rhodes are 'pierres errantes'. – Edd.pr. reject the following theories: 1) the Hittite origin of the Lycian Twelve Gods; 2) the identity of the Twelve Gods on record in *SEG* XLII 1245 LL. 1-4 from the Xanthian agora with the Twelve Hunter-gods from our relief, the latter being gods of the countryside, not of urban agoras (edd.pr. emphasize the Greek elements in 1245 and favor a parallelism between the Greek cult of the Twelve Gods and the Xanthian one); 3) the identity of the θεοὶ ἀγοραῖοι on record in *SEG* LIII 1677 with the Twelve Gods; 4) the shared context of the Twelve Gods and the Θεοὶ Ἄγριοι//Ἀγρότεροι//Ἀγρεῖς (*TAM* II 130 and 148; *I.Anazarbos* 52); 5) the attestation of the Twelve Gods in the Lycian version of *TAM* I 44 (b) LL. 51/52.

LYKAONIA

1467. Religion. Μήτηρ, epithets. G.Rehrenböck in *Ad Fontes* 443-453, lists inscriptions recording the following epithets: Ἄγγδιστις, Αμλασενζηνή, Ἀνδειρηνή, Βοη-θηνή, Ζιζι-μ(μ)ηνή, Ἰμρουγαρηνή, Κλιντηνή, Κοοταδεία (?), Κουαδατρηνή, Σιλανδηνή, Τυμενη-νή.

1468. Gdanmaa (?). Jewish epitaphs, 4th cent. A.D. (?). Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 224 (J.C.G.Anderson, *JHS* 19 [1899] 285 no. 178 and 225 (*MAMA* VII 563)).

1469. Iconium. Epitaph of Paulos, 4th cent. A.D. or later. *CIG* 9270; J.Oehler, *Monatsschrift für Geschichte und Wissenschaft des Judentums* 53 (1909) 300 no. 79. Republished with German translation and extensive commentary in *IJO* II (cf. our lemma no. 1888) 226.

1470. Laodikeia Combusta. Epitaph of Aur. Sisinnos, after 212 A.D. *SEG* I 452; *MAMA* I 267; Merkelbach-Stauber, *SGO* III 85 no. 14/06/08. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 227.

1471. Sadahattin Hanı (22 km northeast of Konya). Epitaph of Aur. Makedoni(o)s, after 212, perhaps 4th cent. A.D. H.S.Cronin, *JHS* 22 (1902) 365 no. 132. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 228.

CILICIA

1472. Cilicia. For an inscription possibly from Cilicia see our lemma no. 1781.

1473. Cilicia. Deities and cults in Cilicia Pedias. In M.Meyer–R.Ziegler (edd.), *Kulturbe-*

gegnung in einem Brückenland. Gottheiten und Kulte als Indikatoren von Akkulturationsprozessen im Ebenen Kilikien (*AMS* 53; Bonn 2004), K.Ehling, D.Pohl and M.H.Sayar explore the representations of deities on coins issued by various cities in Cilicia Pedias in the Hellenistic and Roman Imperial period. In addition, deities and cults on record in inscriptions from the same region are studied. Problems of continuity between representations on pre-Hellenistic and Hellenistic/Roman coins and of the reception of indigenous deities in the pantheon of the Greek cities are in the forefront. On 261-265 an index of the names and epithets of the deities and mythical persons represented on coins and/or mentioned in inscriptions.

On 221-259 M.Sayar presents a catalogue of 83 Greek inscriptions, both edita and inedita, which record deities and cults from various cities in Cilicia Pedias. For the edita we give a comparatio numerorum; the twenty-six inedita plus two virtual inedita (our lemmata nos. 1478/1479, 1481/1482, 1484-1493, 1501-1507, 1510/1511, 1519-1523) are presented in separate lemmata. No. 71 is a Latin epigram (*I.Tyana* 134). For Sayar's no. 1 (= *SEG* XII 511) see now the very detailed study by I.Savalli-Lestrade in B.Virgilio (ed.), *Studi Ellenistici* 19 (2006) 119-247.

SEG		Sayar no.
XII	503	32
	511	1
	513	81
	515	18
XXVIII	1275	32
[214 rather than Sayar's 307 A.D.]		
XXXII	1312	74
XXXVII	1248	65
	1258	61 (ph.)
	1260	10
	1339	84
XXXIX	1501	76
	1502	17
	1503	77
XLIV	1227	6
XLV	1834	6
XLVI	1731	6
XLIX	1943	8
LI	1990	62
LII	1461	75
CIG		
4443		82
4443 (b)		16

IGR III	Sayar no.
889	2
[see now also *Studi Ellenistici* 19 (2006) 151/152 and 158]	
903	5
904	4
909	31
910	28
911	26
916	70
921	82
923	68
924	67
926	19
I.Anazarbos	
9	18
21	63
29/30	39/40
31	38
32-34	35-37
35-40	41-46
41	55
42/43	10/11
44-47	20-23
48	25
50	53

I.Anazarbos	Sayar no.
52	80
Heberdey-Wilhelm. *Reisen in Kilikien* (1896)	
4	83
28	70
43	19
44	68
58	5
59	3
74	31
76-78	28/29
83/84	26
IGLS III	
715	82
Merkelbach-Stauber, *SGO* IV	
227/228 no. 19/18/01	5
Vidman, *SIRIS*	
351	7
CIL III	
12116 + 13618	5

1474. Cilicia. Hellenism in Cilicia. Mainly on the basis of literary sources and a few inscriptions, G.Salmeri in S.Colvin, *op.cit.* (our lemma no. 1170) 181-206, studies the process of hellenization. He concludes that there were no Greek settlements in Cilicia before the Hellenistic period, and the first Greek inscriptions known are two texts from Soloi from ca. 375-350 B.C. (*SEG* XXXVII 1332; *MDAI(I)* 23/24 [1973/1974] 177). Another inscription, from some time after 238 B.C., recalls the foundation of Arsinoe (*SEG* XXXIX 1426; cf. LIII 1725). Nevertheless, a 'process of linguistic Hellenization' is to be noticed at the latest around 200 B.C., but it never became thorough enough for any Cilician city to become a member of Hadrian's Panhellenion.

1475. Cilicia. Romanization and cults in Cilicia. H.Elton in *Roman Rule and Civic Life* 231-241, studies the impact of Roman rule on Cilician cults by examining two case studies: (1) *IdC* 16 (*IGR* III 860; Hagel-Tomaschitz, *Repertorium* 191 no. KrA 4) and 17 (*SEG* XXVIII 1278; H.-T., *op.cit.* 119 no. inc 13) from the Corycian Cave, a pair of altars for Ζεὺς Κωρύκιος and Ἑρμῆς Κωρύκιος. (2) E.L.Hicks, *JHS* 12 (1891) 230 no. 10 (H.-T., *op.cit.* 132 no. Kan 3), an epitaph with curse and fines payable to Ζεύς, Σελήνη and Ἥλιος. Zeus and Hermes in (1) are the Greek names of the Luwian gods Tarhunt and Runta, and there may also be a connection to the Hittite myth of Illuyanka and the Greek myth of Typhon. The gods in (2) also betray indigenous practices still in place in the Imperial period. E. points out that evidence for 'Romanization' is altogether rare and concludes that 'the Greek cultural impact was of far greater significance' than 'the impact of Roman political control on traditional religion in upland Cilicia'.

1476. Cilicia. Senators from Cilicia. E.Ertekin, *Olba* 9 (2004) 163-179, studies the career of the only four senators known from Cilicia and republishes (parts of) the relevant inscriptions [we refer only to the Greek and the Latin-Greek bilingual texts]: Q. Roscius Coelius (*I.Ephesos* 713; *TAM* II 571; 905; *IGR* III 902; *CIL* III 12260); C. Iulius [-]avianus (*IGR* III 889); Hemerius and his son (*IGR* III 883, cf. *SEG* XXVI 1457). She concludes that the reason for the low number of Cilician senators may be found in the facts that the region had been difficult to conquer and that it was economically not very strong.

1477. Vacat.

1478. Aigeai. Dedication to Demeter Karpotrophos and others, 117-138 (A) and 222-235 A.D. (B). Cylindrical limestone altar moulded above; the moulding is divided into two parts by a large band. Ed.pr. M.H.Sayar in *Kulturbegegnung* 250 no. 64 (ph. of A; German translation).

A: Δήμητρι Καρποτρόφῳ,
τοῖς ἄλλοις Σεβαστοῖς
καὶ Αὐτοκράτορι
Καίσαρι Τραιανῷ
Ἀδριανῷ καὶ Εἰσίδι

[The relatively careless script of LL. 1-2 differs from that of LL. 3-5; L. 1 stands on the upper part, L. 2 on the lower part of the moulding, LL. 3-5 on the shaft under the moulding; in LL. 1/2 cursive letter forms; in LL. 3-5 more regular, 'monumental' script; since the photo does not show the place of text **B** on the altar, one wonders whether L. 2 of **A** possibly belongs to L. 3 of **B**, Pleket] ‖ 1. for Demeter Karpotrophos see *SEG* XXXVII 1248 ‖ 5. Εἰσίδι: for the cult of the Egyptian gods in Cilicia see K.Ehling–M.H.Sayar, *ibidem* 161-174.

B: Αὐτοκράτορι Καίσαρι Μ(άρκῳ) Αὐρηλίῳ
Σε[ουήρῳ Ἀλεξάνδρῳ] Εὐσεβεῖ
[Εὐτυχεῖ Σεβαστῷ] καὶ [- -]

Alexander Severus.

1479. Aigeai. Dedication to Dionysos Kallikarpos and Demeter Karpophoros, Imperial period. Cylindrical limestone altar moulded above and below; inscription under the upper moulding (LL. 1-5) and below the lower moulding (L. 6). Ed.pr. M.H.Sayar in *Kulturbegegnung* 251 no. 66 (ph.; German translation).

Διονύσῳ
Καλλικάρπῳ
Διονύσῳ Καλλι-
κάρπῳ καὶ Δή-
μ[ητρι Καρποφόρ]ῳ
καὶ Αὐτ[οκρά]τορι Κ̣α̣ί̣σαρι

For Dionysos Kallikarpos and Demeter Karpophoros see *SEG* XXXVII 1248.

1480. Aigeai. Epitaph of Prokla, 2nd-4th cent. A.D. *SEG* XXVII 944. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 229; the Jewish character is not beyond doubt.

1481. Anazarbos (area of: Yassıçalı). Dedication to Kronos, 110 A.D. Limestone block; on the upper edge, traces of a relief; left and right of LL. 1/2 of the inscription a cow's skull; in the middle of L. 1 representation of a cow. Ed.pr. M.H.Sayar in *Kulturbegegnung* 244 no. 51 (ph.; German translation; brief comment on 192).

Ἔτους θκρ΄, μηνὸς Δύστρου·
Θεῷ Κρόνῳ καθέδραν ἡ ἑταιρία Ἀθηνο-
δώρου Οὐαναουαρβασι τοῦ Ερεος καὶ Αροερακνας Ε̣
ε΄· Ἰούλιος Ἀρταβανα, Ἀθηνόδωρος Μεγιστανου.

Ουαμβαισσαση Ταρκονδίμοτος, Μωταδας Ουα-
ναουαρβασι, Ἰούλιος Λιαβειτι, Φανδηδις Λιουαση, Ἀντώ-
νιος Γινατη, Ἀντώνιος Ἀντωνίου ὁ καὶ Κουλις,
Ἰούλιος Ταρκονδιμότου vacat

1. Year 129 = 110 A.D. (era of Anazarbos; see our lemma no. 1482) ‖ 2. καθέδρα: 'einen Altar' [rather 'seat' or 'throne'; cf. also our lemma no. 1484, Pleket] ‖ 3. Ουαναουαρβασις: see LL. 5/6 for the same name; [in fine perhaps Η̣ instead of Ε̣; Αροερακναση: there are other names ending in -αση in this text: Ath., son of O., son of Eres? and Aroeraknase, Pleket ‖ 4. initio perhaps Γ with horizontal bar on top instead of E: Γ(άϊος)?, Pleket] ‖ 5. ed.pr. assumes that the first two names belong to two persons [however, all other people seem to have patronymics; perhaps Ταρκονδιμότο<υ>?, Pleket] ‖ 6. 'Iulius (der Sohn des?) Liabeitis?, Phandedis Liwase', ed.pr. [the reading is debatable; between the alleged phi of Phandedis and the epsilon of Liabeitis there is certainly no room for three letters (ΠΙ); after Ἰούλιος, I discern on the photo ΜΑΒΕ.ΑΝΔΗΔΙΣΜΟΥΑCΗ; do we have Ἰούλιος Μαβε[.]ανδηδις Μουαση?, Pleket] ‖ 7. Κουλις: cf. perhaps Κούλιος (*SEG* XLIV 1012), ed.pr.

1482. Anazarbos (area of: Uzunoğlan). Dedication to Zeus Keraunios, 149 A.D. Limestone altar moulded above. Ed.pr. M.H.Sayar in *Kulturbegegnung* 228 no. 9 (ph.; German translation). Ἔτους ηξρ΄ | μη(νὸς) Δύστρου | ■ ει΄, Δι(ὶ) Κ(εραυνίῳ) ■ | Διὶ Κεlραυνίῳ

1. Year 168 = 149 A.D. (era of Anazarbos: see *I.Anazarbos* p. 5) ‖ 2. in fine upsilon engraved within the omicron ‖ 3. between the two betas the day of the month (ει΄: 15) and ΔΙΚ (abbreviation of Δι(ὶ) Κ(εραυνίῳ) have been engraved; subsequently, in LL. 4/5 the name of the god is given in full, ed.pr. ‖ for other dedications to Zeus Keraunios from Anazarbos see *I.Anazarbos* 42/43 (= nos. 10 and 11 in Sayar's catalogue) and our lemma no. 1493.

1483. Anazarbos. Dedication to Zeus, Hera, and Ares, 153 A.D. *I.Anazarbos* 52. T.Corsten, *EA* 37 (2004) 107-111, republishes the inscription with several comments. In LL. 3-6, Ῥηγεῖνα Ἀσκληπιάδου | σκηπτροφοροῦσα ἱερὰ ὑπὲρ | τῆς πόλεως [τε] καὶ τῆς | βουλῆς is not to be understood as 'Regina, die Tochter des Asklepiades, die Trägerin des Szepters, Priesterin für Stadt und Rat' (*I.Anazarbos*). The dedication is made 'for the city and the council', and Regina is not a priestess, but a freeborn (as is shown by the mention of her father's name) temple functionary, characterized as σκηπτροφόρος.

1484. Anazarbos (area of: Andıl). Dedication to Asklepios and Hygi(ei)a, 161 A.D. Limestone block; inscriptions in two recessed fields. Ed.pr. M.H.Sayar in *Kulturbegegnung* 254 no. 72 (ph.; German translation). S. publishes only the text in the left field.

Ἔτους πρ΄, μη(νὸς) Ὑπ(ερβερεταίου)·
Ἀσκληπιῷ καὶ
Ὑγίαι αὐτὴ Εὐ-
γενία τὰ-
ς δύο καθέlδρας

1. Year 180 = 161 A.D. (era of Anazarbos: 19 B.C.) ‖ 5-6. καθέδρας: 'Sitze', ed.pr.; see our lemma no. 1481 ‖ cf. R.Ziegler, *Chiron* 34 (2004) 67/68 with note 46.

1485. Anazarbos (area of: Andıl). Dedication to Asklepios and Hyg(i)eia, 201 A.D. Black stone block, broken below and at right. Ed.pr. M.H.Sayar in *Kulturbegegnung* 254/255 no. 73 (ph.; German translation).

Ἔτους · κ´ · καὶ σ´, μη(νὸς) | Δείου · δ´ · Ἀσκληπι[ῷ κα]ὶ Ὑγείᾳ[- - -]

1. Year 220 = 201 A.D. (era of Anazarbos: 19 B.C.); above kappa and sigma (and delta in L. 2) a horizontal stroke ‖ cf. R.Ziegler, *Chiron* 34 (2004) 67/68 note 46.

1486. Anazarbos (area of: Yassıcalı). Dedication to Theos Agathos, Neike, and Theos Ouranos, 252 A.D. Limestone block; in a recessed field an inscription; in LL. 9/10 the text continues on the right edge. Ed.pr. M.H.Sayar in *Kulturbegegnung* 245 no. 52 (ph.; German translation).

Ἔτο[υς] αος´
Θεῷ Ἀγαθῷ,
Νείκῃ, Θεῷ Οὐρανῷ
Δομνεῖνος εὐχα-
ριστῶν τὴν εὐ-
χὴν ἐποίησα
Θεόδοτον ἱερέα·
Κλαυδιανὸς υἱὸς
αὐτοῦ, Δομεντιανὸς
Μαρκιανὸς ἱερόδουλος,
Κλαυδιανὸς ἱερό|δουλος

1. Year 271 = 252 A.D. (era of Anazarbos: 19 B.C.) ‖ 2. for Θεὸς Ἀγαθός see our lemma no. 1487; for brief comment see ed.pr. on 192: perhaps identical with Kronos ‖ 3. in fine the omega has been engraved at the end of L. 2 after Ἀγαθῷ, ed.pr. ‖ 5-7. 'I have made the ex-voto, i.e., (a statue of) the priest Theodotos', ed.pr., who supposes that in LL. 8-12 names were added of persons who somehow were involved in the erection of the statue.

1487. Anazarbos (area of: Menteşören). Dedication to Theos Agathos and Agathe Thea, 305 A.D. Limestone stele. Ed.pr. M.H.Sayar in *Kulturbegegnung* 246 no. 54 (ph.; German translation); brief comment on 192/193.

Ἀγαθῷ
Θεῷ κα[ὶ]
Θεῷ ἐ[πηκό]-
ῳ κὲ Ἀγα-
θῇ Θεᾷ
ἔτους δκτ´,
μη(νὸς) Πανθε[ί]-
ου · δ´ · Μου-
σαῖς ΓΑΡΝΙ
Αἰλιανός

1-2. Ἀγαθὸς Θεός: see our lemma no. 1486 ‖ 6. year 324 = 305 A.D. (era of Anazarbos: 19 B.C.) ‖ 8-9. Μουσαῖς for Μουσαῖος ‖ [9. ΓΑΡΝΙ: perhaps a mistake by the mason for ΑΙΛΙ?, Pleket].

1488. Anazarbos (area of: Tecirli). Dedication to the river-god Oresibelos, 1st/2nd cent. A.D. Cylindrical limestone altar moulded above. Ed.pr. M.H.Sayar in *Kulturbegegnung* 243 no. 48 (ph.; German translation); brief comment on 189-191, where the river is identified with the Savrun, a tributary of the river Pyramos.

Ὀρεσιβήλῳ ποτα|μῷ Μοντανὸς | ἀνέστησεν | ❦

1. Cf. our lemma no. 1519 [ed.pr. prints Ὀρεσιβέλῳ but the photo clearly shows an eta, Pleket].

1489. Anazarbos (area of: 1 km southeast of Pekmezci). Dedication to Zeus Chalazeos, 1st/2nd cent. A.D. Limestone altar moulded above and below. Ed.pr. M.H.Sayar in *Kulturbegegnung* 230 no. 14 (ph.; German translation); see also brief comment on 179.

Διὶ | Χαλαζέῳ

Ed.pr. refers to a Ζεὺς Χαλάζιος Σῴζων in Kyzikos (S.Şahin–E.Schwertheim–J.Wagner (edd.), *Studien zur Religion und Kultur Kleinasiens. Festschrift für Friedrich Karl Dörner* II 777 note 7).

1490. Anazarbos (area of: Hemite Mountain). Acclamation of Zeus Olybris, 1st/2nd cent. A.D. Rock-cut inscription. Ed.pr. M.H.Sayar in *Kulturbegegnung* 233 no. 24 (ph.; German translation); brief comment on 181/182: Ζεῦ Ὀλυβρέ

For dedications to Ζεὺς Ὀλυβρίς in Anazarbos see *I.Anazarbos* 44-47, ed.pr.

1491. Anazarbos (area of: between Sakarcalı and Hemite). Dedication to the river-god Pyramos, 1st/2nd cent. A.D. Granite altar moulded above and below; found in the river Pyramos. Ed.pr. M.H.Sayar in *Kulturbegegnung* 243 no. 47 (ph.; German translation); brief comment on 189-191: Κυναρος εὐχαρισ|τῶ Πυράμῳ

[ed.pr. gives εὐχαρισίτῷ: printing error, Pleket].

1492. Anazarbos (area of: south slope of Mount Andıl). Dedication of a statue of Demeter and sculptor's signature, 1st/2nd cent. A.D. Limestone bust of a deity, with headgear, necklace, and earrings. Ed.pr. M.H.Sayar in *Kulturbegegnung* 248 no. 60 (ph.; German translation).

Μαντωνία ἐποί|ησεν τὴν Δ[ή]μητρα | κὲ Ἄντιος Λικιννιανὸς | ἠργάσατο vacat

1. Μαντωνία, ed.pr. [or M. Ἀντωνία?, Pleket].

1493. Anazarbos (area of: Köseli). Dedication to Zeus Keraunios, Imperial period. Cylindrical limestone altar moulded above and below. Ed.pr. M.H.Sayar in *Kulturbegegnung* 229 no. 12 (ph.; German translation); brief comment on 176-179.

Διὶ Κεραυνίῳ | Δαιος ἐπὶ τῷ | συνφέροντι

2-3. 'für seinen Angehörigen', ed.pr. [rather 'for (his own) benefit, advantage'; for another dedication to Ζεὺς Κεραύνιος see our lemma no. 1482; for three dedications to the god from Lydia, see now H.Malay, *EA* 39 (2006) 103/104, Pleket].

1494. Diokaisareia. Two Jewish inscriptions, 3rd-5th cent. A.D. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 230 (*SEG* XXXVII 1298; Hagel–Tomaschitz, *Repertorium* 346 no. OlD 104; 4th/5th cent. A.D.) and 231 (*CIJ*[2] 795; Hagel–Tomaschitz, *Repertorium* 327 no. OlD 15; 200-250 A.D.?).

1495. Elaioussa Sebaste. Fragment of a building inscription mentioning a C. Iul. Fabia[--]. *SEG* LIII 1732. Given the mention of filiation and tribus, O.Salomies, *An.Ép.* (2004) [2007] no. 1538, prefers to assign the inscription to a higher date than suggested by ed.pr. (150-200 A.D.).

1496. Elaioussa Sebaste. Dedication to Zeus Tourmasgadeis, Imperial period. *SEG* LIII 1736. P.-L.Gatier, *An.Ép.* (2004) [2007] no. 1540, restores L. 1: Δ[ιὶ] Τουρμασγάδει (*SEG*: Δ . ΙΟΥΡΟΜΑΣΓΑΔΕΙ). This Zeus from northern Syria or Kommagene, associated with or assimilated to Zeus Dolichenos, is attested, among other places, at Dura Europos and at Caesarea in Palestine, and occurs often in a military context. Elaioussa had belonged to Kommagene so that the presence of the god is not surprising. – A.Chaniotis, *EBGR* 2004 [2007] 250 no. 28, tentatively suggests Zeus Oromasdes.

1497-1499. Elaioussa Sebaste (area of: Paşabeyliği). Dedication to Athena Oreia. Three limestone altars probably from a rural sanctuary of the deity; the first two are now in the museum of Mersin. Ed.pr. M.H.Sayar in *Ad Fontes* 456. For other dedications to (Athena) Oreia see *SEG* XXXVII 1299 and 1327 (presented again by Sayar on 455 (ph.; translation)) and our lemmata nos. 1510/1511.

1497: 456 (ph.). **Dedication to Athena Oreia, undated.** Limestone altar moulded above; in a recessed field flanked by two pillars an erased relief; inscription on the moulding: Ἀθηνᾷ Ὀρείᾳ | Μηνᾶς

Square theta and sigma.

1498: 456 (ph.). **Dedication to Athena Or(e)ia, undated.** Altar of reddish white stone moulded above; below the inscription representation of a large shield.

Ἀθηνᾷ Ὀρίᾳ | Μηνᾶς

Theta with dot in the center; square sigma.

1499: 456. **Dedication to Athena [Oreia], undated.** Fragment of a moulded limestone altar with representation of a shield: Ἀθην[ᾷ Ὀρείᾳ]

1500. Emerye (mod.). Building inscription of a tower, 50-150 A.D. Bean-Mitford, *Journeys – Rough Cilicia, 1964-1968*, 11. A photograph of the inscription in *TIB* VIII.3 ill. 103.

1501. Epiphaneia (area of: Güzene). Dedication to Keraunios Helios Serapis, 1st/2nd cent. A.D. Limestone pedimental stele; in the pediment a round disk; below the pediment an empty recessed field; under the field an inscription. Ed.pr. M.H.Sayar in *Kulturbegegnung* 229 no. 13 (ph.; German translation); brief comment on 176-179.

Πρωτογένης προϊφήτης Θεοῦ Κεραυνίου Ἡλίου Σεράπιδος | βωμοῦ Ἀμυκασεως

[According to the letterforms perhaps rather 2nd/3rd cent. A.D., Pleket] || 2-4. 'Prophet des Gottes Keraunios Helios Serapis Bomos des Amykasis', ed.pr. [unsatisfactory; is L. 4 a later addition or part of another inscription that was supposed to pertain to a relief that was planned for the empty field?, Pleket].

1502. Flavioupolis (area of: Kadirli). Dedication to Zeus Soter and the Olympian Gods, 1st/2nd cent. A.D. Fragment of a cylindrical altar. Ed.pr. M.H.Sayar in *Kulturbegegnung* 236/237 no. 30 (German translation).

A: Διὶ Σωτῆρι | [καὶ Θ]εοῖς Ὀλυμπίοις

B: Διὶ Σωτῆρι καὶ Θεοῖς
Ὀλυμπίοις ❦
Μέμμιος Ποντιανὸς
4 ὁ κρ[άτι]στος δημιουρ-
γὸ[ς καὶ ὁ ἱερε]ὺς τῶν
αὐτοκρατόρων

1503. Flavioupolis (area of: Kadirli). Dedication to Zeus, 1st/2nd cent. A.D. Cylindrical limestone altar; on top a sort of round 'hat'; under the 'hat' two fasciae and a protruding band; inscription below the band. Ed.pr. M.H.Sayar in *Kulturbegegnung* 247 no. 56 (ph.; German translation): Διὶ Θεῷ | [illegible]

[1. On Ζεὺς Θεός cf. our lemmata nos. 1521/1522] ‖ 2-4. 'Tarkondymatos Krematis II', ed.pr., who reads Κρη|μάτις δίς [however, the photo shows χρηματισθείς, Pleket].

1504. Flavioupolis (area of: Yeşilyayla). Dedication of a statue to a village and sculptor's signature, 1st/2nd cent. A.D. Statue base; on top bust of a female holding both hands on her breast; in her right hand an olive branch, in her left a torch. Ed.pr. M.H.Sayar in *Kulturbegegnung* 248 no. 59 (ph.; German translation); comment on 193/194: probably a fertility deity, possibly to be identified with Περασία, known as torch-bearing goddess in Hierapolis-Kastabala. Ἀσκληπιάδης Φιλοπάππου | μετὰ τῶν φίλων τῇ κώμῃ | vacat Ἀσκλεὶς ἐποίει vacat

[3. Ἀσκλεις for Ἀσκλῆς, Corsten.]

1505. Flavioupolis (area of: Gaffarlı). Dedication to Hekate, 1st/2nd cent. A.D. Lower part of a limestone block; in a rectangular recessed field an inscription (L. 1 on the upper edge of the field); now in the museum of Adana. Ed.pr. M.H.Sayar in *Kulturbegegnung* 257 no. 78 (ph.; German translation).

[Θ]ε̣ᾷ Ἑκάτῃ | Φιλόλογος v v | Φιλολόγου · ὁ καὶ | Περασιόδωρος ‖ v v χαριστήριον v v

[4. Περασιόδωρος: for this theophoric name see *SEG* XXXIX 1514, Pleket]; for the cult of Περασία see D.Pohl–M.H.Sayar, *ibidem* 107-119.

1506. Flavioupolis (area of: Kadirli). Dedication to Zeus Helios Hypatos, 2nd/3rd cent. A.D. Fragment of a cylindrical limestone altar; now lost. Edd.pr. U.B.Alkım–H.T.Bossert, *'Karatepe-Kadirli ve Dolayları, ikinci ön rapor', Istanbul Üniversitesi Yayınları* 340 (1947) 22 (J. and L.Robert, *BE* (1949) no. 190). Republished by M.H.Sayar in *Kulturbegegnung* 230 no. 15 (German translation); brief comment on 179/180.

Διὶ Ἡλ[ίῳ]
Ὑπάτῳ [Μ. Αὐρ.]
Φῆλι[ξ ἱερεὺς]
καὶ δη[μιουργός]

Restoration by J. and L.Robert.

1507. Flavioupolis (area of: Kadirli). Dedication to Zeus Soter and the Olympian gods, 3rd cent. A.D. Moulded altar; now lost. Edd.pr. Alkım–Bossert, *art.cit.* (see our lemma no. 1506) 21 (see J. and L.Robert, *BE* (1949) no. 190). Republished by M.H.Sayar in *Kulturbegegnung* 235 no. 27 (German translation).

A: Ἀγαθῆι τύχηι·
Διὶ Σωτῆρι καὶ
Θεοῖς Ὀλυμπίοις
Μ. Αὐρ. Φρόντων
υἱὸς Φρόντωνος
ὁ δημιουργός

B: Ἀγαθῆι τύχηι·
Διὶ Σω[τῆρι καὶ]
Θεο[ῖς Ὀλυμ]-
πίοις [Μ. Αὐρ.]
Φίρμο[ς ὁ δημιουρ]-
γὸς κα[ὶ - -]

B 6. In fine perhaps κα[ὶ ἱερεύς], S., who refers to *IGR* III 909 (no. 31 in the catalogue; Flavioupolis: ὁ δη(μιουργὸς) καὶ ἱερεὺς τῶν αὐτοκρατόρων) [see also *IGR* III 910 = catalogue no. 28: ὁ δημιουργὸς καὶ ἱερεύς, Pleket].

1508. Karallia. Honorary inscription for Caracalla, 97-211 A.D. Bean-Mitford, *Journeys - - Rough Cilicia 1964-1968* no. 33 (Hagel-Tomaschitz, *Repertorium* 98 no. GKa 2). Y.Strasser, *EA* 37 (2004) 137-139, republishes the inscription with different restorations:

Strasser

[Αὐτοκράτορα Καίσαρα]
[Μᾶρκον Αὐρήλιον Ἀντω]-
[νεῖν]ον Σε[βαστόν, υἱὸν]
[τοῦ] μεγίστο[υ καὶ θειο]-
[τά]του Αὐτοκ[ράτορος]
[Καί]σαρος Λ. Σε[πτ. Σεβή]-
[ρου] Περτίν[ακος κτλ.]

Bean-Mitford

[Αὐτοκράτορα Καίσαρα]
[Μ. Αὐρήλιον Σεουῆρον]
[Ἀντωνεῖν]ον Σε[βαστόν],
[ἀρχιερέ]α μέγιστο[ν, folium]
[υἱὸν τοῦ θ]ε̣οῦ Αὐτοκ[ρά]-
[τορος Κα]ίσαρος Λ. Σε[πτ.]
[Σεουήρου] Περτίνακ[ος]
- - - - - - - - - - - - - - - - - -

6. Σεπτ. is an unusal abbreviation, but required here for reasons of space, S.

1509. Korykos. Jewish epitaphs, 2nd-6th cent. A.D. In *IJO* II (cf. our lemma no. 1888) 232-243 the following epitaphs are republished with German translations and commentary:

MAMA III	*IJO* II	*MAMA* III	*IJO* II	Hagel-Tomaschitz, *Repertorium*	
205	232	679	241	204 no. Kry 57	236
222	233	684	242	211 no. Kry 98	234
237	234	751	235 B	214/5 no. Kry 116	242
262	236	758	243	220 no. Kry 151	239
295	235 A			222 no. Kry 163	233
344	237	*IGR* III		223 no. Kry 169	237
440	238	858	233	231 no. Kry 221	241
448	239			233 no. Kry 232	235 A
607	240				

CYPRUS

1526. Cyprus. Jewish inscriptions. The section Cyprus in *IJO* III (cf. our lemma no. 1888), on 213-226 (ph.), contains five Greek inscriptions: 1) 214-216 no. Cyp1 (*CIJ*² 736; Lapethos; vow of a ῥαββι: see infra; 3rd/4th cent. A.D.); 2) 216-218 no. Cyp2 (*SEG* LI 1894; Morfou; seal; 3rd/4th cent. A.D.); 3) 218-220 no. Cyp3 (*CIJ*² 735; Golgoi; building inscription; 4th cent. A.D. or later); 4) 220-222 no. Cyp4 (T.B.Mitford, *Byzantion* 20 [1950] 110-116 no. 3; Salamis; terms of office of an ἀρχισυνάγωγος and ἄρχων; 3rd/4th cent. A.D.?); 5) 222/223 no. Cyp5 (*I.Kourion* 70; fragment with name; 2nd/1st cent. B.C.?).

Appendix 3 (cf. our lemma no. 1581 in fine) includes four inscriptions from Cyprus considered Jewish by previous scholars but excluded from this new collection: 6) 245 no. App24 (T.B.Mitford, *AJA* 65 [1961] 118/119 no. 18; text; Tremithous); 7) 245/246 no. App25 (Mitford, *art.cit.* [1950] 167/168, App. A Inscr. B; Lapethos); 8) 246 no. App26 (Mitford, *art.cit.* [1950] 141-143 no. 12; text and translation; Lapethos); 9) 246 no. App27 (I.Nicolaou, *RDAC* [1968] 77 no. 8; text; Amathous; in L. 3 in fine, ΕΠΑΝΑΝ may be part of a form of ἐπαναναιέω or ἐπάνανκες rather than of a name: ἐπ' Ἀναν[ίου?]).

See also P.W.van der Horst, 'The Jews of ancient Cyprus', in S.Berger - M.Brocke - I.Zwiep (edd.), *Zutot 2003* (Perspectives on Jewish Culture 3; Dordrecht 2004) 110-120, who discusses the epigraphical evidence on 115-118, especially the texts mentioned above sub nos. (1) (rabbi: not necessarily an officially ordained Talmudic scholar; for ῥαββι as a popular title in inscriptions see *SEG* XXXII 1676 (cf. also XXXVII 1702); here probably a donor rather than a leader of the synagogue), (3) (comment on Ἑβραϊκή as a very exceptional term for a synagogue building), (4/5) and (8) (which v.d.H. equally classifies as Christian rather than Jewish); in the section on 'Jewish magic and magicians' (118/119), v.d.H. points to possible Jewish influence in defixiones (e.g. *I.Kourion* 127-142) and dedications to Θεὸς Ὕψιστος [Ameling, *IJO* II, rejects the inclusion of worshippers of Theos Hypsistos; see our lemma no. 1888].

1527. Cyprus. The career of T. Clodius Eprius Marcellus. L.Mrozewicz, in A.Bursche - R.Ciołek (edd.), *Antyk i Barbarzyńcy. Księga dedykowana profesorowi Jerzemu Kolendo w siedemdziesiątą rocznicę urodzin* (Warsaw 2003) 311/312, comments on the career of T. Clodius M.f. Fal(erna) Eprius Marcellus, governor of Cyprus from 57-62 A.D., on record inter alia in inscriptions from Cyprus (*SEG* XVIII 587; cf. *An.Ép.*, 1956, no. 186) and Capua (*ILS* 996); see *An.Ép.* (1979) no. 634 for the summary of an earlier study on this subject. Non vidimus; cf. J.Kolendo, *An.Ép.* (2004) [2007] no. 1543.

1528. Amathous. Dedication to Herakles, 43/42 B.C. *SEG* XLVII 1866; LIII 1742. F.Muccioli, *ZPE* 146 (2004) 105-114, focuses on Κλεοπάτρα VII's title Θεὰ νεωτέρα (LL. 1/2), already on record on coins from Kyrene, Antiochia and Chalkis (Libanon), and on a papyrus (36/35 B.C.; with the addition Φιλοπάτωρ Φιλόπατρις). He first considers and rejects several other possibilities ('Κλεοπάτρα Θεά the younger', referring to Kleopatra Thea

daughter of Ptolemy VI and Kleopatra II [for whom see *SEG* LIII 1756, 1821, and 1922]; Θεὰ νεωτέρα = Νέα Ἶσις; identification with the goddess Νεωτέρα, daughter of Baal and Hera, or with Νέφθυς, the younger sister of Isis). Arguing that our inscription should actually be dated 43/42 B.C. as proposed by ed.pr. [but for the problematic reading see *SEG* XLVII 1866 app.cr. and LIII 1742, Tybout], M. points out that the title must have been created some years before, i.e., during Kleopatra's connection with Caesar (48-43 B.C.). Θεά, then, is likely to refer originally to Venus Genetrix, in whose temple (dedicated by Caesar in Rome in 46 B.C.) a statue of Kleopatra was erected near that of the main goddess (App., *BC* 2.102.424; Cassius Dio 51.22.3): a connection (not an identification; hence Θεὰ νεωτέρα) which served Kleopatra's political purpose of legitimizing her own power and ensuring the persistence of the Ptolemaic dynasty (cf. also the emphatic mention of Ptolemy XV Caesarion in LL. 3-5; coins from Cyprus struck between 47 and 44 B.C. show Kleopatra suckling her son guised as Aphrodite and Eros). Some years later Kleopatra presented herself in the garments of Aphrodite to Antonius, himself the 'new Dionysos'.

1529. Amathous. Epitaph of Euaion, 400-300 B.C. Square limestone base with a rectangular cavity on the upper surface originally holding a stele; inscription along the upper edge of the front; found in the eastern nekropolis; now in the Lemesos museum. Ed.pr. I.Nicolaou, *RDAC* (2004) 267/268 no. 1 (ph.; translation): Εὐαίων ὁ ξεῖνος, ὁδοιπορε<ι>τε

ΟΔΟΙΠΟΡΕΤΕ, lapis; 'passers-by go (continue) your way', ed.pr., who speculates that the deceased may come from Ionia (ξεῖνος instead of ξένος; ▮ with shorter middle hasta; Ξ with vertical cross-bar). [The form ξεῖνος is Ionian and epic; Εὐαίων ὁ ξεῖνος, ὁδοιπόρε, ... would be a fine start for a dactylic hexameter (with the vocative ὁδοιπόρε between the trochaic and bucolic caesuras; cf. e.g. Bernand, *Inscr. métriques* 45 L. 1), Martin].

1530. Amathous. Dipinti on vases, 6th cent. B.C. Two black dipinti on fragments of local vases found among Hellenistic refuse in a circular building excavated in the northern section of the lower city of Amathous (the vase fragment *SEG* XLVII 1869 is from the same context). Ed.pr. P.Aupert, *BCH* 127 (2003) [2006] 107-121 (ph.): 1) fr. 1: [--? χ]υτριō : ||| ||| [--]; fr. 2: [--?] = • (?) Κι̣ [--?] (109-115 no. 1; ca. 600-550 B.C.; two non-joining fragments; fr. 1: [χ]υτρίο is either a genitive or a dual of χυτρίον; if a genitive, it may have been preceded by a term indicating its capacity or, more probably, the price (τιμά/τιμή), specified as six by six vertical strokes; if a dual, the sign : may represent the numeral two instead of a punctuation, referring to two chytria of a value of six units (or, less probably, of a value of two units and six fractions); fr. 2: the two horizontal strokes initio represent the numeral 20; after a possible punctuation sign, perhaps the beginning of κίλλιξ, κύλιξ/κυλίκιον, κύαθος/ κυάθ(ε)ιον or κρατήρ; possibly an indication of the capacity: '20 κυάθους', i.e., 0.912 liter. Read together the two texts may either mean 'two chytria for six units; their capacity is 20 kyathoi (each?)' or more probably, since such a capacity seems to be rather low, 'two chythria for six units; 20 kylikes (or kyathoi or krateres) for (so-and-so much)', i.e., a price-list. This graffito is the oldest alphabetical inscription from Amathous and possibly from Cyprus; 2)

(115-117 no. 2; sinistrorsum; 6th cent. B.C., somewhat later than the graffito presented above under no. 1; possibly an abbreviation of χύτρα/χύτρος/χύτρις/χύτριον; an alternative is [ὀ]ξύ-[βαφον]; a hydria from Vulci has χυτρι and οξυ, both followed by numerals: *Trademarks* 153 no. 51). In spite of their date ca. 250 years later than the earliest attestation of the Greek alphabet, A. considers the new texts important documents in the discussion on the latter's origin. Cyprus (Amathous?), with its strong Phoenician presence from the mid 9th cent. B.C., may have played a role in the process; if originally invented in Cyprus, the alphabet's success was moderate because of the existing tradition of the syllabic script and further development is likely to have taken place elsewhere. The use of the alphabetical Greek script may imply a higher degree of Hellenisation of the elite of the 6th cent. B.C. than previously assumed.

1531. Golgoi. Territory, settlers and religion. A.Hermary, *CCEC* 34 (2004) [2005] 47-68 (map), discusses all sorts of evidence concerning Golgoi and its territory. Formerly probably a part of the kingdom of Idalion and subordinated to Kition or Salamis, the first Ptolemies transformed it into a polis and promoted the local Ἀφροδίτη Γολγία who had her main sanctuary at Arsos (cf. below sub 1). Epigraphical and archaeological testimonia suggest that at least from ca. 250 to 150 B.C. the chora was occupied primarily by Ptolemaic military settlers and their descendants. They were members of θίασοι devoted to various deities: cf. our lemma no. 1532 and below sub 4; other inscriptions from nearby regions recording thiasoi are:

SEG XX 127 (*Salamine de Chypre* XIII (cf. *SEG* XXXVII 1394) no. 87; [--]νιτῶν ὁ θίασος; unidentified ethnikon; T.B.Mitfords's suggestion [τῶν τεχ]νιτῶν should be rejected);

SEG XX 293 (θίασος τῶν ἐπιγόνων, i.e., the descendants of military settlers and heirs of the latter's religious traditions);

SEG XX 321 (V.Karageorghis, *Ancient Art from Cyprus in the Collection of George and Nefeli Giabra Pierides*, Nicosia 2002, no. 353; [θίασ]ος τῆς Μαρ[--]: probably Μαριέων; cf. T.B.Mitford, *The Nymphaeum of Kafizin* (cf. *SEG* XXX 1608) no. 236: ἡ Μαρ[ιέ]ων, 'la (communauté) des Mariens');

M.Ohnefalsch-Richter, *MDAI(A)* 9 (1884) 137 no. 8 (J.L.Myres, M.Ohnefalsch-Richter, *A Catalogue of the Cyprus Museum*, Oxford 1899, no. 5147; T.B.Mitford, *AJA* 65, 1961, 142; θίασος τῆς ἀποσκευῆς, θ. τῶν Ἡδυλλίων, θ. τῶν Κισάων; ἀποσκευή refers to all persons dependant on the soldiers stationed in a place, both familes and servants);

I.Kition 2019 (*SEG* VI 827; XXXIX 1526; Σοαντείων ὁ θίασος τῆς Ἀρτεμίδος; Soanta = modern Sinda).

In Golgoi the cult of Arsinoe Philadelphos was introduced after her death in 270/269 B.C. as elsewhere in the island (cf. *SEG* XLVIII 1802; LIII 1755) as testified by an unpublished fragment reading Ἀρσινόης Φιλαδέλφου (M.de Vogüé, *RA* (1862) 2, 244; id., cited by L.Bonato, *CCEC* 29, 1999, 152; cf. O.Masson, *BCH* 95, 1971, 308 and note 28; for Ἀρσινόη Φιλάδελφος cf. also our lemma no. 1555). During the Roman Imperial period the importance of Golgoi diminished in favor of neighbouring Tremithous.

On 59-62 a list of literary and epigraphical sources; the Greek alphabetical inscriptions concern: 1) Golgoi: dedications to Ἀφροδίτη Γολγία (*SEG* VI 830-833; area of: Arsos; H. 60 no. G 8); donation by the Γολγεῖς to Argos (*SEG* XXXII 371 L. 15; H. 60 no. G 9; dr.); Ζωΐλος Γόλγιος ἐποίει (*SEG* LII 1494; H. 60/61 no. G 10: sculptor or commissioner?); 2) Melousha (Melouchea?): two dedications: see our lemmata nos. 1532/1533); 3) Tremithous (Tremethousha): epitaphs (M.Beaudoin - E.Pottier, *BCH* 3, 1879, 174 nos. 33-41; cf. I.Nicolaou, *RDAC*, 1982, 190; H. 62 no. Tre 4); horoscope (?) (*SEG* XX 128; XL 1376; H. 62 no. Tre 5); 4) Troulli: graffito on a sherd (interpretation uncertain; I.Nicolaou, *RDAC*, 1968, 78 no. 11; O.Masson, *RPh* 51, 1977, 308/309; H. 62 no. Tr 1); dedication of a mask to Dionysos by a member of the θίασος τῶν πρεσβυτέρων (*I.Kition* 2002; *SEG* XLII 1312; XLVII 1870; H. 62 no. Tr 2; cf. also 53/54: the θίασος τῶν πρεσβυτέρων probably consists of the veterans of an (unspecified) military body). For *I.Kition* 2011, not included in this catalogue but discussed in the text, see our lemma no. 1539.

1532-1533. Golgoi (area of: Melousha). Dedications, early (?) Hellenistic period - early Roman Imperial period? Republished by A.Hermary, *art.cit.* (cf. our lemma no. 1531) 61/62 nos. M 1/2 (ph.; French translations). Now in the Metropolitan Museum of Art in New York.

1532: 61 no. M 1 (cf. also 50; 55 and note 55). **Dedication by the Meloucheatai, early (?) Hellenistic period.** Inscription on a limestone statue base. G.Colonna-Ceccaldi, *RA* (1875) 1, 99 no. 1; id., *Monuments antiques de Chypre, de Syrie et d'Égypte* (Paris 1882) 207 no. 1; L.Palma di Cesnola, *Cyprus: Its Ancient Cities, Tombs, and Temples* (London 1877) 423 no. 22; J.L.Myres, *Handbook of the Cesnola Collection of Antiquities* (New York 1914) no. 1902; T.B.Mitford, *OAth* 6 (1950) 13 note 2 and 22; id., *ANRW* II 7.2 (1980) 1308 note 80.

Μηλουχεατῶν [ὁ θίασος ἔθηκεν, ἀγ]αθῆι τύχηι

ὁ δῆμο[ς ἔθ]ηκεν [ἀγ]αθῆι, Myres, followed by Mitford; ἡ πόλις or ὁ δῆμος, Colonna-Ceccaldi; ἡ πόλις, Cesnola ‖ the name of the village may have been *Μηλουχέα, H.

1533: 61/62 no. M 2. **Dedication to Aphrodite My[--], late Hellenistic/early Roman Imperial period.** Marble (?) statue base. G.Colonna-Ceccaldi, *RA*, 1875, 1, 99 no. 2; id., *Monuments* -- 207 no. 2; L.Palma di Cesnola, *Cyprus* -- 423 no. 23; J.L. Myres, *Handbook* -- no. 1907.

Ὀνησαγόρας ὑπὲρ τῆς γυναικὸς Νικίου | καὶ τῆς θυγατρὸς [---] Ἀφροδίτηι
Μυ[-- κώ]μης Ἑλικούσης

2. Lacuna: name, H.; [αὐτοῦ], Myres ‖ 2-3. Μυκηρόδι, Cesnola, Myres; illegible, H., who refers to a syllabic inscription from Agios Photios in which an epithet Μυχοία was suggested which would refer to Aphrodite.

1534. Kafizin. Dedications from the cave of the Nymph on vase fragments, 225-218 B.C. T.B.Mitford, *The Nymphaeum of Kafizin. The Inscribed Pottery* (cf. *SEG* XXX 1608) nos. 40-42. D.Malfitana, *NAC* 33 (2004) 217-247, examines the literary sources, notably Athen. 11.470e-472e, for the light they shed on the vase name θηρίκλειος (sc. κύλιξ; also θηρίκλειον ποτήριον/ἔκπωμα): the 'therikleians' seem to be cups or kraters with a deep cavity, short handles and some form of relief decoration; they are used in a sympotic context. The name is said to be derived from the Corinthian potter Θηρικλῆς, contemporary of Aristophanes. Detailed record of previous attempts to connect the name with the archaeological evidence. On 236-241 (ph. and dr. of no. 40; texts; Italian translations), M. draws attention to the three dedications of a θυρείκλειον (= θηρίκλειον) from Kafizin (nos. 40-42; cf. *SEG* XXX p. 462 sub E 1 [where no. 40 is erroneously described as syllabic]). The form of these three vases shows that θηρίκλεια are kantharoi, in this case modest black-glazed local products, with incised vertical lines running from the foot which imitate the relief tongues applied on more luxurious ceramic and metal vases. Discussion of the social and ritual context of the dedications [for which we refer to the ample summary in *SEG* XXX on pp. 460/461 sub C/D]. M. underlines that the epigraphical evidence from Kafizin 'ha aperto ... un nuovo percorso di lettura che registra l'utilizzo del vaso tericleo in un contesto cultuale e rituale' (241) [hardly significant, since any object can be dedicated (the Kafizin dedications alone record nine other terms for vases: see *SEG* XXX on p. 462 sub E 1); whereas some of these inform us on their original purpose (e.g. οἰνοφόρον, σιτοφόρον), this is not the case for the therikleia ‖ on 237 note 86, M. mentions Mitford's no. 46 (not discussed in the main text): a one-handled vase ('lagynos') which in spite of a shape considerably different from that of nos. 40-42 is possibly also called a 'therikleian' ([θυρ]ε̣ίκ[λειον]?) ‖ for the testimonia concerning the θηρίκλειος M. often refers to the volume of *Lexicon Vasorum Graecorum* (cf. our lemma no. 1915) covering the [redacted] (forthcoming), Tybout].

Cf. also our lemmata nos. 1531 and 1555.

1535. Kition. Corpus. M.Yon (ed.), *Kition-Bamboula* V. *Kition dans les textes. Testimonia littéraires et épigraphiques et Corpus des inscriptions* (Paris 2004) [henceforth *I.Kition*], offers a corpus of all inscriptions from Kition and its territory: Phoenician (nos. 1001-1156), Greek alphabetical (nos. 2001-2231), Greek syllabic (nos. 2501-2512), Latin (nos. 3001/3002), Assyrian (no. 4001), Egyptian (nos. 5001/5002), Cypro-Minoan (nos. 6001-6010), and cuneiform Ugaritic (no. 7001) texts. Responsible for the Greek alphabetical inscriptions is T.Oziol (pp. 231-336; commentary; bibliography; ph. and French translations of most texts; index of names only; no concordances). Among these 231 texts there is only one bilingual (Greek/Phoenician; 2068 = 1066; *SEG* XL 1355; *CIS* I 45; epitaph of a Xanthian ἐκπωματοποιός). New readings are few; see especially nos. 2011 (our lemma no. 1539), 2014 (our lemma no. 1537), 2047 (I.Nicolaou, *RDAC* 1968, 213; in L. 2 ἱερονεῖκαι instead of [πλε]ιστονεῖκαι; in L. 4 φιλόπατριν instead of φίλον), 2053 (T.B.Mitford, *OAth* 6, 1950, 78; in L. 1 Ἱπ[π]άρχ[ου] instead of Π[υθ]άρχ[ου]), 2086 (our lemma no. 1538), 2113 (*SEG* XXXVIII 1516; Ἀριστωνᾶ, vocative of Ἀριστωνᾶς, rather than Ἀριστῶνα[ξ?]) and 2155 (*SEG* XXVI 1476; Ἕρμι, vocative of Ἕρμιον, rather than Ἑρμι[όνη]). There are eleven inedita, all epitaphs of minor importance (see our lemmata nos. 1540-1543, 1545, 1547/1548, and 1550-1553).

The Greek alphabetical corpus does not contain inscriptions prior to the Hellenistic period; it

consists of three main categories each divided into a Hellenistic and Roman Imperial section: deities (i.e., mostly dedications; nos. 2001-2012); sovereigns and public life (nos. 2013-2067; mostly honorary inscriptions or statue bases for kings, Roman emperors and members of the elite; no decrees; no. 2030 provides the only attestation of ἡ πόλις καὶ ὁ δῆμος); epitaphs (nos. 2068-2226; most epitaphs are banal; note 2073 from the Ptolemaic period recording four foreigners (mercenaries?): [Ἀσ]πένδιος, [Θ]εσσαλός, [Θρ]ᾶιξ, [Κ]αρύστιος; nos. 2081 and 2083-2088 are epigrams [no. 2089, equally termed an epigram, is in fact a prose epitaph]); no. 2090 provides details on funerary ritual; the honorary inscription no. 2227 (*SEG* L 1372) is added as a recent find; nos. 2228-2231 are inscriptions from Golgoi (cf. also our lemmata nos. 1531-1533) and Paphos which have erroneously been assigned to Kition in the past. Inscriptions on instrumentum are excluded (cf. M.Yon on p. 9 note 3) [but inscriptions on stone vases etc. are included, as are two inscriptions on terracotta vases (nos. 2066/2067) selected for unknown reasons].

The corpus is preceded by 182 Testimonia (with a concordance) collected by M.Yon, providing information on Kition's geography (nos. 1-10), origins (nos. 11-30), history (nos. 31-91) and citizens (famous Kitians, among whom the philosopher Zenon takes pride of place; Kitians attested abroad). Among the documents recording Kitians abroad are the following Greek inscriptions included in *SEG* or the corpora: *IG* II² 337 (*Syll.*³ 280; Tod, *GHI* II no. 34; no. 159; ph.); 4636/4637 (nos. 160/161); 9031-9036 (nos. 162-167; ph. of no. 165); *IG* XI.4.512 (no. 170); XII.9.1128 (no. 169); *SEG* XIV 205 (no. 168); XXV 683 b (no. 171); *IGLS* 1265 (*IGR* III 1012; *CIG* 4472; no. 182); see also our lemma no. 1639. [For Kitians abroad and for foreigners in Kition see also *SEG* XXXVIII 1507; for the name of the city, the ethnic (Κιτιεύς) and related personal names see *SEG* XXXIV 1716]. In an article on the rise and fall of the Kitian kingdom (5th/4th cent. B.C.), M.Yon, *CECC* 34 (2004) [2005] 115-126, on 123/124 discusses no. 179 (dedication from Idalion to Ἀπόλλων Ἀμυκλαῖος; 264 B.C.) as evidence of the integration of the Phoenician element into the Ptolemaic kingdom: the dedicant of this Greek inscription is a Phoenician (comment on the names: Μνασέας - name frequent in Kition - = Menahem; Αψης = Abd-Shed ('servant of the deity Shed'); Γηρυσμων = Ger-Eshmoun ('client of Eshmoun'). The cult of these deities is attested in the region of Kition).

In her general introduction to the epigraphical corpus (pp. 153-168), M.Yon comments inter alia on the provenance of the documents, many of which were found and studied already in the 18th/19th cent., the city's territory, the variety of languages, the monuments bearing the texts and the categories of the documents. The precise extension of the territory is unknown (details on 158/159; cf. also the observations of J.-B.Cayla, *BE* [2005] no. 559, and S.Fourrier, *CECC* 34, 2004 [2005] 283, in a review of *I.Kition* (282-284); for another review see L.Dubois, *Topoi* 14 (2006) [2007] 385-387). As to the Greek inscriptions, all texts from the modern district of Larnaka are included [but *SEG* XXIII 621 (XXVIII 1299) and 622, both from Pyla (explicitly included on p. 158), are missing; the stone abacus *SEG* XXIII 620 (XXXVI 1252) from Dhekelia (idem) may have been excluded as instrumentum, but other inscriptions on stone objects are present; the absence of the dedications *SEG* VI 822/823 (823 = XL 1383) from Ormidhia (idem; silver plaques, probably considered instrumentum), the epitaph on a stone stele *SEG* VI 825 (Ormidhia), and the dedication on stone *SEG* XXV 1077 (XXXVIII 1509) are equally unaccounted for and missing in the small collection of inscriptions erroneously attributed to Kition (nos. 2228-2231)]. In her introduction to the Greek inscriptions (pp. 231-236), O. focuses on the activities in Kition (and area) of 18th/19th cent. travellers, antiquarians and scholars (see also

Y. on 154/155; inter alios J.Heyman, D.Sestini; D.Pierides; L.Ross; A.Sakellarios; W.Waddington; L.Palma di Cesnola; P.Perdrizet; T.B.Mitford).

J.-B.Cayla, *BE* (2005) no. 559, offers valuable general observations and comments and/or bibliographical additions on the following texts: nos. 2002 (ὁ θίασος τῶν πρεσβυτέρων: 'vétérans' rather than 'anciens'?; in the same sense A.Hermary (see our lemma no. 1531 sub 4), who assigns this inscription to the territory of Golgoi); 2003-2006; 2009; 2010 ([Θεῷ Ὑ]ψίστῳ Θέων - name of the οἰκοδόμος - rather than θεῶν: 'dieu parmi les dieux', *I.Kition*; in the same sense L.Dubois, *l.c.* [actually Θέων is the older reading; T.B.Mitford suggested θεῶν: see *SEG* XL 1354]); 2017; 2019-2021; 2022 (to be dated 180-168 B.C.: the strategos Ptolemaios is the one on record in *I.Kition* 2020, Polyb. 27.13 and 2 *Macc.* 10.3 rather than Ptolemaios son of Agesarchos who died in 180 B.C.; the stone was re-used to bear *I.Kition* 1217, not erased; 2020 and 2022 suggest that the strategos resided in Kition rather than Paphos); 2023 (not necessarily dating to the reign of Ptolemy VI; the restorations are dubious, especially [τὸν στρατη]γόν (L. 2), since the strategos (governor) of the island is always called ἀρχιερεὺς (τῆς νήσου)); 2025; 2026 (the restoration ὑπο[γυμνασιαρχῶν?] in L. 2 should be rejected); 2027 (ca. 50 B.C.-ca. 50 A.D. rather than 2nd cent. B.C.: one of several families featuring gymnasiarchs); 2028; 2030; 2032 (Ζήνων 'Αν[τιπάτρου?] (*I.Kition*) or Ζήνωνα N? [the latter reading was already suggested by L.Ross as noted in the app.cr. of *I.Kition*]); 2037 (perhaps from Salamis, which could explain the occurrence of a βουλή, unattested for Kition in other documents); 2042; 2046 (in L. 4 ἁγνῶς, referring to an office fulfilled 'with integrity', rather than the female name 'Αγνώ); 2090. See also our lemmata nos. 1536/1537 for two texts with new restorations by Cayla.

L.Dubois, *l.c.*, points out that in no. 2012 ἄν τις αὐτὴν ἅψῃ should be translated 'celui qui la touchera' ('pour attenter à sa vertu') rather than 'celui qui l'écartera'.

In *An.Ép.* (2004) [2007] nos. 1547-1551, Cayla reproduces *I.Kition* 2011, 2039, 2047, 2053, and 2086 (French translations).

We give a comparatio numerorum for *SEG* and the corpora. [We supply many references, especially to *SEG*; the most recent *SEG*-volume adduced is XXXVIII, mostly referred to as 'SEG 68, 1988'; also some other references are missing or mistaken, Tybout].

SEG	*I.Kition*
VI	
824	2029
826	2006
827	2019
828	2015
829	2083
XII	
548	2017
549	2022
XVI	
784	2017
787	2022
788	2020

SEG	*I.Kition*
XX	
132	2015
133	2030
134	2027
135	2050
136	2052
137	2009
138	2004
141	2011
XXIII	
619	2069
XXV	
1073	2025

SEG	*I.Kition*
XXV	
1074	2028
1075	2027
1076	2045
XXVI	
1470	2060
1475	2039
1476	2155
1477	2095
XXVII	
963	2071
964	2163
969	2230/2231

SEG	*I.Kition*
XXVIII	
1300	2147
1301	2142
XXX	
1615	2022
1616	2048
1617	2009
1618	2043
1619	2058
XXXI	
1325	2017
1348	2015
XXXIV	
1416	2042
XXXV	
1452	2017
1466	2130
XXXVI	
1250	2005-2007
2151	2009
XXXVII	
1372	2017
1384	2138
1385	2149
XXXVIII	
1508	2057
1510	2192
1511	2157
1512	2161
1513	2145
1514	2144
1515	2143
1516	2113
1517	2109
1518	2123
1519	2116
1520	2127
1521	2221
1522	2203
1523	2210
XXXIX	
1526	2019

SEG	*I.Kition*
XXXIX	
1527	2131
1528	2112
XL	
1354	2010
1355	2068
XLII	
1311	2005-2007
1312	2002
XLIV	
1281	2004
1282	2106
XLV	
1859	2182
1860	2167
XLVII	
1870	2002
XLIX	
1966	2090
L	
1372	2227

OGIS	
20	2015
113	2021
134	2024
584	2061

IGR III	
976	2033
977	2035
978	2036
979	2061
980	2042
981	2037
982	2043
983	2094

CIG	
2613	2070
2614	2015
2621	2024

CIG	*I.Kition*
2623	2023
2626	2045
2633	2037
2636	2055
2641	2009
2642	2063
2645	2043

LBW	
2617	2021
2631	2036
2645	2059
2725	2019
2726	2061
2727	2062
2728	2035
2729	2025
2730	2026
2731	2031
2732	2032
2733	2016
2734	2042
2735	2044
2737	2043
2739	2012
2740	2010
2741	2068
2742	2077
2743	2076
2744	2156
2745	2181
2746	2146
2747	2101
2748	2178
2749	2189
2750	2177
2751	2135
2752	2132
2753	2091
2841	2054

GIBM	*I.Kition*
386 d	2024
387	2001
388	2020
389	2070
398 b	2051
398 c	2058
398 d	2056

GV	*I.Kition*
515	2087
538 a	2088
1076	2070
1201	2090
1305	2083
1403	2084
1405	2085
1914	2086

GV	*I.Kition*
2019	2081
CIL III	
6731	2094
CIS I	
45	2068

1536. Kition. Honorary inscription for Nikanor and his son, 250-200 B.C. *I.Kition* (cf. our lemma no. 1535) 2029; *SEG* VI 824. J.-B.Cayla, *BE* (2005) no. 559 on pp. 572/573, dates this inscription to the mid or late 3rd cent. B.C. on the basis of the letter forms (especially the sigma with divergent hastae; 180-165 B.C., *I.Kition*), and suggests restoring in LL. 1/2 Νικάνορα [Ἠπειρώτην] | καὶ τὸν υ[ἱὸν αὐτοῦ Ἀντίοχον]; cf. *I.Kourion* 60 (Ἀντίοχος Νικάνορος | Ἠπειρώτης Ἀπόλλωνι Ὑλάτη[ι]) and T.B.Mitford, *JHS* 57 (1937) 35 no. 9 ([οἱ κατὰ τὴν νῆσον ὑ]πὸ Νικάνορα | [τα]σσόμενοι Πρα[ύλ]αν Μνασιμάχου | [Ἠ]πειρῶτιν, τὴν Ἀντιόχου μητέρα; from Nea Paphos).

1537. Kition. Dedication of a statue of Ptolemy III Euergetes I, 246-221 B.C. *I.Kition* (cf. our lemma no. 1535) 2014; J.-B.Cayla, *BE* (2005) no. 559 on p. 571, suggests restoring this text (the only attestation of a statue of Ptolemy III in Cyprus) as follows.

Βασιλέα Π[τολεμαῖον]
Πτολεμαίου καὶ Ἀρσινό[ης θεῶν φιλαδέλφων]
οἱ ἀπὸ γυμνασίο[υ]

1-2. Βασιλέα Π[τολεμαῖον Εὐεργέτην τὸν ἐκ βασιλέων] | Πτολεμαίου καὶ Ἀρσινό[ης θεῶν φιλαδέλφων τὸν ἑαυτῶν προστάτην], *I.Kition*, with the following shorther variant as an alternative: Βασιλέα Π[τολεμαῖον τὸν] | Πτολεμαίου καὶ Ἀρσινό[ης].

1538. Kition. Funerary epigram for Otacilla, 3rd cent. A.D. *GV* 1914. Republished by T.Oziol, in *I.Kition* 2086 (cf. our lemma no. 1535; French translation); cf. J.-B.Cayla, *An.Ép.* (2004) [2007] no. 1551 (translation of *I.Kition*).

[Ἵλ]αος, Κούρη, πινυτὴν δέξαι Ὀτά|κιλλαν·
ἣ γὰρ πόλλ' ἐπὶ σοὶ μη|ρί' ἔθηκε πυρί·
τὴν ἰ[δίην δ]ὲ λι|ποῦσα πάτριν Κολοφῶνα, πα[ρ' Ἀι]||δην
4 ἤλλακται ζωῆς οἶ|[κ]ον ἔχειν φθιμένη· |
ἔσπευσας προτέρη στυ|γερὴν ὁ[δὸν εἰ]ς Ἀχέροντος |

σὸμ πόσιν [ἤ γ]ε τε[τμεῖν ?]· μύρε|το σὴ [δὲ κόρη]
τὴμ μητρὸς | φιλίην, [ἰδί]η (?) δέ σε μητέρα | μήτηρ·
8 λευκ[ὰ] σέθεν [μ]ελέ|[ω]ν ὀστέα γῆ κατέχοι

1. δέξαιο Τάκιλλαν, *GV*; δέξαι Ὀτάκιλλαν (Ὀτάκιλλα = Otacilia), O. || 1-2. the deceased may have been a priestess since she made many offerings to Kore, O. || 3. πάτριν for πάτρην, A.Panayotou apud C.; πατρίν, O. || 5-6. 'Tu t'es hâtée pour être la première sur la route odieuse qui mène à l'Achéron pour rejoindre (?) ton époux: et ta fille a pleuré l'affection de sa mère, ta propre mère t'a pleurée, toi qui étais mère. Puisse la terre garder les blancs ossements de ton corps', O.; or σὸμ πόσιν [ὅς γ]ε τέ[λος ?] μύρετο, σὴ[ν δὲ κόρην] κτλ.; '... ton époux qui pleurait ta mort, ta fille qui pleurait l'affection d'une mère - et ta propre mère aussi te pleurait, toi qui étais mère, etc.', S.Follet apud C.

1539. Kition. Dedication to [----] Barbaros, 194 A.D. *SEG* XX 141. Republished by T.Oziol, in *I.Kition* 2011 (cf. our lemma no. 1535; French translation); cf. J.-B.Cayla, *BE* (2005) no. 559 on p. 575, and *An.Ép.* (2004) [2007] no. 1547 (translation of *I.Kition*); A.Hermary, *art.cit.* (cf. our lemma no. 1531) 52/53. A = upper part; B = lower part.

A: [---?] Βαρβάρῳ vacat
[e.g. praenomen nomen Νικοπο]λειν̣ὸς Κορωνάϊς ἱερεὺς vacat
Ἀπό[λλωνος? -- ca. 8-10 --Ἀπο]λλωνίου vacat Δ
B: (Ἔτους) β', μη(νὸς) Ῥωμήου κ' ἐπὶ Αὐτοκράτορος Καίσαρος Σευήρου Περτίνακος

A. 1. [Ἀπόλλωνι?], *SEG*; the deity, probably qualified as βάρβαρος, is not necessarily Apollo, since ΑΠΟ[--] in L. 3 initio can be the beginning of an anthroponym, C. in *BE* || 2. Κορωνάϊς (= Κορωναῖος) can be connected with the toponym Κορώνη recorded for the territory of Salamis by Steph. Byz.; cf. the modern name Koroni known for a place north of the village of Tremethousa, H., followed by C. in *BE* || 3. [ὑπὲρ τοῦ υἱοῦ (?) Ἀπολλωνίου Ἀπόλλωνος], *SEG*; in fine perhaps δ': Apollonios in four generations, S.Follet apud C. in *An.Ép.*

1540-1553. Kition. Epitaphs, Roman Imperial period. Cylindrical limestone cippi mostly with mouldings above and below; inscriptions on the shaft; now in the museum of Larnaka. Published by ed.pr. T.Oziol, in *I.Kition* (cf. our lemma no. 1535; ph. unless stated otherwise; French translations). We also present *I.Kition* 2137, 2164 (now both lost), and 2186 (museum of Larnaka), recorded in I.Nicolaou, *Prosopography of Ptolemaic Cyprus* (cf. *SEG* XXVI 1458) yet never included in *SEG*. No precise dates are given.

1540: *I.Kition* 2099. **Epitaph of Amarantos.** From the nekropolis of Agios Georgios.

Ἀμάραντε | χρηστέ, | χαῖρε

1541: *I.Kition* 2102. **Epitaph of Apollonas.** From the nekropolis of Agios Georgios

Ἀπολλωνᾶ | [χρη]στέ, | [χ]ἔρε

1542: *I.Kition* 2133. **Epitaph of Demetria.** From the Kastro of Larnaka; provenance unknown: Δημητρία | μνη⟨σ⟩θοῖ

ΜΝΗΘΟΙ, lapis.

1543: *I.Kition* 2134. **Epitaph of Demetria Marion.** (A) (above B) is illegible for the greater part; from the Kastro of Larnaka; provenance unknown.

A: Α | Χ **B:** Δημητρία Μάριον | χρηστή, χαῖρε

1544: *I.Kition* 2137 (no ph.). Nicolaou p. 293. **Epitaph of Demetrios.** From the nekropolis of Phaneromeni: Δημή[τριε] χρηστέ, [χαῖρε]

[No line division indicated by N.].

1545: *I.Kition* 2140. **Epitaph of Didyme?** From Mosphiloti (20 km west of Larnaka).

Διδύμε | Δημητρίου | χρηστά, χαῖρε

1. Διδύμε for Διδύμη (rather than a nominative Δίδυμος) in view of χρηστά, ed.pr.

1546: *I.Kition* 2164 (no ph.); Nicolaou p. 293. **Epitaph of Zoila.** Seen in the garden of Christos Lazaros in 1958: Ζωΐλα χρηστή, χαῖρε

[No line division indicated by N.].

1547: *I.Kition* 2169. **Epitaphs of Kali[--] and of Hesychi(o)s?** (A) and (B) along each other. From Xylophagou (25 km east of Larnaka).

A: Καλι[--] χρη[στέ], | χ[αῖρε] **B:** ΧΗ ? ΗΧΨΞΙΟ | ΠΑΝΚΡΑΤΙ | ΓΥ[--]

B. 'gravure irrégulière, peu profonde, moderne probablement', ed.pr. || 3. crossed lines reminding of letters incised over each other [the ph. shows in L. 1 ΗCΥΧΙC (final C hanging above the line); the first letter of L. 3 may be a Χ; probably Ἡσύχις | Πανκρατί[δου] | χ[ρηστέ, χαῖρε]; ed.pr. gives no reason for her assumption that (B) would be modern, Tybout].

1548: *I.Kition* 2180 (no ph.). **Epitaph of Ma[--]as.** From the garden of the Latin church.

Μα[--?]ας | [χρηστ]έ, χαῖρε

1549: *I.Kition* 2186; Nicolaou p. 292. **Epitaph of Olympos.** From the Kastro of Larnaka.

Ὄλυμπε | χρηστέ, | χαῖρε

1550: *I.Kition* 2191. **Epitaphs of Olympikos and [--].** From the nekropolis of Agios Georgios: Ὀλυμπικὲ | χρηστέ, | χαῖρε· || [---] χ[ρησ]τή

1551: *I.Kition* 2211 (no ph.). **Epitaph of T(e)imo[--].** From Achna (northeast of Larnaka): Τειμο[1 letter?] | χρησ[τέ], χα[ῖρε]

1552: *I.Kition* 2214. **Epitaphs of Philokrates and Neas.** (A) and (B) symmetrically beside each other; the two names run continuously occupying nearly the full circle of the shaft. From Achna (northeast of Larnaka).

A: Φιλοκράτη | χρηστέ, | χἔρε **B:** Νεὰς | χρηστή, | χαῖρε

[Probably a couple in view of the symmetrical disposition] || B. Νεάς is probably ■ previously unattested female name of the type -άς, άδος, ed.pr.

1553: *I.Kition* 2222. **Epitaph of Her(e)is?** In the garden of the Pierides Museum.

ΗΡΕΙΣ χρη[στέ, | χ]ἔρε

1. Variant of Ἧρις?, ed.pr. [rather Ἧρις; cf. *SEG* XV 422; XXXIV 788; XLIV 579: XLVIII 1007; LIII 781; theophoric male name related to Hera: see *SEG* XLIV 1533; in XLVII 1203 (and in the Indices on p. 737), read Ἧρις instead of Ἦρις, Tybout].

1554. **Kourion. Two epigrams (mosaic inscriptions) from the 'Annexe of Eustolios', late 4th/early 5th cent. A.D.** *I.Kourion* 202; 204 (*SEG* XXVI 1474). H.Hauben, in B.Janssens - B.Roosen -P.van Deun (edd.), *Philomathestatos. Studies in Greek and Byzantine Texts Presented to Jacques Noret for his Sixty-Fifth Birthday* (Leuven 2004) 269-284, especially 274-281 (texts and translations), rejects T.B.Mitford's interpretation (in *I.Kourion*) of these inscriptions as evidence of the transition from paganism to Christianity; he shows that M.'s view had a great impact both on scholarly and notably popular literature, which often mixed up elements from both inscriptions to result in fanciful statements. No. 202 is unequivocally Christian: it contrasts the πολύλλιτα σήματα Χριστοῦ with stones, iron, bronze and adamant, i.e., spiritualism with materialism; there is no reference to (let alone a rejection of) the past. It is clear from the fragmentary no. 204 that Εὐστόλιος donated λουτρά (L. 4) to the city and that he is put on a par with Apollo (ὥς ποτε Φοῖβος; L. 5); ποτέ implies a comparison between past and present, but the contrast is between Apollo and Eustolios, not between paganism and Christianity; neither is Christ represented as the successor of Apollo; in fact the epigram does not refer to Christianity at all. However, nos. 202 and 204 belong to the same archaeological context and should be interpreted as a unit: consequently Eustolios was a Christian firmly rooted in the new faith; the transition period was over. Remarkably Apollo is recalled without the

slightest trace of hostility, which may reflect a peaceful relationship between Christians and pagans in the area until the conversion process was completed.

1555. Nicosia (area of: Agios Georgios). Various inscriptions, Hellenistic period. D.Pilides, *CECC* 34 (2004) [2005] 155-172, reports and reflects on the results of recent emergency excavations undertaken on the hill of Agios Georgios in Nicosia. They brought to light a settlement inhabited by coroplasts/potters, weavers and metal workers from the Archaic to the late Hellenistic period; a major reconstruction took place in the early Hellenistic period. P. mentions some inscribed objects: 10% of the discoid loom-weights from the topmost layers (but evidently re-used many times) bears one or more letters (Λ; X; ΕΡ; CΤΡΑ; P. 158/159), stamped amphoras (e.g. Ὀρδαπίου, presumably a potter's name; rectangular stamp; P. 163; ph. [the ph. of another sherd on 172 shows ΓΑ, Tybout]) and the dedication to Ἀρσινόη Φιλάδελφος *SEG* LIII 1755 (P. 160; cf. our lemma no. 1531). On 161-163 P. analyzes the inscribed pottery fragments from the Nymphaeum of Kafizin (T.B.Mitford, *The Nymphaeum of Kafizin*, amply summarized in *SEG* XXX 1608; cf. also our lemma no. 1534), located at only a few kilometers' distance south-east of St. George's Hill. P. argues that the latter site may have been part of the city-kingdom of Ledroi, subjugated together with Idalion by Kition, and after a decline re-established under the name Λεύκοτον as a center of economic activities closely connected with the worship of Arsinoe and the sanctuary of Kafizin (cf. the ethnic Λέδριος borne by the prime dedicator Ὀνησαγόρας's associate Ζήνων). Mitford's conclusion that the profits of the flax harvest were invested in pottery production seems to be supported by the mixed economical activities at Agios Georgios; a sort of net-work may have existed including similar settlements like those at Marion (cf. the contacts with ἡ Μαρ[ιέ]ων apparent from *The Nymphaeum of Kafizin* no. 236; cf. also our lemma no. 1531), Nea Paphos and Kition.

1556. Paphos (Old). Imperial high priestesses. J.-B.Cayla, in *L'Hellénisme* 236-242, analyzes the relations between the families of Ῥοδοκλῆς and of Γάϊος Οὐμμίδιος Κουαδρᾶτος. He suggests that the latter was married first to Κλαυδία Ῥοδόκλεια and later remarried Κλαυδία Ἀπφάριον. He presents a stemma of the family, which practically monopolised the imperial cult. The analysis is based on the following texts, which C. presents in an appendix on 242/243: *SEG* XXIII 638; XXX 1629 (XL 1364) and 1631; XL 1319; *IGR* III 951; T.B.Mitford, *ABSA* 42 (1947) no. 13. Further reflections on the relation between the ἀρχιερεῖς (διὰ βίου or otherwise) and the Cypriote Κοινόν. On 239-241 brief discussion of the Κοινὸν τῶν Κυπρίων and of the inscriptions mentioning this Koinon: *IG* II² 3296; *SEG* XXIII 638; XXXI 1358 (XXXVI 1258); *IGR* III 961, 962 (*OGIS* 585), 980, and 993 (dated by C. to the 9th year of Tiberius' reign); T.B.Mitford, *OAth* 6 (1950) 58.

1557. Paphos (Old). Dedication to Livia, reign of Tiberius. T.B.Mitford, *ABSA* 42 (1947) 214-216 no. 5. Republished by J.-B.Cayla, in *L'Hellénisme* 232-236 (ph.).

[Ἰουλίαι] Σεβαστῆ[ι θεᾶι νέαι Ἀφροδίτηι]
[---]η ἀρχιέρε[ια -----]
[τῆι μη]τρὶ Τιβερίου [Καίσαρος Σεβαστοῦ]

[--] Σεβαστὴ [--|--]η ἀρχιερέα [--|--]ΤΡΙ Τιβερίου [---]. M., who dated the text to the early 2nd cent. A.D. and assumed that the stone was an architectural block belonging to the temple of Aphrodite Paphia; C. considers it part of a small altar; for Livia as νέα Ἀφροδίτη C. refers to T.B.Mitford, *ABSA* 42 (1947) 227 no. 11: [--]ς Λιουίαν θεὰν νέ[αν Ἀφροδίτην]; C. (on 237/238) considers the possibility that the high priestess in L. 2 is Ἀπφάριον, prior to the enfranchisement of the family under Claudius: see Κλ(αυδία) Ἀπφάριον in *SEG* XXX 1620.

1558. Paphos (New). Painted epitaph, 100-300 A.D. Tomb found in Kato Paphos at the 'Tombs of the Kings Avenue', destroyed for the larger part by a bulldozer; in its southern part the lower part of a painting covering three plaques which blocked an ossuary was spared; representation of a female figure in long dress standing among garlands; painted inscription below; now in the Paphos museum. Ed.pr. I.Nicolaou, *RDAC* (2004) 268/269 no. 2 (color ph.; translation); the text also apud E.Raptou, *Journal of Mediterranean Archaeology* 17 (2004) 314/315.

ω?σ[-----]α?μα?[--- ἄ]ωρε χρηστ[ή], | χ[αῖ]ρε

The inscription is re-composed from many fragments; some letters were misplaced during restoration, ed.pr. || first attestation of the formula χρηστέ/χρηστή, χαῖρε, very common on cippi and stelai from south and south-east Cyprus, in Paphos, ed.pr.

1559. Paphos (Old). Rhodian amphora stamps, 2nd cent. B.C. Four rectangular stamps on handles of Rhodian amphoras found in the dromos of the 'Royal Tomb'. Ed.pr. M.Palaczyk, in S.Bezzola, *Lucerne fittili dagli scavi di Palaeopaphos (Cipro)* (Mainz am Rhein 2004) 238/239 (ph.). No new types: 1) Ἐπὶ ἱερέως Ἀρ|χι head of Helios βίου, | Ὑα[κινθί]ου (late in period V = 150-109 B.C.); 2) Ε[--] (2nd/early 1st cent. B.C.); 3) Ἐπὶ Ἀγ[εμά]|χου, | [Ὑ]ακινθίου (period III = 205-175 B.C.); 4) [--|- ΚΙΑ[--] (ca. 180-160 B.C.).

1560. Paphos (Old and New). Inscriptions on lamps, 4th/early 5th cent. A.D. A minor part of the 788 terracotta lamps from 18 archaeological sites (re)published by S.Bezzola, *Lucerne fittili* (cf. our lemma no. 1561), have Greek inscriptions (ph.; dr.; texts in majuscules). See already *SEG* XLIV 1287, to which we refer for details. On 156-162, B. offers a survey of the 43 marks of Cypriotic lamp-makers inscribed on the bottom: 1) Εὐτυχητος (genitivev Εὐτυχῆτος or nominative Εὐτύχητος?; 15 lamps, some fragmentary; relief stamp; ca. 350-early 4th cent. A.D.; B. 158/159); 2) Σφυρίδωνος (8 lamps, some fragmentary; incised; B. 157/158; ca. 300-350 A.D.?); 3) the 20 remaining lamps have marks which are mostly illegible or, in four cases, of uncertain interpretation: **A:** ΨΚ?Η?ΑΩ (B. 159-161; 160 no. 371; relief stamp); **B:** ΙΡΗΤ (B. 160 no. 466; relief stamp; perhaps the Cypriot lamp-maker [illegible]); **C:** [illegible]

161 no. 542; incised); **D:** 161 no. 573: EY; incised; probably the Athenian lamp-maker Εὐτύχης; ca. 300-350 A.D.?). Other inscriptions are incised on the disks (i.e., upper side; partly on the same objects bearing manufacturers' marks): 4) **A:** ὑγία (97-100 nos. 402-419; 110 and 116/117 nos. 484-486); **B:** ΨΕC (88 no. 336); **C:** ΨΕΝ (90 no. 343; perhaps preceded by another letter). There are also lamps decorated with Christian symbols: crosses (101-106 nos. 429-461), cross plus ΑΩ (106/107 no. 462) and crosses in the shape of christograms (108/109 nos. 463/464); one lamp has a menorah (114/115 no. 482).

1561. Paphos (between Old and New; area of: Geroskipou / Agioi Pente). Christian funerary mosaic inscriptions (psalm-quotations), 5th-7th cent. A.D. Three mosaic medallions belonging to tombs (A, B, and C from left to right); set into a rectgangular mosaic with geometrical patterns (mainly hexagons). Ed.pr. D.Michaelides, *Musiva & Sectilia* 1 (2004) 185-198 (ph.; majuscule texts on 189/190; translations); we give the transcriptions of J.-B.Cayla, *An.Ép.* (2004) [2007] no. 1544 a-c (French translations).

A: † Φωνὴ | ἀγαλιάσε|[ως] κὲ σοτ|[η]ρίας ἐ(ν) σ|[κ]ηνε͂ς δι|κέων †
B: † Αὕτη ἡ πύλη το|ῦ Κυρίου· δίκ|εοι εἰσελεύ|σοντε ἐν || αὐτῇ †
C: † Πρω|σκυνήσα|τε τῷ Κυρί|ῳ ἐν αὐλῇ ἁγίᾳ αὐ|τοῦ †

A. = Φωνὴ ἀγαλλιάσεως καὶ σωτηρίας ἐν σκηναῖς δικαίων; *Ps.* 117.15; this medallion, differing in quality and color and from B and C (gray-black tesserae on a white ground, against red tesserae on a white ground for B/C) probably underwent a restoration, ed.pr. || **B.** 2-4. δίκεοι εἰσελεύσοντε = δίκαιοι εἰσελεύσονται; *Ps.* 117.20 || **C.** πρωσκυνήσατε = προσκυνήσατε; *Ps.* 28.2

1562. Paphos (New; area of: Toumballos). Inscription of unknown character, undated [Roman Imperial period]. Inscription on a greenish marble fragment; found in the 'Garrison's Camp', the so-called sanctuary of Apollo. Mentioned by D.Malfitana, *RDAC* (2004) 312 no. 13 (ph.; dr.). We read the text from the photograph.

[--]ιΚ̣ΗΦΟ|[--]C̣ΠΛΙΟΝΑΒΑ[--|--]Β̣Α̣CΚΑ̣Ι[--]

Heavy apices || [1-2. [-- Ν]ι̣κηφο|[ρ--]?, Tybout] || 2. initio C or perhaps E [perhaps [Π]ο̣πλιον 'Αβά[σκαντον], Martin] || 3. B or P [the dr. shows a small O hanging above the line, which, however, would not be in line with the two other O's, both full-size]; twice A or Λ. [perhaps [-- 'Α]β̣α̣σκα̣ν̣[τ--], Martin].

1563. Salamis. Sculptors' signatures (?), Roman Imperial period. *Salamine de Chypre* XIII (cf. *SEG* XXXVII 1394) nos. 43, 115, and 130. A.Hermary, *art.cit.* (cf. our lemma no. 1531) 61 note 82, points out that the interpretation of these 'signatures' is not clear: sculptor or commissioner? In no. 43, a person 'realized' (κατεσκεύασεν) a statue of Dionysos and a panther; in no. 130 Ἑρμόλαος ἐποίουν Ψυχαροῦς may mean that Hermolaos and Psycharous

'ont fait faire l'objet' ('moi, Hermolaos, je l'ai fait. Psycharous', *Salamine*; i.e., the sculptor's name followed by a female name [metronymic? 'Hermolaos made this, the son of Psycharou, Chaniotis]).

1564. Trikomo. Christian exorcistic text on a lead leaf, early 8th cent. A.D. Lead leaf found in Trikomo on the northern coast of Cyprus during excavations in the 1930s near a Christian basilica and inscribed on both sides (A/B); now in the Archaeological Museum in Nicosia. Ed.pr. S.Giannobile, *Mediterraneo antico* 7, 2 (2004) 727-750 (ph.). G. gives the text as it stands on the lead leaf and adds 'la normalizzazine del testo'. For reasons of space we limit ourselves to the latter, apologising to those who are interested in the way a Greek text is rendered in the early 8th cent. A.D. In some cases G.'s text is incomprehensible, at least to us.

A: [Εὐχὴ] τοῦ δούλου τοῦ Θ(εο)ῦ̣ Ἰωά[ννου] τοῦ ἐλε[ου]-
[μένου], Κ(ύριο)ς ὁ Θ(εό)ς· κατερχόμενος Μιχαὴ[λ] ὁ ἀρχάγγελ̣ο̣ς ἀ[πὸ]
[τοῦ ὄ]ρους τοῦ Σινᾶ ηὗρε τὴν Αβιζου ἔχουσαν τὰ[ς] τρίχα[ς]
4 αὐτῆς ἕως τῶν πτερνῶν αὐτῆς καὶ τοὺς ὀφθ-
[αλμοὺς] αὐτῆς πεπυρομένους σφόδρα· καὶ λέγει αὐτῇ Μιχαὴ̣[λ]
ὁ ἀρχάγγελος· ποῦ πορεύῃ; ἐγὼ ἀπέρχω
[εἰσελ]θ(εῖν) εἰς τὸν οἶκον ὡς ὄφις καὶ ὡς δράκων καὶ ὡς τετράπ̣[οδον]
8 [---]θην· {ε} ἐγὼ ποιῶ τὰς γυναῖκας πληγάς, ἐγὼ ποιῶ α̣[ὐτὰς]
[καρ]δίαν πονῆσαι καὶ γάλα (---) φρῖξαι δυνάστας τοῦ οἴκ̣[ου]
[ὑπά]γω {ε} ἐξαλεῖψαι· ἐγὼ ποιῶ
[τὰ νή]πια ΕΘΗΝΕΗ καὶ πάλιν ποιῶ αὐτὰ καλὰ τοφ[---]
12 [---] αὐτῆς· ἀκούει, Πεταξαρεα, ἔτασαι κατασκευ[ήν]·
[ὅτε γὰρ] ἔτεκεν ἡ ἁγία Μαρία τὸν Λόγον τῆς ἀληθεία[ς],
[ἀπῆλθον α]ὐτὴν πλα[ν]ῆσαι καὶ οὐδὲν π̣λανωμένη ηδ.[---]
[Μιχαὴ]λ ὁ ἀρχάγγελος ὑπήντησεν αὐτῆς καὶ δ[---]
16 [ἐκ τῶν] δεξιῶν πλοκάμων καὶ [λ]έ̣[γει] αὐτ-
ῆς {ης} Μιχα(ὴ)λ ὁ ἀρχάγγ[ε]λος
[μ]οι ὁμολογήσῃς εἰς τὸ π[οῖ]ου Θ(εο)ῦ πιστεύεις καὶ πησα̣[---]
[---]· ε ποῦ τὴ(ν) δύναμι(ν) ἔχ[εις ..] μὴ ἀναχωρήσῃ(ς) ἀπὸ [---]
20 [---] Θ(εο)ῦ̣ Ἰωάν(ν)ου ΟΚ εἶπέν μοι ὁ Θ(εὸ)ς τοῦ ἀπολῦσαί σε καὶ απ[---]
[---] πνεῦμα καὶ λέγει τῷ ἀρχα(γ)γέλ̣ῳ· μὰ τὸν ὀφθαλμὸ[ν]
[τῶν κ]ητῶν καὶ τὸν βραχίονα τὸν ὑψηλόν, ἀλήθειαν λέγω τ[---]
[---] οὐ ψεύδ̣ομαι ἐάν τις δύνατε, καταγράψεστε τὰ̣[---]
καλον[---]
24
[οὐ]κ εἶπεν μοι ὁ Θ(εὸ)ς τοῦ < —> ἀδικῆσαι τοῦ δούλου τοῦ Θ(εο)ῦ Ἰωάννου
[---]ο· εἰς τὸ {τ} α´ πρῶτον ὄνομα αὐτῆς, ἀκούει, Γηλος, τὸ β´ .[---]
[---]ηζος, τὸ δ´ Αρηανη, τὸ πέμπτον Αλεοτος, τὸ ἕκτον Αρηαν[- , τὸ]
28 [ἕβδομ]ον Μμαρμαρην, τὸ ὄγ̣δοον Σαλαμηανη, τὸ ἔνατον ε.[-, τὸ]
[δ]έκατον Γυμν, τὸ ἑνδέκατον Εμαβηζος, τὸ δωδέκατον Ταναβ̣[---]
[---]ος· ἐξορκισμὸς τοῦ ἀρχαγγέλου πρὸς τὰς γηλοδας ἐ[ξο]ρ̣κ[ίζω]
[---] κατὰ τοῦ παντοκράτορος Θ(εο)ῦ καὶ εἰς τὸ κατὰ πε[--]ματο[---]

32 [---]ηα στηρηο, ἐξορκίζω ἡσᾶς τὸν στραμοτα κε βεχο[---]
[ἐξορ]κίζω ἡσᾶς τοὺς γ´ ἀγγέλοντα [..] κατὰ Ενοχ καὶ Ηληα καὶ Ησ[αηα?]
[---]ος κατὰ πάντων ε[....] πατας ἐξο(ρκίζω) ἡ(σ)ᾶς τοὺς αποκτηνο[---]
[---].ο δηαβολ[.] ατενατ ἀπὸ τῆς γῆς ἀπολυόμενα κατὰ τ[---]
36 [---].ο, ἐξορκίζω ἡσᾶς τοὺς δ´ στύλους τοὺς ἀδαμαντίνους τοὺς[---]
[---]..ταξοντας τὸ ὑποπόδιον τοῦ δεσπότου Θ(εο)ῦ ὑμνοῦντας καὶ
λέγοντας· ἅγιος ἅγιος ἅγιος Κ(ύρι)ε Σαβαωθ καὶ ὢν δέσπο-
τα ῥῦσαι τὸν δοῦλόν σου Ἰωάννην ἀπὸ τοῦ πονηροῦ καὶ ἀκαθ[ά]-
40 ρτου πνεύματος καὶ ἀπὸ τῶν γηλωδων καὶ ἀπὸ πάσης δι-
αβολικῆς φαντασίας ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ ἁγίου πνεύματος
ἐγὼ Ἰωάννης ἐπεκαλεσάμην καὶ εἶπον καὶ δεῖξόν
μοι τοὺς ἀγγέλους τοὺς προηγουμένους ητην ἐν-
44 ώπιον τοῦ Θ(εο)ῦ καθέκαστον ἅγιο[ς] λέγοντες καὶ[---]
[---]πεκα[...]ψε μυ ο.[--].ε.[--] αυτ[---]
[---] ἄγγελοι [--]με[---]

B: [---] ἅγιος λέ[γοντες ---]
[---]. Ουρ[ι]ιὴλ Ῥαφαὴλ [---]
[---]εθμαε..[--]λμ[.]τεμηλ μεπηλ[---]
4 [---].[--]ανασα.[--]η καθεῖς ἑαυτοὺς ἐν ημε[.]ε[---]
[---]θλη[.]εος καὶ λυτρώσω τέ σε καὶ δοξάσης αὐτὸς τη[---]
[---]οησοσα. ἐπικαλοῦμαι, ἅγιοι ἄγγελοι τοῦ Θ(εο)ῦ, ητη χ(ίλιοι) ἀρχά[γγελοι]
[---]ξοτες παρὰ τοῦ Θ(εο)ῦ συ παρεστάθητε καὶ ἐλυτρώσα[σ]-
8 θε τὸν δοῦλον τοῦ Θ(εο)ῦ Ἰωάννην ἀπὸ τοῦ πονηροῦ καὶ ἀκαθάρ[τ]-
ου πνεύματος καὶ ἀπὸ πάσις διαβολικῆς φαντασία-
ς καὶ δοξάσω ἡσὰς ετηζοην † † †

A. 1-2. Initio [εὐχὴ] rather than [φυλακτήριον] for reasons of space, ed.pr. ‖ 2-30. dialogue between the archangel Michael and the demon Abyzou (L. 3); ed.pr. adduces the 1st cent. A.D. Jewish *Testamentum Salomonis*, recording a confrontation between Solomon and the demon Ὀβυζούθ ‖ 6-12. the demon answers Michael's question (ποῦ πορεύῃ); ed.pr. translates LL. 8-12 as follows: 'procuro calamità alle donne, faccio in modo che il cuore della padrona patisca dolore, che il latte (si prosciughi e i capelli; [ξηραίνεσθαι, τρίχας]) si increspino, vengo a portare distruzione. Faccio (piangere) i bambini e di nuovo faccio in modo che questi suoi beni (periscano)' ‖ 12. Michael says: 'Ascolta, Petaxarea, svela l'artificio', ed.pr. ‖ 13-14. Abyzou answers: 'Quando, infatti, la santa Maria partorì Il Verbo della Verità, io andai ad ingannarla, ma per nulla fu indotta in errore' ‖ 15-20. " 'l'arcangelo Michele le andò incontro e (le afferrò) i riccioli dalla parte destra', chiedendo di confessargli in quale dio riponesse la propria fede e da chi le derivasse il potere che possedeva; le intimò, inoltre, di allontanarsi dal servo di Dio Giovanni come condizione per lasciarla andare" ‖ 21-25. Abyzou answers: 'per l'occhio dei mostri marini e per il braccio potente, ti dico la verità [- -] non mento se qualcuno di voi ha la facoltà, scrivete i [--] nomi [--] non disse a me Dio di commettere ingiustizia nei confronti del servo di Dio Giovanni', ed.pr. ‖ 26-30. enumeration of the twelve names of the demon, which, once they are written down, eliminate all dangers of an attack by the demon, ed.pr. ‖ ed.pr. points out that in three medieval codices there are important parallels for the dialogue between the archangel Michael and the demon Abyzou ‖ 26. Γηλος (cf. L. 30: τὰς γηλοδας, and L. 40: ἀπὸ τῶν γηλωδων): a demon Gylou/Gello is attested in literary sources, ed.pr. ‖ 30-44. the exorcism against the γηλοδες by archangel Michael, who invokes inter alia the παντοκράτωρ Θεός (L. 31), Enoch, Elia and Isaia (L. 33), the ἀδαμάντινοι στύλοι which support God's throne (L. 36) and the angels who support the foot-stool of δεσπότης Θεός (L. 37); the latter ask Κύριος Σαβαωθ to protect Ἰωάννης (LL. 1 and 39) against the evil demons; in L. 41 one reads in fine πα†††, transcribed by ed.pr. as πατρὸς καὶ τοῦ υἱοῦ καὶ ἁγίου πνεύματος; God sent his angels who started the trisaghion, ed.pr. ‖ [34. sc. ἀποκτείνο[ντας], Chaniotis] ‖ **B.** the angels, amongst whom Ouriel and Raphael appear (L. 2), seem to be mentioned in this part, ed.pr. ‖ tabular survey of the names of the demons and of the various readings on record in our inscription and in literary sources ‖ 5. δοξας ης, ed.pr. [δοξάσης = δοξάσεις, Chaniotis].

KOMMAGENE

1565. Kommagene. The self-representation of Antiochos I. P.F.Mittag, *Gephyra* 1 (2004) [2005] 1-26, distinguishes three relative chronological stages in the ways by which Antiochos I represented himself to his subjects, embodied in the four most important inscriptions erected by the king, from Sofraz Köy (SO), Arsameia-on-the-Nymphaios (A), Arsameia-on-the-Euphrates (G), and Nemrud Dağ (N) ([for the sigla see *SEG* LIII 1762 on p. 473; add G = H.Waldmann, *Die kommagenischen Kultreformen unter König Mithradates I. Kallinikos und seinem Sohne Antiochos I.* (Leiden 1973) 123-141]; M. argues that (G) is contemporary with or somewhat earlier than (A)). On the basis of a detailed study of the deities worshipped, the king's epithets, the relationship of the king with his ancestors and with the gods, his euergetic and building activities and the iconography of several reliefs, M. reconstructs the following development: 1) focus on the king's actions and personal qualities; primarily Greek-Hellenistic elements (SO); 2) focus on the king's relationship with the gods; primarily Persian and oriental elements (A, G); 3) Antiochos presents himself as part of the divine cosmic order and the only executive of the will of the gods; strongly based on the ruler-conception of the Near and Middle Orient (N). M. argues that these shifts in emphasis correspond to growing limitations in the possibilities for the king to manifest himself in foreign policy: from a position in which he could exploit his strategic position between Romans and Parthians to conditions in which he could only hope to preserve independence.

FAR EAST

1566. Far East. A Corpus ('Repertory') and an Anthology. F.Canali De Rossi, *Iscrizioni dello Estremo Oriente greco. Un Repertorio* (IGSK vol. 65; Bonn 2004) (ph. and/or dr. of almost all texts; Italian translation of most of the longer texts; extensive bibliography; commentary [= *I.Estremo Oriente*]), presents an invaluable collection of the Greek (or bilingual including Greek) inscriptions east of the Euphrates (in a broad sense), divided over the following

regions: 1) Iberia and Armenia (3-17 nos. 1-23); 2) Mesopotamia (18-46 nos. 24-74); 3) Babylonia (47-86 nos. 75-145); 4) Mesene (87-96 nos. 146-171); 5) Susiana, Cissia and Elymais (97-128 nos. 172-225); 6) Persis (129-166 nos. 226-268); 7) Media (167-178 nos. 269-279); 8) Hyrcania and Parthia (179-182 nos. 280-284); 9) Drangiana and Arachosia (183-194 nos. 285-300); 10) Bactria and Sogdiana (195-233 nos. 301-397); 11) Panjab and other Indian regions (234-239 nos. 398-413); 12) Persian Gulf and Arabia (240-256 nos. 414-440); 13) unknown provenance (257-260 nos. 441-450). Two Appendices contain documents not belonging to epigraphy for the greater part: texts found elsewhere but concerning the regions in question (261-273 nos. 451-460; nos. 454/455 and 457-459 are texts on parchment or papyrus) and selected monetary legends (274-321 nos. 461-645).

The reader should know that also in the other sections quite a few entries do not offer the expected Greek inscription on stone, bronze, etc. found in the regions covered; here too there are texts found elsewhere (many in Palmyra) but containing data referring to the regions covered (marked 'R'; nos. 22, 77/78, 83, 88-96, 146-165, 224, 233-240, 252, 283/284, 320/321, 393/394, 412/413, 451-453); also included are texts mentioned or recorded more or less verbatim in literary sources, often of dubious authenticity (marked 'L'; nos. 23/24, 48, 54/55, 75, 173-177, 451, 226/227, 246, 391/392, 398-408, 410/411, 414/415) [unfortunately, the 'R' and 'L'-testimonia are mixed up with the other inscriptions; the inscriptions solely mentioned in literature are occasionally reconstructed to offer quasi-inscriptions (e.g. nos. 407/408); for further criticism on this classification and presentation see G.Rougemont, *BE* (2005) no. 495 on p. 546, Tybout]; there are also texts not containing any Greek, included either because of the use of the Greek alphabet or of 'Graeca' figuring in the contents (marked 'A'; nos. 117-125 (Aramaic in Greek letters); 144 (Greek names in cuneiform documents); 146, 148, 160, 163 (Aramaic); 315-319 (Bactrian in Greek letters); 409 (in Brahmi)); nos. 101 and 110/111 are ostraka; finally, nos. 128, 166-171, 203, 225, 254-256, 299/300, 395-397, 439/440, 449/450, 456, 460, 473/474, 547, 590-600 are 'mancante', and there are some 'virtual vacats' in the form of cross-references: nos. 58 = 3; 77 = 182 = 252; 145 = 100; 147 = 427 (text reproduced under both nos.); 154 = 89; 156 = 90; 158 = 86; 179 = 249 =270 = 301 = 451; 433 = 153. Texts found elsewhere but imported in the area in question are marked 'I'; they are mainly amphora stamps: nos. 47, 72-74, 80, 104/105, 137, 201/202, 322, 424/425 (most of these entries consist of a series of stamps).

The texts (no inedita) range from well-known extensive documents like the Res Gestae Divi Saporis (no. 261; see also our lemma no. 1579) or the Delphic maxims from Ai Khanoum (nos. 383/384) to mince graffiti on instrumentum, vel sim. Ample indices and a concordance conclude the volume.

D.Feissel, P.-L.Gatier, *BE* (2005) no. 497, draw attention to some texts from Mesopotamia missing in section (2): M.von Oppenheim - H.Lucas, *ByzZ* 14 (1905) 58-63 (Mesopotamia); *SEG* XLI 1510-1517; XL 1380 ter (Osrhoene); in *BE* (2005) no. 500, F. mentions *SEG* XXXVI 1277 as another inscription missing from the Mesopotamia section. Other inscriptions do not belong to this region (and should have been excluded from this Repertory); *BE* (2005) no. 497: the epitaph no. 70 comes from Antiochia rather than from Nineveh; the epitaph no. 35 (from Birtha/Beredjik) belongs to Seleukeia-on-the-Euphrates/Zeugma (= J.Wagner, *Seleukeia am Euphrat/Zeugma* [Wiesbaden 1975] 194 no. 37); in *BE* (2006) no. 440 (correcting *BE*, 2005, no. 500), F. points out that the dedicatory epigram no. 33 (from Derek Kale) equally belongs to

Kommagene; the ed.pr. is T.B.Mitford, *JRS* 64 (1974) 174/175 no. 10 (cf. J. and L.Robert, *BE* 1976, no. 708 [not in Merkelbach-Stauber, *SGO*]). In *BE* (2005) no. 498, F. argues that no. 28 (apocryphal letter of Jesus to Abgar) should be dated after the Byzantine reconquest of Edessa in the 10th cent. (5th cent. A.D.?, *I.Estremo Oriente*); in *BE* (2005) no. 500, F. points out that in no. 34 (epigram from Sultantepe commemorating the restoration of a bath-complex) L. 3 [αἰὲ]ν εὐφροσύνῃ μεμελημένον means 'toujours cher à Euphrosyne', not 'sempre avendo a cura il benessere'. See also our lemmata nos. 1572-1578.

R.Merkelbach - J.Stauber, *Jenseits des Euphrat. Griechische Inschriften. Ein epigraphisches Lesebuch* (Leipzig 2005), is a parergon to *I.Estremo Oriente* offering a selection of the most interesting documents (texts; commentary; concise bibliography; German translation; ph. and/or dr. of many texts; maps; indices and concordance). The subdivisions of the material are partly geographical partly thematical: 1) Bactria; 2) King Asoka; 3) the Seleukids in the upper satrapies; 4) Seleukeia-on-the-Eulaios; 5) Mesopotamia; 6) on the Persian Gulf; 7) the commerce with India; 8) Greek inscriptions of the Sassanids Ardeshir and Shapur. The numbers (discontinuous) refer to these sections in their first numeral. As in *I.Estremo Oriente*, a considerable number of inscriptions come from outside the regions concerned (notably from Palmyra in section 7).

G.Rougemont, *BE* (2006) no. 434, offers some criticism on the 'aperçus historiques simplifiés' and related comments (on p. 721) and on some geographical classifications (on 722), with special reference to nos. 301-303 (the edict of Antiochos III on the cult of queen Laodike); R. offers details on the find circumstances of nos. 102 and 103 A/B.

For a review see A.Martin, *AC* 76 (2007) 461/462, with comment on the terms ἐφημερία (on record in the ostraka nos. 414-416; cf. *LSJ* Suppl.: 'division of guards on duty'; 'Sie hatten einen Tag Dienst', sc. at the court of Susa, *Jenseits*) and ἐφημερεύω (cf. F.Cumont, *CRAI* [1939] 340, publishing a fourth ostrakon not included in *Jenseits des Euphrat* or *I.Estremo Oriente*: 'monter la garde de jour', 'prendre son tour de garde' ... Ἐφημερία est la durée d'une garde ... puis le mot ... désigna probablement les trois décades du mois, des troupes ou des fonctionnaires ayant coutume de se relayer dans leur service tous les dix jours'); for ἐφημερεύω in a similar sense - here probably applying to a sort of chamberlain - cf. *I.Alex.Ptol.* 58 (*I.Varsovie* 48; *SB* 5021) and *SEG* XLVII 2128 (*I.Varsovie* 49).

For *Jenseits des Euphrat* nos. 101 and 105, published too late to be incorporated in *I.Estremo Oriente*, see our lemmata nos. 1568/1569. We give an integrated comparatio numerorum for both monographs.

		I.Estr. Oriente	*Jens. d. E*
IG			
XII.5	715	99	505
XIV	1374	3	
	1472	22	
CIG	4672	68	
	8820	62	

SEG		*I.Estr. Oriente*	*Jens. d. E*
IV	442	394	
	470	393	
VII	1	218/219	407
		220	
	2	191	
	3	207	412
	4	183	408
	5	184	409
	6	208	413
	7	204	410
	8	185	411
	9	172	421
	10	180	404
	11	186	403
	12	213	406
	13	214	405
	14	221	402
	15	192	417
	16	198	
	17	190	420
	18	189	
	19	194	
	20	199	
	21	196	
	22	197	418
	23	205	
	24	193	
	25	206	419
	26	195	
	27	178	
	28	188	
	29	210	416
	30	211	414
	31	212	415
	32	222	
	33	201 a	
	34	201 b	
	35	259	802
	36	269	
	37	64	501
	38	100	515
	39	107	513

SEG		*I.Estr. Oriente*	*Jens. d. E*
VII	40	106	514
	41	130-135	
	42	79 a-h	
	45	60	
	135	157	706
	141	150	
XII	547	10	
	556	416	606
XIII	592	277/278	301
XIV	819	261	803
XV	836	17	
	837	18	
		838	21
	839	19	
XVI	781	4	
	782	22	
	783 a	6	
	783 b	5	
XVIII	596	140	516
XIX	897	416	606
	898	424	
XX	112	1	
	113	4	
	324	261	803
	324 a	103	509
	325	280	312
	326	290	202
	411	421/422	604
XXVI	1624	103	509
XXVII	972 b	304	
	1005	436	
XXVIII	1326	186	403
	1327	324	
XXIX	1205	235	
	1585	192	417
	1586	230	
	1586 bis	324/325, 330	
	1587	334, 340/341	
XXX	1662	269	
	1663 a	329, 334, 340/341	
	1664	293	106
XXXI	[illegible]	[illegible]	[illegible]

SEG		*I.Estr. Oriente*	*Jens. d. E*
XXXI	1479 app.cr. in fine	435	
XXXII	1399	57	
	1400	97	511
	1402	311	104
	1609	103	509
XXXIII	1218	100	515
	1219	261	803
	1220 a	329	
	1220 b	332	
	1221	323, 335	
	1222	336	
	1223 a	324	
	1223 b	325	
	1224	326	
	1225	331	
	1226	327	
	1227	328	
	1228	337	
	1229	338	
	1230	339	
	1231	333	
	1232	334, 340/341	
	1233	342	
	1234	345	
	1235	346	
	1236	347	
	1237	348	
	1238	349	
	1239	350	
	1240	351	
	1241	352	
	1242	353	
	1243	354	
	1244	355	
	1245	356	
	1246	357	
	1246 bis	291/292	201
XXXIV	1433	290	202
	1434	293	106
XXXV	1253	235	
	1475	53	
	1476	421/422	604

SEG		*I.Estr. Oriente*	*Jens. d. E*
XXXV	1477	416	606
	1478	420	608
	1479	304	
	1480	311	104
XXXVI	1272	281	313
	1273	261	803
	1274	103	509
	1275	416	606
	1276	417	607
	1278	49	
XXXVII	1401	183	408
	1403	86	507
XXXVIII	1545	74	
	1546	421/422	604
	1547	416	606
	1548	420	608
	1549	423	
	1550	381	102
	1551 a	368/369	
	1551 b	370	
	1551 c	371	
XXXIX	1558	59	
	1559	416	606
	420	608	
	1560	421/422	604
	1561	86	507
	1661	437	
XL	1015	252	306
	1071	235	
	1383	416	606
		418	605
		420	608
	1384	418	605
	1385	304	
		311	104
		381	102
	1387	310	
	1519	429	602
	1520	430	
	1521	434	
	1541	426	603

SEG		*I.Estr. Oriente*	*Jens. d. E*
XLI	1420	56	
	1514	50	
	1515	51	
	1518	281	313
	1519	421/422	604
	1520	86	507
	1521	310	
XLII	1322	16	
	1323	416	606
	1324	61	
	1325	215	401
	1486	437	
	1487	438	
XLIII	1015	2	
	1016	218/219	407
		220	
XLIV	1291	9	
	1292	10	
	1293	11	
	1294	12	
	1295	13	
	1296	14	
	1297	15	
	1301	7/8	
	1302	126 a-c	
	1303	387/388	
XLV	1871	12	
	1878	416	606
	418	605	
	1879	247	310
	273		
	1880	248	311
	1881	307-309	
	1882	290	202
		291/292	201
XLVI	1755	12, 15	
	1756 (1/2)	20 a/b	
	1757	79 e/f	
	1758	390	
	1760	261	803
	1797	92	705
	1798	412	709

SEG		*I.Estr. Oriente*	*Jens. d. E*
XLVII	1874	9	
	1875	10	
	1876	15	
	1910	261	803
XLVIII	1833	10	
	1838	64-66, 69/70	501-503
	1839	63	
	1840	276	
	1841	261	803
	1842	290	202
XLIX	1973	280	312
	1974	261	803
	1975	197	418
		206	419
	1976	187	
L	1385	98	
	1387	277/278	301
	1388	261	803
	1389	310	
	1670	441	
LI	1913 (1)	71	
	1913 (2)	67	
	1914	76	506
	1915	312	
LII	1508	4	
	1512	261	803
	1513	218/219	407
		220	
	1516 (1)	383/384	103 B
	1516 (2)	381	102
	1516 (3)	323-347, 350-357	
	1516 (4 a/b)	348/349	
	1516 (4 c)	372	
	1516 (4 d)	358	
	1516 (4 e)	359	
	1517	446/447	
	1519	304	
	1520	302	
	1520 bis	313	
	1521	290	202
		291/292	201
	1522	293	106

		I.Estr. Oriente	*Jens. d. E*
SEG			
LII	1523	310	
		1524	297
	1525 (1)	388	
	1525 (2)	387	
	1526	314	
	1527	311	104
	1528	303	
	1529	298	
	1736	147 = 427	
	1737	431	
	1738	428	
	1739	429	602
LIII	1780	187	
	1813 (1)	96	
	1813 (2)	412	
IGUR	415	22	
	1151	3	505
I.Délos	442/443	320	
	1432, 1450	321	
	1581/1582	283/284	
IGR			
I	192	3	505
	222	22	
III	133	1	
	1050	165	
	1051	94	
	1052	91	
	1053	159	
	1538	96	
I.Didyma	7	172	421
I.Magnesia			
	18/19	250/251	304/305
	61 252	306	
	115	233	
I.Mylasa	1-5	236-239	

		I.Estr. Oriente	*Jens. d. E*
I.Tralleis			
	3	240	
Inv.Palm.			
III	21	95	
	28	165	
	29	94	
IX	6 a	83	
	11	109	
	14	91	
X	7	149	
	19	152	
	29	164	
	38	153	702
	40	150	
	44		708
	81	155	
	88	96	
	90	161	
	91 + 95	413	710
	96	412	709
	107	162	
	111	160	
	112	90	
	114	224	701
	124	93	
Syll.[3]	3 g	172	421
	22	233	
	167	236-238	
	170	239	
	426	292	201
OGIS	54	451	
	213	393	
	224 A/B	452/453	302
	231-233	250-252	304-306
	253	103	509
	254	102	510
	379	1	
	382	22	
	430	283	
	431	275/276	314/315

		I.Estr. Oriente	*Jens. d. E*
OGIS	432	257	801
	433	258	
	434	259	802
	632	91	
	633	159	
	638	94	
	641	95	
	747	204	410
GIBM	1048 b	66	503
	1052	106	514
CIJ^2	1417	26	
	1419	43	
GV	722	3	505
	1567	60	
Merkelbach-Stauber, *SGO*			
III	12/01/01	382	103 A
	12/02/01	293	106
	12/03/01	221	402
	12/03/02	186	403
	12/03/03	214	405
	12/03/04	213	406
	12/04/01	269	
	12/05/01	10	
	12/05/02	9	
	12/05/03	15	
IV	20/25/01	34	504
	20/26/01	36	
	20/27/01	60	
	22/90/99	98	
	22/91/01	416/417	606/607
		418	605
	23/13 = 12/02/01	293	106
V	12/01/99	304	
	24/17 = 12/03/99	187	
	24/34 (cf. 20/27/02)	3	505
Meiggs-Lewis, *GHI*^{2}	12	233	

		I.Estr. Oriente	*Jens. d. E*
RC	31/32	250/251	304/305
	36	453	302
	37	452	302
	75	218	407
LSAG^2	343 no. 30	172	
ILS	8795	1	
CIS II	3916	91	
	3917	88	
	3924	83	
	3928	159	
	3933	95	
	3948	165	
	3949	94	
	3960	96	
PAT	0197	89	704
	0262	91	
	0263	88	
	0270	83	
	0274	159	
	0279	95	
	0294	165	
	0295	94	
	0306	96	
	1062	157	706
	1063		707
	1352	109	
	1366	149	
	1373	164	
	1374	153	702
	1397	155	
	1399	161	
	1403	412	709
	1409	162	
	1411	160	
	1412	90	
	1414	224	701
	1419	93	
	1584	148	

PAT		I.Estr. Oriente	Jens. d. E
	2754	146	
	2763	413	710

BACTRIA

1567. Ai Khanoum. Inscriptions from the gymnasion and the heroon of Kineas, late 3rd/early 2nd cent. B.C.? J.Lerner, *Archäologische Mitteilungen aus Iran und Turan* 35/36 (2003/2004) 372-410, re-examines the chronology of the subsequent stages of Ai Khanoum's main buildings during the early Hellenistic period. On 390-395 (texts and translations), he dis- cusses *I.Estremo Oriente* 381 (*Jenseits des Euphrat* 102; *SEG* XXXVIII 1550; LII 1516 sub (2); dedication to Hermes and Herakles from the gymnasion) and 382-384 (*Jenseits des Eu- phrat* 103 A/B; *SEG* LII 1516 sub (2); the Klearchos epigram and the accompanying Delphic maxims; from the heroon of Kineas). He rejects L.Robert's arguments (inter alia in *CRAI* 1968, 416-457 = *OMS* V 510-551) in favor of a date of the maxims and the epigram in the period 300-275 B.C. and R.'s identification of Klearchos with the homonymous philosopher from So- loi (who died in the late 4th or early 3rd cent. B.C.) known from literary sources. The archaeolo- gical evidence leads L. to the conclusion that Klearchos 'may well have been a citizen of Ai Khanoum who journeyed to Delphi, copied the maxims of the seven sages for his city, and had them set up at the temenos upon his return in the waning years of the 3rd cent. or in the first quarter of the 2nd cent. B.C.' (400; the corresponding building stage of the heroon is dated ca. 210-170 B.C.). Previous suggestions to postulate a gap between the (allegedly earlier) inscrip- tions from the heroon and that from the gymnasion (ca. 50 years according to R.; ca. 150 years according to P.Bernard, in *Fouilles d'Ai Khanoum* VI, Paris 1987, 111/112; id., in J.Harmatta - B.Puri - G.Etemadi, edd., *History of Civilizations of Central Asia* (Paris 1994), vol. 2, 107) rest 'almost exclusively on invention and the subjective criteria of compositional style and letter forms' (394, with negative views concerning the potential of letter forms as a dating-criterion).

1568. Alexandria in Arachosia (Kandahar). Funerary epigram of Sophytos, late 2nd cent. B.C. Square limestone plaque probably attached to a brick wall (of the family tomb) originally; reportedly found in Kandahar and now in a private collection. Edd.pr. P.Bernard, G.-J.Pinault, G.Rougemont, *JS* (2004) 227-332 (color ph.; French translation; maps), respon- sible for the historical aspects (260-332), a study of the names Σώφυτος and Νάρατος (249- 259) and the philological and literary comment (229-248), respectively; cf. also P.Bernard - G.Rougemont, *CRAI* (2003) 1159-1161, and *L'Histoire* 280 (October 2003) 27/28. See also *Jenseits des Euphrat* 17-19 no. 105 (German translation); cf. also G.Rougemont, *BE* (2006) no. 434, who rejects some alternative interpretations suggested in *Jenseits des Euphrat*.

vacat Σωφύτου στήλη vacat

Δ Δηρὸν ἐμῶγ κοκυῶν ἐριθηλέα δώματ' ἐόντα

Ι ἴς ἄμαχος Μοιρῶν ἐξόλεσεν τριάδος·
Α αὐτὰρ ἐγώ, τυννὸς κομιδῆι βιότοιό τε πατρῶν
Σ Σώφυτος εὖνις ἐὼν οἰκτρὰ Ναρατιάδης,
Ω ὡς ἀρετὴν Ἑκάτου Μουσέων τ' ἤσ(κ)ηκα σὺν ἐσθλῆι
Φ φυρτὴν σωφροσύνηι, (τ)ῆμος ἐπεφρασάμην
Υ ὑψώσαιμί κε πῶς μέγαρον πατρῶϊον αὖθις·
Τ τεκνοφόρον δὲ λαβὼν ἄλλοθεν ἀργύριον,
Ο οἴκοθεν ἐξέμολον μεμαὼς οὐ πρόσθ' ἐπανελθεῖν
Υ ὕψιστον κτᾶσθαι πρίμ μ' ἀγαθῶν ἄφενος·
Τ τοὔνεκ' ἐπ' ἐμπορίηισιν ἰὼν εἰς ἄστεα πολλὰ
Ο ὄλβον ἀλωβήτως εὐρὺν ἐληισάμην·
Υ ὑμνητὸς δὲ πέλων πάτρην ἐτέεσσιν ἐσῖγμαι
Ν νηρίθμοις τερπνὸς τ' εὐμενέταις ἐφάνην·
Α ἀμφοτέρους δ' οἶκόν τε σεσηπότα πάτριον εἶθαρ
Ρ ῥέξας ἐκ καινῆς κρέσσονα συντέλεσα
Α αἰάν τ' ἐς τύμβου πεπτωκότος ἄλλον ἔτευξα,
Τ τὴν καὶ ζῶν στήλην ἐν ὁδῶι ἐπέθηκα λάλον·
Ο οὕτως οὖν ζηλωτὰ τάδ' ἔργματα συντελέσαντος
Υ υἱέες υἱωνοί τ' οἶκον ἔχοιεν ἐμοῦ
·

No indentation of the pentameters on the stone ‖ the akrostichon is written out in a neat vertical line (similarly Bernand, *Inscr.métriques* 108 V), separated by a one-letter vacat from the beginning of the verses (ten elegiac distichs); carefully engraved letters (imitating the cursive script of manuscripts; lunar epsilon, sigma and omega; very similar lettering in an unpublished epitaph from Kandahar: see the ph. on 236) ‖ akrostich: διά = 'par les soins de', i.e., Sophytos claims to be either the poet or the commissioner, R., who prefers the first option; as to the names (for which cf. also the heading of the Greek text and L. 5) Σώφυτος (on record only in another testimony from Bactria; see below; more current form Σωπείθης: name of a dynasty of the Pandjab which submitted itself to Alexander) and Νάρατος are Hellenized names of Indian origin; they belong to a Hellenized Indian family, P. ‖ 2-3. δηρόν: 'pendant longtemps' qualifying ἐριθηλέα ... ἐόντα, R.; 'vor langer Zeit', referring to ἐξόλεσε, *Jenseits des Euphrat* ‖ 3. κοκύαι: rare word (Hesych. s.v.: οἱ πάπποι καὶ οἱ πρόγονοι), R. ‖ 4. τυννός ('so small, so little'): rare word; cf. GV 1237, R.; κομιδῆι, R.; κομιδῆς, *Jenseits des Euphrat* (R.Merkelbach on the basis of the ph.); contra R. (2006) ‖ 5. εὖνις ('privé de'): rare, Archaic word, R. ‖ 6-7. ΗΣΧΗΚΑ, ΘΗΜΟΣ, lapis; see C.Brixhe, *BE* (2005) no. 496 for comment on these forms ‖ 7. φυρτός ('mixed'; = πεφυρμένος): rare word, R. ‖ 12. ἐμπορίηισιν ἰών, M.L.West (communicated to edd.pr. by A.Hollis); now followed by B., who rejects his former reading ἐμπορίηι Σινιων (instead of Σινῶν); ἄστεα πολλά: cf. *Od.* 1.3, R., who adduces other quotations of or allusions to this famous verse in epigrams ‖ 18. αἰάν τ' ἐς ('et, comme leur tombeau gisait écroulé à terre, j'en ai fait un autre'), R.; ΑΙΑΝΤΕC (enigmatic; perhaps a word in the sense of 'eagle', 'pediment' (of a house); translation: 'für den vom Grabmal herabgestürzten Aias (eine Aiasfigur? der Giebel?) habe ich einen anderen machen lassen'), *Jenseits des Euphrat* ‖ 19. the pentameter has two extra syllables; F.Chamoux apud edd.pr. suggests replacing ἐν ὁδῶι by τήνδε: τήνδ' ἐπέθηκα λάλον; A.Hollis apud edd. prefers reading τήν τ' ἐν ὁδῶι στήλην ζῶν ἐπέθηκα λάλον; however, both readings do not explain why the inscribed text shows this error, edd.pr. ‖ Sophytos shows himself to be a cultivated versifier, using rare words and perhaps forming new ones (cf. τεκνοφόρος and ἀλωβήτως in LL. 9 and 13, respectively, both previously unattested before late Antiquity). As to

the contents, many single elements have parallels in other funerary epigrams, but Sophytos' detailed and highly personal life story, his pride of Greek culture and of his achievements are unique, R. ‖ B. provides a detailed commentary on the historical context, with special attention to the strong Hellenization of the region throughout the centuries; among the topics are the colonial developments in Arachosia (foundation of Alexandria; the city at the time of Sophytos); the transition from a Macedonian province to a part of the Indian empire under the Mauryas at the end of the 4th cent. B.C.; the reconquest in 190 B.C. by Demetrios I, son of Euthydemos I (for both see our lemma no. 1569) and the re-integration into the Graeco-Bactrian kingdom. Probably Sophytos returned to his native country in the late 2nd cent. B.C. Another Sophytos is known from Indo-Graecian coins struck ca. 290 B.C.: he was probably a satrap under Chandragupta and may have been an ancestor of our Sophytos.

1569. Kuliab (area)? Dedicatory epigram to Hestia, late 3rd/early 2nd cent. B.C. Rectangular limestone plaque probably attached to an altar; provenance unknown; now in a private collection; assigned to the region of Kuliab (ca. 100 km north of Ai Khanoum, in eastern Bactria, modern Tadjikistan) on the basis of unpublished information considered reliable. Text read from photographs by edd.pr. G.Rougemont - P.Bernard, *JS* (2004) 333-356 (color ph.; maps; French translation), responsible for the philological comment (333-337) and the historical aspects (338-356), respectively. See also *Jenseits des Euphrat* 4 no. 101 (German translation).

Τόνδε σοι βωμὸν θυώδη, πρέσβα κυδίστη θεῶν
Ἑστία, Διὸς κ(α)τ' ἄλσος καλλίδενδρον ἔκτισεν
καὶ κλυταῖς ἤσκησε λοιβαῖς ἐμπύροις Ἡλιόδοτος,
4 ὄφρα τὸμ πάντων μέγιστον Εὐθύδημον βασιλέων
τοῦ τε παῖδα καλλίνικον ἐκπρεπῆ Δημήτριον
πρευμενὴς σώιζῃς ἀκηδεῖ(ς) σὺν Τύχαι θεόφρον[ι]

Mixed lunar and ordinary script ‖ trochaic tetrameters ‖ 2. ΚΑΤ, lapis ‖ 4-5. Euthydemos: king besieged in Bactria by Antiochos III; in 206 B.C. the latter assigned him the royal title and promised one of his daughters to his son Demetrios (Polyb. 11.34); ὁ πάντων μέγιστος βασιλέων: flattering echo of Antiochos III's title βασιλεὺς μέγας; καλλίνικος: either a laudatory epithet or a title, R.; for Euthydemos and Demetrios see also B. on 269-276 (cf. our lemma no. 1568) ‖ 6. ΔΕΙΣΥΝ, lapis; ἀκηδεῖ(ς), R.; ἀκηδεῖ, *Jenseits des Euphrat* (R.Kassel); σὺν Τύχαι θεόφρον[ι], R. ('afin que ... Euthydémos, ainsi que ... Démétrios, dans ta bonté tu les préserves de toute peine, avec l'aide de la Fortune aux divines pensées'); σὺν τύχαι θεόφρον[ας], *Jenseits des Euphrat* (R.Kassel; 'damit du ... Euthydemos ... und ... Demetrios, die ausgezeichneten, die Gottes eingedenk sind, die schönen Sieger, in sicherem Gelingen erretten mögest'); θεόφρον[α], R.Merkelbach (*Jenseits des Euphrat*, app.cr.); G.Rougemont, *BE* (2006) no. 434, rejects these alternative readings ‖ the dedication testifies to a solid degree of Hellenization, though it is less refined and less specific than the funerary epigram in our lemma no. 1569, R. ‖ B. comments in great detail on the probable provenance of the stone, on the cult of Hestia and Tyche, and on the activities of Euthydemos and his son Demetrios, who probably owed the epithet καλλίνικος (reminiscent of Herakles) to his succesful resistance during the siege by Antiochos III; Heliodotos may have been an officer belonging to the kings' retenue.

IBERIA

1570. Dzalissa. Mosaic inscriptions, ca. 250 A.D. M.Dzumberovna Odiseli in R.Pillinger - B.Zimmermann (edd.), *Spätantike und frühchristliche Mosaike in Georgien* (Vienna 1995) 12-26 (ph.); M.Mizandari, *Revue des études géorgiennes* 8/9 (1992/1993) 175-192 (ph.; dr.). J.Balty, in *Antioche de Syrie* 265 (ph.), briefly comments on this inscribed Dionysiac mosaic found in Dzalissa in Georgia; she discovers similarities with mosaics from Syrian Antiochia and suggests dating the Georgian mosaic to ca. 250 A.D. (3rd cent. A.D., Mizandari). On the photo we read: Μνησθῇ Πρεῖσκος | ὁ ταῦτα ποιήσας [cf. Mizandari 189: 'un *pictor imaginarius* ou, plus vraisemblablement, un commanditaire'], and, above the heads of the persons concerned, Ἀριάδ-νη and Διόνυσος [another inscription identified a figure now lost: Ἀ[γλαία] χάρις (see Mizandari 177) - or perhaps two figures: Ἀ[γλαία], Χάρις?, Tybout].

MESOPOTAMIA

1571. Mesopotamia. For an inscription possibly from Mesopotamia see our lemma no. 1781.

1572. Amida. Acclamations to the magister militum Theodoros, ca. 628 A.D.? *SEG* XLI 1514-1516; XLI 1514/1515 are now republished in *I.Estremo Oriente* (cf. our lemma no. 1566) under nos. 50/51, on the basis of an older publication (1516 is missing); accordingly, the restorations and the interpretation are obsolete. Cf. D.Feissel, *BE* (2005) no. 502, who also points out that *CIG* 8820 (dated 437/438 A.D. on the basis of the re-edition by H.Lucas, *ByzZ* 14, 1905, 62 no. 99) is missing in *I.Estremo Oriente*.

1573. Edessa. Christian epitaph of Eudokia, 4th/5th cent. A.D. *I.Estremo Oriente* (cf. our lemma no. 1566) 29. On the basis of the drawing by C.E.Sachau reproduced in *I.Estremo Oriente*, D.Feissel, *BE* (2005) no. 498, reads this text as follows: Ἀνεπάεν | Εὐδοκία μενὶ | Γιουνίου, ἡμ(έρ)ᾳ | κυριακῇ (for ἀνεπάη (passive) Εὐδοκία μηνὶ Ἰουνίου, ἡ(μέ)ρᾳ κυριακῇ) instead of Ἀνέπαεν (for ἀνεπαύσατο) | Εὐδοκία Μενίππου ΗΙΟΥΗΡΑ|ΚΥΡΙΑΚΕ.

1574. Edessa (area of: Mas'udije). Mosaic inscription: label and signature (?), 228/229 A.D. *I.Estremo Oriente* (cf. our lemma no. 1566) 32 (ph.); M.Donderer, *Die Mosaizisten der Antike* (cf. *SEG* XXXIX 1805) 61 no. A 12. Rectangular mosaic panel representing in the center the personification of Euphrates (nude man holding an oar), flanked by two draped female figures, the left one holding a sceptre, the right one holding a cornucopia and crowning Euphra-

tes; Aramaic inscription (two lines) below; found in a villa. M.-H.Quet, *BSAF* (2000) 211-215, argues that the female figures represent aspects of the Euphrates ('Souveraineté' and 'Fécondité') rather than being personifications of the provinces of Syria and Mesopotamia. Non vidimus; cf. D.Feissel, P.-L.Gatier, *BE* (2005) no. 499.

J.Balty, in *Studi – Traversari* (cf. our lemma no. 1074) 11-15 (ph.), identifies them as Fertility (right figure) and Atargatis of Syrian Hierapolis (Dea Syria; left figure). Eutyches is the commissioner rather than the mosaicist; his onomastics (Greek name and Syrian patronymic), the iconography and the use of Greek in a prominent position as compared to the Aramaic reveal his recent Hellenization. We give the text, not included in *SEG* before [K.Parlasca, *MDAI(D)* 1 (1983) 263-267 (ph.; previous bibliography), should have been recorded in *SEG* XXXIII].

Βασιλεὺς πο|ταμὸς Εὐφράτης· | Εὐτύχης Βαρναβί|ωνος ἐποίει θλφ´

Year 539 (Seleukid era) = 228/229 A.D.

1575. Nisibis. Construction of a baptistery, 358/359 A.D. *I.Estremo Oriente* (cf. our lemma no. 1566) 62 (ph.; dr.). D.Feissel, *BE* (2005) no. 503, points out that bishop Volagesos is also known from literary sources. The text is also published as *CIG* 8820 and by J.Jarry, *Annales Islamologiques* 10 (1972) 242/243 no. 72 (erroneous reading). For the prayer in fine, *CIG* should be followed: γένητε αὐτῶν ἡ μνή[μη ἐνώ]πιον το[ῦ] Θ(εο)ῦ, not [ἀ]πιόντο[ς ...]θυ. F. also draws attention to the epitaph Jarry, *l.c.* 243 no. 75, absent in *I.Estremo Oriente*.

1576. Tella/Constantina. Christian inscriptions. D.Feissel, *BE* (2005) no. 501, offers the following observations and readings for inscriptions in *I.Estremo Oriente* (cf. our lemma no. 1566).

37: quotation of I *Kings* 16.4: [εἰρ]ήνη (not [ἐν εἰρ]ήνῃ) ἡ εἴσοδός σου, ὁ βλέπων (cf. *IdC* pp. 55/56 and *SEG* XXXVII 1515 (Phoenicia) [for the text from Tella see now also A.E.Felle, *Biblia epigrafica. La sacra scrittura nella documentazione epigrafica dell'*orbis christianus antiquus *(III-VIII secolo)* (Bari 2006) 110 no. 157; *ibid.* 46 no. 17 (*SEG* XLIX 2364; from Teucheira) offers another example, Tybout].

39: in L. 2 read [πρ]ο⟨σ⟩δέξαι, Κύριε, τὸ προσενηχθὲν [--] instead of [--]οε, δέξαι κτλ.

42: also published by H.Lucas, *ByzZ* 14 (1905) 60 no. 92; the number of the indiction is 6 (not 7; episemon, not a zeta); on the assumption that bishop Abraham is identical to the homonymous bishop in no. 41, the indiction corresponds to 452/453 or 467/468 A.D.

43 (*CIJ* 1419; also published by H.Lucas, *ByzZ* 14 [1905] 61 no. 95): read Καιουμας instead of καὶ Οὔμας (cf. already C.Clermont-Ganneau, *ByzZ* 15 [1906] 282).

46: also published by H.Lucas, *ByzZ* 14 (1905) 61 no. 94 || F. signalizes that H.Lucas, *ByzZ* 14 (1905) 61 no. 96 (epitaph of a baker) is missing in *I.Estremo Oriente*.

BABYLONIA

1577. Selenkeia-on-the-Tigris. Sealings, 304/303 (?)-155/154 B.C. *SEG* XLVI 1757; LIII
1779. A.Invernizzi (ed.), *Seleucia al Tigri. Le impronte di sigillo dagli Archivi. Testi di Vito
Messina, Paulo Mollo e Ariela Bollati*. I. *Sigilli ufficiali, ritratti*; II. *Divinità*; III. *Figure
umane, animali, vegetali, oggetti* (Alessandria 2004). An imposing building known under the
name of Tell 'Umar, excavated by Italian archaeologists between 1964 and 1972 [see now V.Mes-
sina, *Seleucia al Tigri. L'edificio degli archivi. Lo scavo e le fasi architettoniche* (Florence 2006), Martin],
yielded more than 25,000 clay sealings: the remains of an archive destroyed by fire shortly
after year 158 (Seleukid era; = 155/154 B.C.); most seals are now in the Iraq Museum in Bag-
dad, some in Turin. The inscribed examples are collected in a catalogue in vol. I (ph.; very con-
cise comment; no introduction): more than 15,000 'timbri' classified on a typological basis
(categories are unequal in size, ranging from one or a few to hundreds of objects). The formu-
las are uniform (with occasional variations in word order) and consist of three or four elements:
1) category/name of the tax in the genitive; best represented is ἁλικῆς (alk 1-92; years 63-158
= 250/ 249-155/154 B.C.); ἀνδραποδικῆς (adk 1-17; years 59-95 = 254/253-218/217 B.C.); κα-
ταγραφίου (kat 1-28; years 56-100 257/256-213/212 B.C. [καταγράφιον: 'l'ufficio di registrazione
degli atti di comprevendita' (catalogue p. 21); however, D.Knibbe (cf. *SEG* XXXVII 884) proposed to interpret
the term as a sort of poll-tax, though in another context (list of duties *I.Eph.* 13), Martin]); σιτικῆς (one
sealing only; year 9? = 304/303 B.C.?); τριακοστῆς (tri 1-11; years 60-100 = 253/252-
213/212); unknown (Inc 1-13); 2) year according to the Seleukid era; 3) geographical indica-
tion in the genitive, mostly Σελευκείας, once Σελευκέων (Inc 5); 4) some seals provide sup-
plementary information on the fiscal category in the genitive: ἐπιτελῶν or ἀτελῶν, occasion-
ally ἀγορᾶς (in the adk series). A sealing of year 102 (= 211/210 B.C.) known from six exam-
ples offers an unusual formula (alk 25): ἁλικῆς | Σελευκείας | βρ´ (ἔτους) ΔΔ [the photos show
two unidentifiable traces; perhaps symbols, Martin] | βασιλίσ(σ)ης οἴκου || ἐπιτελῶν. Some 'sigilli uf-
ficiali' (SU 1-24) are inscribed καταγ[ραφίου] (SU 18) or βυβλιοφυλακικός (SU 20-22). Also
sealings with the portrait of a Seleukid king (Se 1-51) occasionally bear inscriptions: κρεοφυ-
λάκων (Se 1, 3) κρεοφυλακικός (Se 7) [κρεο- for χρεω-; the photographs do not allow to check the first
letter, Martin]. Two inscriptions are of uncertain interpretation: [.]νελι[..] | αο (ἔτους?) (Inc 3)
and 'Απολλ[--] (Se 9; name?).

For an analysis of the administrative practice extant from this important dossier, see V.Messina, *Mesopotamia* 40 (2005) 125-144, who adduces contemporary series of sealings from Uruk (Orchoi; *SEG* LIII 1779 bis), notably concerning the βυβλιοφύλακες (132-135) and the κρεοφύλακες (137-140).

1578. Uruk. Acclamation for a Roman emperor?, Roman Imperial period? Inscription on a clay tile. In *I.Estremo Oriente* (cf. our lemma no. 1566) 141 (dr.), F.Canali De Rossi offers a new reading: Κῖσαρ | νίκα (Κῖσαρ for Καῖσαρ); previous interpretators suggested starting with L. 2 to obtain the name Νικά|νωρ.

PERSIS

1579. Naqš-i-Rustam (near Persepolis). Res Gestae Divi Saporis, before 272 (probably 260-262) A.D. *SEG* XIV 819; XX 324; LII 1388*. *I.Estremo Oriente* (cf. our lemma no. 1566) 261; *Jenseits des Euphrat* (cf. *ibid.*) 803. G.Gnoli, *Mediterraneo antico* 7, 1 (2004) 181-193, offers an overview of the research since the discovery of this famous trilingual in 1936, focusing on the contributions of M.Rostovtzeff (*Berytus* 8, 1943, 17-60) and S.Mazzarino (two articles from 1971, reprinted in *Il basso impero. Antico, tardoantico ed era costantiniana* [Bari 1980; reprint 2003] 33-68 and 69-103), who were mainly interested in the Persian occupation of Dura-Europos and the growing 'barbarization' of the Roman army, respectively. Though both faced the restrictions in what was known of the document in their time, particularly the absence of a reliable edition of the three text versions (available only since 1999 in the monograph by P.Huyse; see *SEG* XLIX 1974), their results are significant for modern reseach. G. discusses inter alia the following topics in detail: 1) in LL. 6/7 the Greek translation (Γορδιανὸς Καῖσαρ | ἀπὸ πάσης τῆς Ῥωμαίων ἀρχῆς Γούθθων τε καὶ Γερμανῶν ἐθνῶν [δύναμιν συνέλεξ]εν) is more specific than the Parthian equivalent (the Persian text, now generally considered to be the original text, is not preserved) in its distinction of the Roman Empire on the one hand, and the Goths and Germanic allies on the other (ἐθνῶν goes with ἀπό, not with δύναμιν; observed by Mazzarino, not yet by Rostovtzeff); cf. now in the same sense A.Piras, '*I Germani nell'iscrizione sassanide* Res gestae divi Saporis', in A.Zironi (ed.), *Wentilseo. I Germani sulle sponde del* Mare Nostrum. *Atti del Convegno Internazionale di Studi, Padova, 13-15 ottobre 1999* (Padova 2001) 71-82 (on 73; non vidimus); 2) value of the Res Gestae to affirm or correct the Roman historiographical tradition (Mazzarino): Gordian III fallen in battle (though [ἀ]νήρη or [ἐπα]νήρη (for (ἐπ)ανηρέθη) in L. 8 leaves open the possibility that he became a victim of the intrigues of Philippus); Valerian made captive in battle (LL. 24-26); 3) as to the occupation of Dura-Europos (twice according to Rostovtzeff, in 253 and 256 A.D.; cf. L. 17), recent evidence used by Huyse (*op.cit.* 65-70) shows that there was only a single stage: the city was captured early in 255 A.D., and was probably occupied for nine months ending in its destruction.

We draw attention to an interesting older article not recorded in *SEG* so far: M.Mancini, 'Bilingui greco-iraniche in epoca sasanide. Il testo di Šāhpuhr alla Ka'bayi Zardušt', in E.Campanile, G.R.Cardona (edd.), *Bilinguismo e biculturalismo nel mondo antico. Atti del colloquio interdisciplinare tenuto a Pisa il 28 e 29 settembre 1987* (Pisa 1988) 75-99. M. argues that the purpose of the Greek adaptation of the Persian original was to give the word of the king a solemn and absolute ring which should contrast rather than connect it with the real Greek-speaking world, especially with the Romans claiming universal heritage of the Greek culture; cf. G. 185: 'la versione greca ... non aveva dunque un referente etnolinguistico autonomo' [for these questions see also the recent study of Z.Rubin mentioned in *SEG* LII 1512].

SYRIA

1580. Syria. For an inscription possibly from Syria see our lemma no. 1781.

1581. Syria. Jewish inscriptions. With the exception of eight inscriptions from Cyprus (for those in Greek see our lemma no. 1526), the 131 remaining texts in *IJO* III (cf. our lemma no. 1888) belong to Syria (including Phoenicia): a total almost doubling the number of inscriptions offered in *CIJ*^{2} for these regions. The inscriptions are presented in four geographically arranged sections, the first three with subdivisions (see below). Complete indices; a concordance is provided only for *CIJ*^{2} and L.Roth-Gerson's Hebrew monograph *The Jews of Syria* -- (Jerusalem 2001; cf. *SEG* LI 1923). We record the Greek texts (or bilingual texts including Greek); they are either presented under their place of provenance or, where the harvest from single places is poor and the inscriptions do not require special comment, below in this lemma.

Section 1: Phoenicia. For Berytos see our lemma no. 1597; for Byblos no. 1598; for Sidon nos. 1627 and 1637; for Tyre no. 1638. The remaining texts are epitaphs recording Syrians found outside Syria: see our lemmata nos. 969 sub (3-5), 1644, and 1667 sub (1/2).

Section 2: Southern Syria (Trachonitis and Batanea): 1) 52/53 no. Syr34 (*CIJ*^{2} 861; Tafas; building inscription of the synagogue; 4th cent. A.D.); 2) 55/56 no. Syr36 (M.Schwabe, *Bulletin of the Jewish Palestine Exploration Society* 14 [1947-1949] 109-111; Naveh; 4th cent. A.D.; ph.; Ἀρβιάδης (Schwabe) or Α(ὐ)ρ(ήλιος) Βιάδης?; cf. D.Feissel, P.-L.Gatier, *BE* [2005] no. 505, who point out that on the basis of the ph. συνβίου instead of ὁ ῥαββι should be read [but how ■ interpret Ἀρβιάδης συνβίου? Female name in the genitive? The new reading would require exclusion of the text from the corpus of Jewish inscriptions, Tybout]); 3) 57 no. Syr37 (*CIJ*^{2} 863; *SEG* VII 987; Philippopolis; epitaph; 3rd/4th cent. A.D.?); 4) 57-59 no. Syr38 (*CIJ*^{2} 864; Damatha; mosaic inscription: building inscription/invocation of God; undated; ph.); 5) 61-63 no. Syr40 (C.Clermont-Ganneau, *Recueil d'archéologie orientale* vol. 2 [Paris 1898] 62/63; Qatana; list of magistrates or officers, probably archons of a town; 3rd cent. A.D.?); 6) 63-65 no. Syr41 (*CIJ*^{2} 848; *CIG* 8945; Admedera; invocation of God/building inscription; 5th/6th cent. A.D.; dr.).

The amulets *CIJ*^{2} 849-851 from Damascus cannot be considered Jewish objects, though there is Jewish influence (66). For Phaine see our lemma no. 1644 sub (3).

Section 3: Northern Syria and Osrhoene. For Apamea see our lemma no. 1595; 7) 117/118 no. Syr73 (*IGLS* 789; cf. *SEG* L 1392; Antiochia; weight?); see also our lemma no. 1644 sub (4) and here below sub (16-18); 8) 119/120 no. Syr75 (*PAES* III 1203-1205; *IGLS* 393-395; Simkhār; εἷς θεός-exclamations; 272/273 A.D.?; cf. D.Feissel, P.-L.Gatier, *BE* [2005] no. 505: 'n'a rien à voir avec le judaïsme', F.); 9) 126/127 no. Syr77 (M.Schwabe-A.Reifenberg, *Bulletin of the Jewish Palestine Exploration Society* 12 [1945/1946] 68-72; unknown provenance; vow rather than amulet; (early?) Byzantine period; ad no. Syr77 a brief discussion of *IJO* II 2); 10) 130-132 no. Syr80 (*CIJ*^{2} 1417/1418; Edessa; bilingual (Greek/Aramaic) epitaph; 1st-4th cent. A.D.; dr.).

Appendix 3 (235-246) offers the texts (and in most cases translations) of twelve Greek inscriptions considered Jewish by previous scholars but excluded from this collection for various reasons (for those from Cyprus see our lemma no. 1526 sub nos. 6-9): **11)** 235 no. App12 (*CIJ*^{2} 865; Ain Musa, Hauran); **12)** 235 no. App13 (*CIJ*^{2} 846; Serā); **13)** 236/237 no. App14 (*IGLS* 1410; *CIJ*^{2} 847; Frikīya); **14)** 237 no. App.15 (*CIJ*^{2} 852; Niha); **15)** 237 no. App16 (*IGLS* 2205; *SEG* VII 120; cf. XL 1389 bis; Emesa); **16)** 240/241 no. App18 (B.Lifshitz, *Euphrosyne* 6 [1973/1974] 23-48; Tiberias; L. 4: [ἀρχισυναγώγ(ου)] Ἀντιοχ(έων); the restoration is doubtful; Ἀντιοχ(--) may denote a personal name rather than a toponym); **17)** 241 no. App19 (*IGLS* 770; Antiochia); **18)** 242 no. App20 (G.Tchalenko, *Villages antiques de Syrie du Nord* [Paris 1958] vol. 3, 27 nos. 26/27; Antiochia (area of: Me'ez-Ikhkhenis, halfway between Antiochia and Aleppo); **19)** 242/243 no. App21 (*CIJ*^{2} 1419; Antoninopolis).

1582. Syria. War and society in the 6th/early 7th cent. A.D. *SEG* XLVII 1915. F.R.Trombley, in *Antioche de Syrie* 341-362, gives an update of his study summarized in *SEG* XLVII. Brief discussion of *SEG* XLV 1920 A-C (translation; 347-349). T. clings to his idea that the Sasanid raid of 540, rather than the bubonic plague, accounts for the paucity of inscriptions in the 540s A.D. On 353/354, he gives a translation of *IGLS* 586 (*SEG* XXXV 1494). On the assumption that the text dates to the 7th-9th cent. A.D. the κάστρον on record in this text may have been built only with the permission of Muslim authorities in Antiochia. On 357/358, a list of 18 inscriptions (Greek and Syriac) from the territorium of Antioch from the 6th to the 10th cent. A.D. Syriac predominates from the late 7th to the mid 10th cent. A.D.

1583. Antiochene. Demography. F.R.Trombley, 'Christian demography in the *territorium* of Antioch (4th-5th cent.): observations on the epigraphy', in J.Sandwell - J.Huskinson (edd.), *Culture and Society in Later Roman Antioch* (Oxford 2004) 59-85, examines the epigraphic material (Antiochene but also texts from Beroia and Chalkis) for the continuity of pagan cults and the persistence of a non-Christian population (A); subsequently he explores the circumstances under which Christianity displaced paganism institutionally and demographically (B).

A: Comments on the cults of Ζεὺς Μαδβαχος, Ζεὺς Βωμός or Τουρβαραχος; Ζεὺς Σαλμανης. Translation of *IGLS* 376 (Ζεὺς Σειμός; Ζεὺς Συμβαίτυλος; Ζεὺς Λέων; cf. *SEG* XLVII 1922-1924) and 652 (Ζεὺς Κορυφαῖος), and of *SEG* XXXII 1426; on 62-64 lists of epigraphically attested pagan temples and of temple conversions (with mention of the site and date). On 64-66 a list of epitaphs and texts on lintels which on onomastic grounds and because of the absence of a cross are held to be pagan (207/208-512 A.D.); on 66-72 some reflections on onomastics as an indicator of paganism in *IGLS* 256, 264, 373/374, 496/497, 518, 555, 566, 568-570, and 689. On 69/70 a chronologically arranged tabular survey of inscriptions from north-eastern Jabal Sim'an.

B: Discussion and chronologically arranged tabular survey of inscriptions mentioning Εἷς Θεός (καὶ ὁ Χριστὸς αὐτοῦ and other related additions; 325- 537 A.D.; T. is aware of L.Di Segni's study mentioned in *SEG* XLIV 1340). On 77 a list of epigraphically attested baptisteries (390-566/567 A.D.; discussion of *SEG* XLIV 1306). On 78 a list of dated Christian funerary

inscriptions (359-449 A.D.; discussion of *IGLS* 671 and 680). In an Appendix on 79/80 T. discusses the following inscriptions from Phoenice Libanensis and Arabia: *SEG* VII 1169 (Arabia); XVIII 612/613 and 615; XXXIX 1565. For some criticism of T.'s methodology see P.-L.Gatier, *An.Ép.* (2004) [2007] no. 1553.

Cf. *SEG* XLIII 1289 for T.'s monograph *Hellenic Religion and Christianization ca. 370-529* (Leiden 1993/1994).

1584-1586. Antiochene (area of: Gindaros). Various inscriptions on stone, ca. 200 B.C. (?)-295 A.D. Now in the lapidarium of the excavation house. (Re)published by N.Kramer, *Gindaros. Geschichte und Archäologie einer Siedlung im nordwestlichen Syrien von hellenistischer bis in frühbyzantinische Zeit* (Rahden 2004) 61-66 nos. 1-3 (majuscule texts). Cf. also P.-L.Gatier, *BE* (2005) no. 511 and, for the inscription presented in our lemma no. 1586, id., *An.Ép.* (2004) [2007] no. 1555 (French translation).

1584: 65/66 no. 1; cf. also 61-63. **Honorary inscription for Neoptolemos (?), ca. 200 B.C.-early Roman Imperial period.** Cylindrical statue base with mouldings above and below; traces of red paint in L. 1

ΚΑΛ[--|---]|ΤΟΥ[--]|ΚΑ[--] || Νεοπτολέμου | ΚΑΛΛΙΜ[..]Δ[.]Ο[.] | Ἀντιοχ[--] | Νεοπτόλεμον | τὸν υἱόν

Date tentatively suggested by K. on the basis of the proportions of the base || 5. Neoptolemos: 'wahrscheinlich im Genitiv', K. || patronymic Καλλιμ[άν]δρ[ο]υ?, K.

1585: 66 no. 2 (ph.); cf. also 63 and 321. **Inscription on an architrave block, 106 A.D.** J.Jarry, *Annales islamologiques* 7 (1967) 197 no. 131.

[--] Ἀμουρίῳ Πρε[ίσκῳ --|-- ἔτ]ους ενρ', μη[νὸς --]

2. Year 155 (era of Antiochia: 49 B.C.) = 106 A.D. || the architrave has three fasciae; inscription on the two lower ones; Jarry, who also in LL. 1/2 could read some more letters (Πρείσ[κῳ] and μηνός), discerned on the damaged surface above the upper fascia [--]ανος ο[--].

1586: 66 no. 3; cf. also 63-65 (ph.). **Boundary stone, 295 A.D.** Circular limestone (?) boundary marker made from a re-shaped altar (boukrania and garlands on two sides); found ca. 10 km east of Jinderes, west of the river Afrin. We give the text as read by G. in *An.Ép.*

Ὑπὲρ σ[ωτηρίας] κ[αὶ διαμο]|νῆς τῶν [κυρίων | αὐτοκρατόρ]ω[ν] | Διοκλητιανοῦ καὶ || Μαξιμειανοῦ τῶν | Σεβαστῶν καὶ | Κωνσταντίου καὶ | Μαξιμειανοῦ | τῶν ἐπιφανεστά||των Καισάρων ἀ|νεστάθησαν ὅρ[οι] | κώμης Εὐκαρπ...|.]ΧΕ, ἔτους [εμτ', | μη]νὸς Δεσίου κ'

12. Εὐκαρπ[ίας] (in the sense of 'village of abundance'), K. (with further speculations on 299); Εὐκάρπ[ου?]: anthroponym, in line with the Hellenized toponymy characteristic of the plain of Antiochia, G. ‖ 13. year 345 (era of Antiochia: 49 B.C.) = 295 A.D. ‖ the document belongs to a series of tetrarchic boundary stones from the Near East, especially in the south (borders of Syria/Phoenicia, Arabia, and Palaestina). In northern Syria, almost all come from Gebel Semaane (*SEG* XX 335-342; *An.Ép.*, 1968, nos. 514-516); the present stone was found more to the west; like the others, it defines the boundaries of a single village (or estate), contrary to the counterparts from the south which mention two toponyms. Unlike the other stones, the present one does not record the name of the official responsible for its erection, K. (see also *ibid.* 336-342: 'Gindaros im nordsyrischen Straßensystem').

1587. Antiochene (area of: Tourmanine). Dedication of a stylite's column, 6th/7th cent. A.D. J.Jarry, *Annales islamologiques* 7 (1967) 181/182 no. 101; I.Peña - P.Castellana - R.Fernandez, *Les Stylites syriens* (Milan 1975) 125-131. In an article on 'Les stylites de l'Antiochène', O.Callot, P.-L.Gatier, in *Antioche de Syrie* 573-596, on 578 note 28 read the inscription as ΑΦΙΕΡ rather than (ἔτους) ψιε' (Jarry; date: 'year 7(?)15' of the Caesarian era of Antiochia = 666/667 A.D.): a form of ἀφιερόω, preferably ἀφιέρ[ωτε] (= ἀφιέρωται) (cf. inter alia *IGLS* 172, 447, 491, and 570) rather than ἀφιερ[ῶμα] (Castellana, in I.Peña et alii). The (exceptional) dedication of a column supports its identification as a stylite's column. C.-G. report that the column has now disappeared and that they found parts of it re-used as decoration in a garden along the road from Tell'Adé (Teleda) to Tourmanine.

1588. Antiochene. Epitaph of Ma(r)cellus, 3rd cent. A.D. *IG* XIV 2451; *IGF* (cf. our lemma no. 979) 39. P.-L.Gatier, *BE* (2005) no. 520 and *An.Ép.* (2004) [2007] no. 1554, corrects Μάκελλε εὐψύχει into Μά(ρ)κελλε εὐψύχει and assigns this inscription, now in Marseille, to the (region of) Antiochia or northern Syria on the basis of this name (cf. e.g. *IGLS* 701 and 955) and the typology of the stele. Independently M.P.de Hoz, *ZPE* 155 (2006) 147 (ph.), assigns this text to the (region of) Antiochia on account of its typological similarity with *SEG* XLV 2180 which she also assigns to the Antiochene.

1589. Antiochene (area of: Gindaros). Amphora stamps, 320-108 B.C. Ed.pr. N.Kramer, *Gindaros* -- (cf. our lemmata nos. 1584-1586) 88-97 (ph. or dr.), publishes 85 amphora stamps: 75 from Rhodos, three from Kos (97 nos. AS 76-78: Αριμου, ['Iπ?]παίρου and Σαπατ?, respectively; all rectangular), four from Thasos, one from Chios and two of unknown provenance (97 nos. AS 84/85: Κατηρ and Ε[..]ΤΠΑΙΝΟΥ | amphora?, respectively; both rectangular). Except for the above-mentioned texts ed.pr. adduces parallels for all stamps. Rhodian eponyms: 'Αγήσιππος, 'Αθανόδοτος, 'Αριστείδας, 'Αριστόδαμος, 'Αρχίδαμος, 'Αρχιλαΐδας, Δαήμων (or Δάμων?), Δαμοκλῆς, Εὔδαμος, Εὐφράνωρ, 'Ηραγόρας, Θεαίδητος, 'Ιέρων, Καλλικράτης, Κλευκράτης, Νικασαγόρας, Πολυκράτης, Σύμμαχος, Σωσικλῆς, Τιμόστρατος;

Rhodian manufacturers: 'Αγαθοκλῆς, 'Αγοράναξ, 'Αθανόδοτος, 'Αμύντας, "Ανδρος, 'Αντίμαχος, 'Αριστίων, "Αριστος, 'Αρτιμᾶς, Διοκλεία, Διονύσιος, Δρακοντίδας, 'Ελλάνικος, Εὐφράνωρ, Ζήνων, 'Ηράκλειτος, Θεύμναστος, 'Ιέρων, Κότης, Κρέων, Μαρσύας, Μένων (?), Μολέσιος, Νικαγίς, 'Ονασίοικος, Παυσανίας, Σαραπίων, Σωτηρίδας, Τιμώ.

1590. Antiochia. Stamps on Eastern Sigillata A Ware, ca. 100-50 B.C. Two sherds of plates. F.O.Waagé, *Antioch-on-the-Orontes* IV 1 (Princeton 1948) 35/36 nos. P 158 and P 1983: Ὀπάωνο|ς ἡ χά|ρις. Republished by A.Łajtar, in *Ε´ Ἐπιστημονικὴ Συνάντηση* -- (cf. our lemma no. 858) 245/247, who argues that Opaon is a deity and that χάρις is used in the meaning 'the grace of Opaon'. The cult of Opaon Melanthios is attested at Amargetti near Paphos. The potter was a Cypriote.

1591. Antiochene (area of: Gindaros). Stamps on a pelvis, late 3rd/early 4th cent. A.D. Four stamps impressed in the shape of a cross on a fragment of the broad rim of a pelvis (mortarium). Ed.pr. N.Kramer, *Gindaros* -- (cf. our lemmata nos. 1584-1586) 233 and 246 no. EK 168 (ph.): Διοφάντου | βου(λευτοῦ)

The last sign in L. 1 may represent an ivy leaf, ed.pr. ‖ the stamp is previously attested on Syrian mortaria: see J.W.Hayes, *Hesperia* 36 (1967) 337-347, especially 338, and the study of M.Vallarin (cf. *SEG* XLV 1914), ed.pr.

1592. Antiochia (area of: Daphne/Yakto). Mosaic inscriptions, 5th cent. A.D. J.Lassus, *'La mosaïque de Yakto'* in G.W.Elderkin (ed.), *Antioch-on-the-Orontes* I. *Excavations 1932* (Princeton-London-Den Haag 1934). F.Alpi in *Antioche de Syrie* 519-542, explores homilies of the 6th cent. A.D. patriarch of Antiochia Severus for the light they shed on society and profane life in the city. In the process he draws our attention to and presents photos of parts of the mosaic from Yakto, with the inscription τὸ 'Ολυμπιακὸν (στάδιον), ὁ περίπατος (with two dice-players sitting at a table), τὸ δημόσι(ο)ν (sc. bath). For the inscriptions see *IGLS* 998 C.

1593. Antiochene (area of: Gindaros). Signatures on lamps, Roman Imperial period. Signatures incised on the bottom of three terracotta lamps. Ed.pr. N.Kramer, *Gindaros* -- (cf. our lemmata nos. 1584-1586) 119 nos. La 54-56 (dr.): 1/2) Μ∫Α (nos. 54/55); 3) Β (no. 56).

1594. Antiochene (area of: Tannura). Signature of Apollophanes, Roman Imperial period. J.Jarry, *Annales islamologiques* 7 (1967) 178 no. 91: Ἀπολλοφά|νης ἀπὸ Δα|ίσων ἐποίησε. P.-L.Gatier, *ZPE* 147 (2004) 141 note 15, reads a patronymic Ἀπολλ|[--] instead of the presumed toponym ἀπὸ Δα|ίσων. Cf. our lemma no. 1606.

1595. Apamea. Donations of mosaics to the synagogue, (ca.) 392 A.D. *IJO* III (cf. our lemma no. 1888) 84-113 contains the inscriptions on mosaics donated (many by women) to the synagogue in or ca. 392 A.D.: 1) 86-89 no. Syr53 (*IGLS* 1319; *CIJ*^{2} 803; *SEG* XLV 1895); 2) 89-94 no. Syr54 (*IGLS* 1320; *CIJ*^{2} 804; ph.; stemma of the family); 3) 94/95 no. Syr55 (*IGLS* 1329; *CIJ*^{2} 813); 4) 95/96 no. Syr56 (*IGLS* 1333; *CIJ*^{2} 817; ph.); 5) 96/97 no. Syr57 (*IGLS* 1334; *CIJ*^{2} 818; ph.); 6) 98-100 no. Syr58 (*IGLS* 1321; *CIJ*^{2} 805; recording an ἀζζάνα, 'hazzan', i.e., servant of the synagogue; ph.); 7) 100/101 no. Syr59 (*IGLS* 1328; *CIJ*^{2} 812; ph.); 8) 101-103 no. Syr60 (*IGLS* 1330; *CIJ*^{2} 814; ph.); 9-14) 103-108 nos. Syr61-Syr66 (*IGLS* 1322-1327; *CIJ*^{2} 806-811); 15) 108/109 no. Syr67 (*IGLS* 1337); 16) 109/110 no. Syr68 (*IGLS* 1332; *CIJ*^{2} 816); 17) 110/111 no. Syr69 (*IGLS* 1335; ph.); 18) 111/112 no. Syr70 (*IGLS* 1331; *CIJ*^{2} 815); 19) 112/113 no. Syr 71 (*IGLS* 1336).

These texts are also discussed by F.Millar, *JJS* 55 (2004) 14, with special attention to nos. (1/2) (both recording an ἀρχισυνάγωγος Ἀντιοχέων: at Antioch according to M. and others; *IJO* III ad no. Syr53 also mentions the alternative interpretation: 'community of Antiochenes at Apamea'), and (6) (term ἀζζάνα).

For an Apamean in Jerusalem see our lemma no. 1667 sub (2).

1595 bis. Apamene. For mosaic inscriptions very probably from this region see our lemmata nos. 1806-1819.

1596. Berytos (the site at Deir El Qalaa included). History. L.Jones Hall, *Roman Berytus. Beirut in late antiquity* (London-New York 2004), presents an urban history of the city and a reconstruction of the self-identification of the people of the city. The urban history comprises the layout of the city, the geographical setting, the economic base (identity and social status of artisans included), the political structure (colonia from 15/14 B.C., citizenship; the role of the βουλή), the provincial organization, paganism and Christianity and the famous Law School (professors, students). As to self-identification, naming practices, choice of language and religion and identification with occupations are important markers. Inscriptions, not only from Berytos but also from Tyre and Heliopolis/Baalbek, play an important role. In two Appendices, largely based on Dabrowa's work (see *SEG* XLVIII 1843), J.H. lists the governors of the provinces of Syria and Phoenicia from 64 B.C.- 193 A.D.

The following texts are presented in translation and with more or less detailed discussion (references to J.H.'s pages between brackets): *IGR* III 1079 (*SEG* XLIX 1989 sub 5; dedication by a χαλκουργός; 131/132 and 241/242); *SEG* VII 195 (J.H. presents a somewhat garbled Greek version; against Graf and Rey-Coquais she prefers a reading Μαλεκ (deity) in L. 6; a reading αἶψα μαλ' ἐκτελέων is preferable; 145/146 with 158 note 133); *SEG* XLI 1530 (XLIX 1991; phylactery; 183/184); *SEG* VII 196 (LII 1564; a καλλιγράφισσα; 236/237; ph.); *SEG* XXXIV 1445 (mosaic worker; 238); *SEG* XLVI 1776 (239; ph.); *SEG* VII 197 (epitaph of a σφεκλαράριος: 'maker of window panes'; 240/241).

In chapter X, J.H. refers in passing to various inscriptions from Berytos and Tyre (see *SEG* XXVII 995; LII 1537), recording occupations, especially in the textile branch (weavers, dyers, purple-sellers etc.).

On 178 J.H. refers to a painting, seen by H.Maundrell during a visit to a church in Beirut prior to 1697, with the inscription: Κύαρτος πρῶτος ἀρχιεπίσκοπος Βηρύτ(ο)υ (H.Maundrell, *A Journey from Aleppo to Jerusalem, at Easter, A.D. 1697* (Oxford 1703) 54/55).

1597. Berytos. Jewish inscriptions. The section on Berytos in *IJO* III (cf. our lemma no. 1888), on 38-43, contains the following Greek inscriptions: 1) 38/39 no. Syr24 (*CIJ*^{2} 873; epitaph of a σιρικάριος; 400-550 A.D.); 2) 42/43 no. Syr27 (*CIJ*^{2} 874; recorded in Beirut; provenance unknown; bronze amulet; undated; dr.). Two epitaphs from Besara (Beth She'arim) record Berytians: 3) 39/40 no. Syr25 (*SEG* XVI 832; ethnic: Βυρίτιος; 3rd/early 4th cent. A.D.; dr.); 4) 40-42 no. Syr26 (*SEG* XX 443; ethnic: Βηρῖται; 3rd cent. A.D. ; dr.; the qualification λαμπρότατος, normally referring to a person of senatorial rank, surprises in the case of an ἀρχισυνάγωγος; it may be used in a general, non-technical sense; contra D.Feissel, *BE* [2005] no. 504; cf. also our lemma no. 1638 sub 6).

Presented under a geographical entry of its own: 5) 35-37 no. Syr23 (mosaic inscription from Mutatio Heldua, 18 km south of Berytos; *SEG* XXXII 1451, under Berytos; 605/606 A.D.).

Appendix 2 (233/234 no. App11) is an ossuary from Jerusalem (*SEG* XLI 1558-1561, mentioned in the introductory text) excluded from the corpus: following J.Bingen in *SEG*, Βερουτος is considered the genitive of the name Βεροῦς rather than the ethnic Βερούτ<ι>ος.

1598. Byblos. Jewish inscriptions. Three Greek epitaphs from Byblos are republished in *IJO* III (cf. our lemma no. 1888) on 44-50: 1/2) 44-46 nos. Syr28/Syr29 (*CIJ*^{2} 870/871; no. 29 = *SEG* XXXI 1388; 4th cent. A.D. or later; ph.); 3) 47/48 no. Syr31 (*CIJ*^{2} 872; 188/189 A.D.). A fourth epitaph found in Besara (Beth She'arim) records a woman from Byblos: 4) 48-50 no. Syr32 (*SEG* XIV 833/834; ethnic: Βιβλία; city name: ἀπὸ Βίβλου; ph.; cf. D.Feissel, P.-L.Gatier, *BE* [2005] no. 505, who argue that Ματρώνης and Ματρῶνα (or Ματρώνα[ς]?) are second names or metronymics rather than indications of the matrona-status).

1599. Byblos. Dedication of a seat, 2nd/3rd cent. A.D. Limestone block shaped as a seat, lion's paws at the front; inscription in between; now in a depot of the General Direction of Antiquities in Jebeil (Byblos). Photograph and deficient translation in E.J.Wein - R.Opificius, *7000 Jahre Byblos* (Nürnberg 1963) 44. Ed.pr. J.-P.Yon, *BAAL* 8 (2004) 315-321 (ph.; French translation).

Ἀφροδείσ|ιος καὶ Ἄρχας | οἱ Φιλοκράτους χρη||ματισθέν|τες ἀνέθη|καν

2. Ἄρχας: name known from southern Italy and Sicily; previously unattested in the Near East, ed.pr. ‖ 5-6. χρηματίζω: in the passive meaning 'to receive a divine order' (most examples date to the Roman Imperial period; rare in the Near East, ed.pr. [for χρηματίζω see also *SEG* LII 2001] with further comment on dedications made on divine order; the deity may be the Lady of Byblos (Aphrodite; cf. the theophoric name of the first dedicant) or Astarte (also assimilated to the Lady during the Roman Imperial period) ‖ ed.pr. comments on the Phoenician tradition of dedicating empty seats; for the typology cf. also the marble seat in the Athenian Dionysos theater awarded to M. Οὔλπιος Εὐβίοτος (*IG* II² 3700); discussion of the dedication of a small limestone throne to Astarte-Aphrodite *SEG* XXXV 1490 (ph.), with some reflections on the date on 321 note 28 (Phoenician inscription possibly 4th cent. B.C., in any case before the beginning of the 1st cent. A.D.; Greek inscription probably later: 1st cent. B.C.-1st cent. A.D.).

1600. Dura-Europos. The Persian occupation. See our lemma no. 1579.

1601. Dura-Europos. Inscriptions from the Mithraeum. In a study on several aspects of the mithraeum in Dura-Europos A.Mastrocinque, *Mediterraneo antico* 7, 1 (2004) 161-179, discusses Greek inscriptions in his paragraphs on: 1) chronology (162-164): together with a Palmyrene dedication from 168 A.D., the Greek dedication *TEAD* III 84 no. 846 (170/171 A.D.) shows that the mithraeum was founded by Palmyrene archers stationed by the Romans in Dura shortly after the expedition of Lucius Verus; the Latin text *TEAD* III 85 no. 847 records a reconstruction between 209 and 211 A.D.; it was destroyed ca. 256 A.D. M. rejects Le Roy Campbell's suggestion (*Berytus* 11 [1954] 31) to date the sanctuary to the Flavian period, based on two Greek texts on a stele found near the building (M.Rostovtzeff, *CRAI* [1935] 285-304) but evidently not belonging to it; 2) graffiti (168-170): only a minor part is published (*TEAD* III 116-128 nos. 854-866; cf. also F.Cumont, in J.R.Hinnells [ed.], *Mithraic Studies*, Manchester 1975, 151-214, especially 194-205; for an appreciation of this material see E.D.Francis, *ibid.* 424-445). M. connects στερεωτής in *TEAD* III 120 no. 858 (Νάμα ἐλπίσι Ἀντωνείνῳ [στ]ερεωτῇ ἀγαθῷ συνδεξίῳ | τῷ εὐσεβεῖ) with στερεός, στερέωμα (= firmamentum), which supports the view that the term refers to the sixth grade of Mithraic initiation: Heliodromus ('sarebbe colui che corre nel cielo e corrisponderebbe a *caelestis*'; 169); the qualification for an initiate of the fourth grade ἁβρὸς λέων in a graffito mentioned by Cumont, *art. cit.*, 199/200 (cf. Francis, *art. cit.* 443/444) has probably a sexual connotation - 'lion-in-love' - and may have a 'sfumatura canzonatoria' (169; Cumont: either 'gentle', possibly referring to Mithras' taming of the lion, or 'splendid', 'robust'; Francis: 'companion')); 3) social aspects (170-172): the onomastics in the graffiti suggest that the mithraeum's clientele mainly consisted of Romanized and Hellenized Syrians; the cohors of the Palmyrenes continued to play an important role in the 3rd cent. A.D. (cf. also Francis, *art.cit.*, 434). [See also R.Gordon, 'Ritual and hierarchy in the Mysteries of Mithras', *Antigüedad. Religiones y Sociedades* 4 (2001) [2005] 245-274 (cf. *EBGR* 2004 [2007] no. 96, Chaniotis].

1602. Dura-Europos. Palmyrene influence. A.Luther, in R.Rollinger - C.Ulf (edd.), *Commerce and Monetary Systems in the Ancient World: Means of Transmission and Cultural Interaction* (Stuttgart 2004) 327-351, argues that from ca. 165 A.D. Dura-Europos and part of the Euphrates valley, including the city of Anatha, were controlled by Rome and that initially Palmyrene units were stationed in the area. He adduces *SEG* II 817 recording an ἐπιστάτης who erects a statue of Lucius Verus. In a papyrus from ca. 180 A.D. (*P.Dura* 17 B) a σωματοφύλαξ is mentioned. L. interprets this as a Parthian court title and as evidence for Dura nominally still part of the Parthian kingdom but in fact being controlled by Rome (directly or indirectly through Palmyra). In *SEG* II 815 he suggests reading initio ἔτους ζμυ', i.e., year 447 (Seleukid era: 311 B.C.) = 135/136 A.D. (*SEG*: ζπυ' = year 487 = 175/176 A.D.). The text records a στρατηγὸς καὶ ἐπιστάτης τῆς πόλεως Λυσίας Λυσανίου, who also belonged to the πρῶτοι φίλοι and σωματοφύλακες. An homonymous strategos died in 159 A.D.

L. suggests that also prior to ca. 165 A.D., and perhaps even as early as 123 A.D., Palmyrenes controled Parthian territory on the Euphrates, including Dura, thereby securing the Palmyrene caravan-trade towards Charakene. Brief discussion of inscriptions testifying to the role of Palmyrenes in that trade: *PAT* 1374 (*Inv. Palmyre* X 38; cf. *SEG* XXXVII 1458); *SEG* XXXVII 1403 [in the comparatio numerorum in *SEG* L 1386, *SEG* XXXVII 1520 is to be corrected into 1403]; *SEG* VII 135 (XXXIX 1588; *PAT* 1062).

1603. Dura-Europos. Dedication of a silver phiale to Zeus in Adatha and indication of weight, 232/233 A.D. *TEAD* V pp. 307-310. On the basis of the drawing in *TEAD*, H.Cuvigny, *ZPE* 147 (2004) 192 (dr.), republishes this text.

Ἔτους δμφ', μην[ὸς -- ca. 15 --] ἀνέθηκεν Σήτταβος Ἀδ<α>διάβ[ου --- τῶν] ἀπὸ Ἀδαθα
οἰκῶν ἐν Βηθζην [---]ν τοῦτο Διὶ θεῷ τῷ ἐν Ἀδαθα· συνάγει στ(ατῆρας) να'

[C. observes that the dr. shows ΑΔΑΔΙΑΒ, but prints Ἀδạδιάβ[ου in her text] ‖ [τὸ ποτήριο]ν τοῦτο, *TEAD*; σὺν αγειστ[..]α, *TEAD* (with the suggestion to restore σὺν ἀγειστείᾳ, i.e., either ἁγιστείᾳ or ἀγχιστείᾳ); 'il pèse en tout 51 statères': the total of the weight of the phiale and the medallion (emblema) which the owner had soldered over the omphalos, C.

1604. Dura-Europos. Inscriptions from the synagogue, ca. 244/245 A.D. Section 4 of *IJO* III (cf. our lemma no. 1888), on 133-212, contains the inscriptions, mostly dipinti, from the (area of the) synagogue. The bulk is in Aramaic, Hebrew or Iranian; Greek or bilingual texts including Greek are relatively few and insignificant. Building inscriptions/donations: 1-3) 148-152 nos. Syr86-Syr88 (*TEAD* VIII.1.23-25; *CIJ*² 829, 831, 830; ca. 244/245 A.D.); 4) 154/155 no. Syr90 (*TEAD* VIII.1.35; fragment; before 254 A.D.; dr.); 5) 157 no. Syr92 (R.du Mesnil du Buisson, *Les peintures de la synagogue de Doura-Europos, 245-256 après J.-C.* [Paris 1939] 163 no. 25; bilingual (Aramaic/Greek) text; donation?; 240/241 A.D.). Labels to paintings: 6) 166/167 no. Syr100 (*TEAD* VIII.1.30/31; *CIJ*² 837/838); 7) 168/169 no. Syr102 (*TEAD* VIII.1.29; *CIJ*² 839). Other texts: 8) 174 no. Syr107 (*TEAD* VIII.1.32; fragment; dr.); 9)

176/177 no. Syr110 (*TEAD* VIII.1.33; numeral: date?; dr.); 10) 209/210 no. Syr127 (*TEAD* VIII.1.26-28; *CIJ*² 832; name on tile); 11) 210/211 no. Syr128 (*CIJ*² 833; Ιαω on tile). Inscriptions on jars: 12) 211/212 no. Syr129 (*TEAD* VIII.1.36-41; dipinti; 247/248 A.D. (no. 36)); 13) 212 no. Syr130 (*CIJ*² 844; stamp); 14) 212 no. Syr131 (C.Hopkins - R.du Mesnil du Buisson, *CRAI* [1933] 245; bilingual (Hebrew or Aramaic/Greek) graffito).

1605. Laodikeia-on-the-sea. Dedication by the city. See our lemma no. 897.

1606. Mejdel Andjar (Beqaa Valley). Dedication, 69/68 B.C. *SEG* XXXVII 1446 [erroneously placed under Hammara]; *SEG* XL 1410 [without reference to *SEG* XXXVII 1446]. P.-L.Gatier, *ZPE* 147 (2004) 141/142 note 21, suggests reading in LL. 1/2 Ἀπολλοφ[άνης Ἀπολλο]φά-νου<ς> Σειδώνιος (Ἀπολλοφ[άνης --|---]ͻΛ[.]ΟΥ Σειδώνιος, with the letter missing after Λ a Π, Η or Ν, *SEG* XXXVII). On 141/142 G. discusses the diffusion of theophoric names derived from Apollo, especially Ἀπολλοφάνης, in Syria; for the context of the argument see *SEG* LIII 1824; cf. also our lemmata nos. 1594 and 1634.

1607. Palmyra. Jewish inscriptions. Most of the inscriptions in the Palmyra section (69-83) of *IJO* III (cf. our lemma no. 1888) are in Hebrew (nos. Syr44-Syr47) and Aramaic (no. Syr48). The remaining texts are: 1) 76-79 no. Syr49 (*Inv. Palm.* VII 4; *CIJ*² 820; *CIS* II.3 4201; bilingual (Greek/Palmyrene) epitaph; 212 A.D.); 2) 79/80 no. Syr50 (*Inv. Palm.* VIII 68; *SEG* VII 159; Greek; sale of tomb; 3rd cent. A.D.?). Two epitaphs from Besara record Palmyrenes: 3/4) 80-82 nos. Syr51/Syr52 (*CIJ*² 1010/1011; ethnics: Πολμυρηνός and Παλμυρηνός, respectively; 3rd cent. A.D.; ph.; cf. D.Feissel, P.-L.Gatier, *BE* [2005] no. 505, who point out that in no. Syr51 the ph. shows for the last word HMIC: ἥμισ[υ] rather than ἡμεῖς, i.e., 'half (of the tomb)' as in *IGLS* 269).

Appendix 1 (227-232) includes seven Jewish epitaphs in Palmyrene from Besara (Beth She'arim); in the commentaries on five of these texts, Greek epitaphs (texts; occasionallly translations and brief comments) are adduced as parallels or to illustrate the composition of families: 227 no. App. 1 (*CIJ*² 1023 and 1025); 228/229 no. App3 (*CIJ*² 995-1000 and 1033-1038); 229/230 no. App. 3 (*CIJ*² 1006); 229/230 no. App. 4 (*CIJ*² 1006); 230 no. App5 (*CIJ*² 1009); 230/231 no. App7 (*CIJ*² 1113).

1608. Palmyra. Religion. T.Kaizer, 'Religious mentality in Palmyrene documents', *Klio* 86 (2004) 165-184, based on Aramaic, Latin and Greek inscriptions, presents a supplement to his recent monograph (cf. *SEG* LII 1580). The main topics are: 1) the use of fixed formulas which helped to construct a religious identity; 2) deities participating in the erection of honorary statues: to be explained as a sort of divine authorization rather than in financial terms - payment by temple funds - alone; essentially a phenomenon of Palmyrene texts; in two bilinguals (*PAT* 0312 and the text in our lemma no. 1609) the Greek does not render the Palmyrene formula,

but states that the dedication was made on divine command; cf. also the Greek/Latin bilingual from Vaison *IG* XIV 2482 (*CIL* XII 1277; *IGR* I 14; *IGF* 87; translation), referring to (authorization by) 'the oracles in Apamea'; 3) divine epithets (limited number, mostly shared by various gods; Greek epithets discussed are (Ζεὺς) ὕψιστος μέγιστος, (Ζεὺς) ὕψιστος καὶ ἐπή-κοος and εἷς μόνος ἐλεήμων θεός; observations on the relationship between Greek and Palmy-renean.

1609-1622. Palmyra. Various inscriptions from the sanctuary of Nabū, 99-258 A.D. A.Bounni, *Le sanctuaire de Nabū à Palmyre* I. *Texte* (Beirut 2004) 54-76 (French translations), (re)publishes 48 inscriptions; cf. A.Bounni - J.Seigne - N.Saliby, *Le sanctuaire de Nabū à Palmyre* II. *Planches* (Beirut 1992). Most are in Aramaic, one is a Latin numeral (no. 46). We give the 13 Greek texts, 6 of which belong to bilingual ensembles (Greek/Aramaic (Palmyrene); our lemmata nos. 1609-1612 and 1614/1615); for fragments of a 14th text (bilingual) read by P.-L.Gatier on the basis of drawings in B.-S.-S. see our lemma no. 1622. The inscriptions are engraved on moulded limestone consoles originally bearing honorary statues unless stated otherwise. Members of the prominent family of Elahbēl are frequently attested (texts in our lemmata nos. 1610-1613 and 1615-1617). The chronological range provided by the Aramaic inscriptions is 99-258 A.D. For a review see M.Gawlikowski, *Topoi* 14 (2006) 679-682 (with new readings for the text in our lemma no. 1615: see *ibid.*). Cf. also P.-L.Gatier, *An.Ép.* (2004) [2007] nos. 1556-1569, with several new readings and restorations which in most cases we incorporate in our texts.

1609: 61/62 no. 17 (ph.). **Honorary inscription for Ogelos, 99 A.D.** Found south of the propylaia; now in the museum of Palmyra. French translation by Gatier, *l.c.* no. 1561.

[Ογηλο]ν τὸν καὶ Ἀλέξανδρον Θαιμαεους Αἰρανου τ[οῦ | Αγγοδ]ομου Πα[λμυ-ρη]νὸν τὸν κ[αὶ] Ἀντιοχέα ἐξ ἐπ[ι]τ[αγῆς] | Ἥρας καὶ Ἀρτέμιδος καὶ Ρασαφου θεῶν, | οἱ τούτων ἱερεῖς τειμῆς χάριν, ἔτους || leaf αιυ', μηνὸς Δείου leaf

The Aramaic text states that the statue was erected for Hertā, Nanai, Rasaf and their priests || 1. for Ογηλος cf. our lemma no. 1621 || 2. ἐπ[ι]τ[ελείας], B.; not in line with B.'s translation 'par l'ordre', Gatier, *l.c.* no. 1561; J.Ma apud T.Kaizer, *art. cit.* (cf. our lemma no. 1608)) 174 note 57, suggests restoring either ἐπ[ι]τ[αγῆς] or ἐπ[ι]τ[άγματος]; for a discrepancy between the Aramaic and the Greek text see our lemma no. 1608 || 4-5. year 411 (Seleukid era) = 99 A.D.

1610: 50/51 no. 2 (ph.). **Honorary inscription for Sochaeis, 113/114 A.D.** Re-used in a late wall in front of the west column of the propylaia.

Σοχαεις Οὐαβα[λλαθου τοῦ] Μανναιου, | ἡ βουλή

The Aramaic text (between the two lines in Greek) offers the date (425 of the Seleukid era).

1611: 51/52 no. 3 (ph.). **Posthumous honorary inscription for M. Ulpius Mannaios, 118-128 A.D.** Re-used in a late wall in front of the east column of the propylaia. French translation by Gatier, *l.c.* no. 1557.

Μᾶρκον Οὔλπιον Μάρκου | Οὐλπίου Ελαβηλου υἱὸν Σε[ρ]γίᾳ Μανναιον Ελαβηλος | τὸν ἑαυτοῦ υἱὸν μνήμης || ἕνεκεν

The Aramaic text offers the date (between 430 and 439 of the Seleukid era) || 1-2. the father of the honorand is also on record in our lemma no. 1612, B. || 2-3. Σεργία ('of the Sergia tribe'), B.

1612: 62/63 no. 18 (ph.). **Posthumous honorary inscription for Adeirathes, early 2nd cent. A.D.** Found in the eastern portico in front of the temple; now in the museum of Palmyra. J.T.Milik, *Dédicaces faites par des dieux (Palmyre, Hatra, Tyr) et des thiases sémitiques à l'époque romaine* (Paris 1972) 163 (not mentioned by B.; cf. Gatier, *l.c.* no. 1562, with French translation).

Μᾶρκος Οὔλπιος Οὐαβαλλαθου | τοῦ Μανναιου υἱὸς Σεργίᾳ Ελαβηλος | Αδειραθην τὴν θυγατέρα μνήμης χάριν

Dated on prosopographical grounds (for M. Ulpius Elabelos see our lemma no. 1611), B. || 2. Σεργία, B.; cf. our lemma no. 1611].

1613: 71 no. 37 (ph.; dr.). **Honorary inscription, mid 2nd cent. A.D.** Limestone block from the north pediment of the temple; J.T.Milik, *Dédicaces* -- (cf. our preceding lemma) 164: [---]όνιον[---|---] Μᾶρκο[---|---] υἱοὶ Σεργ[ίᾳ ---|---]ης

3. Σεργία, B.; cf. our lemma no. 1611.

1614: 66/67 no. 31 (ph.; dr.). **Building inscription, ca. 157 A.D.** Four limestone blocks belonging to the architrave of the north portico (one with Aramaic text); re-used in Byzantine constructions. French translation by Gatier, *l.c.* no. 1564.

[Τὴν στοὰν σὺν παντὶ τῷ κόσμῳ] | ἐξ ἰδίων ἔκτισεν Ὀναινος Ἀδδουδανου τοῦ Μι[εζαββανα ὑπὲρ ἑαυτοῦ] | καὶ Ασφη ἀπελευθέρου αὐτοῦ || [ἔτους ..., φθίνοντ]|ος τοῦ μηνὸς Δείου

Dated on prosopographical grounds || 2-3. τοῦ Μι[αλιχου? -- ὑπὲρ ἑαυτοῦ], B.; the name, equivalent of MZB[N'] in the Aramaic text, can be restored on the basis of attestations in other Greek inscriptions (*IGLS* 2584; *SEG* VII 151), Gatier, *l.c.* no. 1564 || 4. Ασφης (cf. also our lemma no. 1621): Persian name, B. || 5-6. or [μεσοῦντ]|ος, B.

1615: 53 no. 4 (ph.). **Posthumous honorary inscription for Mannaios, 159 A.D.?** Re-used in a late wall west of the propylaia.

[Μανναιον Ἀθηνοδώρου τοῦ Μανναιου μετὰ] | τὴν τελευτὴν [---] | Ἀθηνοδώρου τοῦ ἀπὸ τῶν [---] | πατρὸς τειμῆς καὶ μνήμης [χάριν, ἔτους || α]ξυ', μηνὸς Ἀπελλαίου

1-2. Athenodoros renders the Aramaic name Wahballāt, B.; for the honorand see also our lemma no. 1617; part of Μανναιου is legible at the end of L. 1, Gawlikowski || 2. in fine: name of the donor honoring Mannaios son of Athenodoros/Wahballāt, Gatier, *l.c.* no. 1558 || 3. τοῦ Ἀπο[---τοῦ ἑαυτοῦ], B.; τοῦ ἀπο[γόνου? —], G.; τοῦ ἀπὸ τῶν [—] (an office), Gawlikowski [the latter reading seems to be supported by the ph., which shows ΑΠΟΤΩΝ rather than ΑΠΟΓΟΝ, perhaps followed by an O, Tybout] || 4-5. [ἔτους | .]ξυ' (= year 461-469); the Aramaic text, however, ends in 46 while the numeral indicating the hundreds is absent, B.; contra Gatier, *l.c.* no. 1558, who restores [ἔτους | ϛ]ξυ' (year 466 of the Seleukid era = 154 A.D.) on the basis of the Aramaic text (ending in 6; the tens are indicated in groups of 20, and the signs indicating two such groups are extant; a third sign to yield 66 may be restored); however, Gawlikowski corrects B.'s reading of the Aramaic date, which should be [4]71 (= 159 A.D.), restores the date in the Greek text as [ἔτους | α]ξυ' (461 = 149 A.D.) and suggests that the actual (correct) date is the later one as given in the Aramaic text.

1616: 56 no. 9 (ph.). **Honorary inscription for Wahballāt?, undated.** Found in front of the southwest corner of the podium of the temple; now in the museum of Palmyra.

[--- Οὐαβ]αλλαθο[---]

Or, less preferably, [--- Σαλαμ]αλλαθο[---], B.

1617: 60 no. 15 (ph.). **Honorary inscription for Mannaios?, undated.** Re-used in a late wall of the southern portico; now in the museum of Palmyra.

[Μανναιο]ν Ἀθηνοδώρου [τοῦ καὶ Οὐαβαλλαθου τοῦ Μαν|ναι]ου τοῦ Οὐαβαλλαθου [---]

The honorand can be identified with the homonym in our lemma no. 1615, B.

1618: 66 no. 28 (ph.). **Honorary inscription, undated.** Found in front of the propylaia near the fortification wall; now in the museum of Palmyra.

[--- Ζ]αβδης Μα[λ---|--]ου Γο[---] | ------

1. Μα[λ--, Gatier, *l.c.* no. 1563 || 'Zabdes, [fils de] Maliku (ou de Malé) [fils de] Go[daimū?]', B.

1619: 70 no. 36 (ph.). **Dedication of a statue, undated.** Lower part of a white marble statue base (feet preserved); now in the museum of Palmyra: Ἡβοκάτων

= Evocati: military rank; but why a genitive?, E.Will apud B.; '(Offrande) des *evocati*', Gatier.

1620: 74 no. 44 (ph.). **Honorary inscription, undated.** Now in the museum of Palmyra.

—— | [--]Λ Πρῖσκο[ν | --- σιν]γουλαρίων vacat | [---]της Οὐαλερι[.] | ——

—— | [---]ΛΙΠΙΣΚΩ[---|---]ΟΥΛΑΡΙΩΝ vacat | [---]ΤΗΣΟΥΛΑΡΙΩ[Ν], B. ‖ 1. perhaps Iulius Priscus, brother of the emperor Philippus Arabs, who held several high offices in the east (cf. D.Feissel - J.Gascou, *JS* 1995, 80-83), and is on record in an inscription from Palmyra (*IGR* III 1033; *Inv. Palm.* III 22); other persons are conceivable (cf. *IGR* III 1039), Gatier, *l.c.* no. 1567 ‖ 2. the singulares can either be related to the presence of the Ala I Ulpia singularium at Palmyra (cf. *An.Ép.* [1933] nos. 211-213; 2002, no. 1519) or with other singulares, Gatier, *l.c.* no. 1567.

1621: 75/76 no. 48. **Building inscription, undated.** Re-used in a Byzantine wall in a room near the triple arch outside the sanctuary. French translation by Gatier, *l.c.* no. 1568.

[--- Ο]γηλον[---]ο[---]ιλου τοῦ Ασφου[ς —] | τῶν πρὸ τοῦ ἱε[ροῦ ---|---]σῃ δύο στοὰ[ς --- | κ]ιόνων

1. [--]γηλον[—], B.; [--- Ο]γηλον[---], Gatier; for Ογηλος cf. our lemma no. 1609 ‖ 2. for Ασφης cf. our lemma no. 1614.

1622: A.-S.-S. Plate 92 (dr.). **Building inscription, undated.** Seven fragments of limestone architrave blocks (three joining) assigned to a portico outside the sanctuary, built prior to the construction of the colonnaded street to the north; six blocks bear a Greek, one ∎ Palmyrene text. Not presented by B.; Gatier, *l.c.* no. 1569, reads the following words and formulas: τοὺς δέκα κείονας (block 531); [ὑπὲρ σωτ]ηρίας αὐτοῦ κα[ὶ] (block 532); στέγῃ καὶ παντὶ κόσμῳ (three blocks under no. 533); [---]ου τοῦ Μαλιχου τοῦ Βαλα[---] (block 534; already published as *Inv. Palm.* XII 27).

1623. Palmyra. Honorary inscription for Tib(erius) Claudius P[--], 150-160 A.D. *Inv.Palm.* X 128 (*An.Ép.* [1947] no. 171). P.Weiß - M.P.Speidel, *ZPE* 150 (2004) 257, point out that the εἴλη πρώτη [Οὐλπί]α δρομαδαρίων Παλμυρη[--], whose ἔπαρχος the honorand was, is now on record in a new diploma militaris from Arabia: I Ulpia droma(dariorum) Palmyr(enorum). As a result Παλμυρη[νῶν] is to be restored.

1624. Qartaba (area of; Lebanon mountains). Epitaph of Abidallathos and others, 120-160 A.D. *SEG* XXXII 1480; J.-P.Rey-Coquais, *National Museum News* 7 (1998) 37 (non vidimus). Republished by P.-L.Gatier, *BAAL* 8 (2004) 188-194 (ph.; French translation), and in P.Bieliński - F.M.Stępniowski (edd.), *Aux pays d'Allat. Mélanges M.Gawlikowski* (Warsaw 2005) 77-97 (ph.; French translation). Cf. id., *An.Ép.* (2004) [2007] 1572, and *BE* (2006) no. 460.

A: Αβιδαλλαθον καὶ Μελην B: Κασσίαν καὶ Γερμανόν

A. 'Αβιδαλλαθον καὶ ΜΕΜ?, *SEG* (on the basis of K.Parlasca, who suggested that MEM represented a ligature reading Μελίτην) ‖ B. [K]ασσίαν καὶ Γερμαν[όν?], *SEG*; Ασσιαν, R.-Q. ‖ the use of the accusative to indicate the deceased, rare in epitaphs, seems ∎ be derived from honorary texts. G. amply comments on onomastics and iconography, both a mix of local traditions and Roman influence at the expense of purely Greek elements.

1625. Rhosos. Letters and edict of Octavian to Seleukos of Rhosos and the Rhosians, 42-30 B.C. *IGLS* 718 (*RDGE* 58; *SEG* XLV 1918*; cf. also LI 1427). Republished on the basis of re-examination of the stone in the Hatay museum in Antakya by A.Raggi, *ZPE* 147 (2004) 123-138 (ph.; translation); it is broken into two pieces after entering the museum. For a full commentary on its contents (especially the legal aspects, with discussion of parallels in other legal documents) see now A.Raggi, *Seleuco di Rhosos. Cittadinanza e privilegi nell'Oriente greco in età tardo-repubblicana* (Studi Ellenistici XVIII; Pisa 2006; ph.; text; translation). R. presents an elaborate app.cr., which, however, records only the first scholar to have proposed a reading, not those who subsequently accepted it; consequently there are no systematic references to the authoritative *IGLS*-edition, which incorporated readings by F.De Visscher, H.Grégoire and E.Schönbauer (the latter made also use of suggestions by A.Wilhelm). In our app.cr. we signalize the differences with *IGLS*, omitting minor differences (mainly in bracketing and dotting of letters), rather than repeating R.'s complete record of the variae lectiones (restorations by several earlier scholars are incorporated, with or without variations, in R.'s text; a substantial number of restorations are new); we also note the new readings contributed by H.Wolff, in W.Eck - H.Wolff (edd.), *Heer und Integrationspolitik. Die römischen Militärdiplome als historische Quelle* (Cologne-Vienna 1986) 44-115, not included in earlier volumes of *SEG*. Letters transcribed by H.Seyrig and published by ed.pr. P.Roussel (*Syria* 15, 1934, 33-74) which are no longer visible either on the stone or on a squeeze are underlined. For a French translation see M.Sartre, *D'Alexandre à Zénobie* (cf. *SEG* LI 1919) 661-663; R. on 134 note 15 lists this and other translations of (sections of) this dossier.

A: **Covering letter of Octavian to the magistrates, council and people of Rhosos, 35 B.C.**

Ἔτους η', μηνὸς Ἀπελλαίου [-]·
[αὐτοκρά]τωρ Καῖσαρ θεοῦ Ἰουλίου υἱός, αὐτοκράτωρ τὸ τέταρτον, ὕπ[ατος]
[τὸ δεύτ]ερον καὶ τὸ τρίτον ἀποδεδειγμένος, Ῥωσέων τῆς ἱερᾶς καὶ ἀσύλου καὶ
[αὐτονόμ]ου ἄρχουσι, βουλῆι, δήμωι χαίρειν· <εἰ ἔρρωσθε, καλῶς ἂν ἔχοι>· καὶ
αὐτὸς δὲ μετὰ τοῦ στρατεύματος

[ὑγίαινον· τ]ὰ ὑπογεγραμμένα ἐξελήφθη{ι} ἐκ στήλης ἐκ τοῦ ἐν Ῥώμηι Καπετωλίου,
[ἅπερ ἀξιῶ] καταχωρίσαι εἰς τὰ παρ' ὑμεῖν δημόσια γράμματα· πέμψατε δὲ καὶ ἀντίγραφον
[αὐτῶν εἰς] Ταρσέων τὴν βουλὴν καὶ τὸν δῆμον, Ἀντιοχέων τὴν βουλὴν καὶ τὸν δῆμον,
[Σελευκέω?]ν τὴν βουλὴν καὶ τὸν δῆμον, ὅπως καταχωρίσωσιν· vacat ἔρρωσθε

B: Grant of Roman citizenship and other privileges to Seleukos of Rhosos and his relatives *ex lege Munatia Aemilia*, after 42 B.C.

[Καῖσαρ] αὐτοκράτωρ, τριῶν ἀνδρῶν ἐπὶ τῆς καταστάσεως τῶν δημοσίων πραγμά-
[των, κατὰ ν]όμον Μουνάτιον καὶ Αἰμίλιον πολειτείαν καὶ ἀνεισφορίαν πάντων τῶν
[ὑπαρχόν]των ἔδωκαν εἰς τούτους τοὺς λόγους· vacat
[ἐπεὶ Σέλε]υκος Θεοδότου Ῥωσεὺς συνεστρατεύσατο ἡμεῖν ἐν τοῖς κατὰ τὴν
[Ἰταλίαν (or Σικελίαν?) τό]ποις, ὄντων αὐτοκρατόρων ἡμῶν, πολλὰ καὶ μεγάλα περὶ ἡμῶν ἐκακοπά-
[θησεν ἐκιν]δύνευσέν τε, οὐδενὸς φεισάμενος τῶν πρὸς ὑπομονὴν δεινῶν,
[καὶ πᾶσαν] προαίρεσιν πίστιν τε παρέσχετο τοῖς δημοσίοις πράγμασιν, τούς τε
[ἰδίους καιρ]οὺς τῆι ἡμετέραι σωτη[ρίαι] συνέζευξεν πᾶσάν τε βλάβην περὶ τῶν
[δημοσίων π]ραγμάτων τοῦ δήμο[υ] το[ῦ] Ῥωμαίων ὑπέμεινε, παροῦσιν καὶ ἀποῦσίν
[τε ἡμεῖν χρη]στὸς ἐγένετο· vacat
[? αὐτῶι καὶ] γονεῦσι, τέκνοις ἐκγόνοις τε αὐτοῦ γυναικί τε τούτου ἥτις με-
[τ' αὐτοῦ ἐστι ἢ] ἔστ[αι?] . . . . . [-- ca. 11 --] πολειτείαν καὶ ἀνεισφορίαν τῶν ὑπαρχόν-
[των πάντων? δί]δομεν, οὕτω[ς ὡς οἵτινες τῶ]ι ἀρίστωι νόμωι ἀρίστωι τε δικαίωι πολεῖται
[Ῥωμαῖοι ἀνείσ]φο[ρ]οί εἰσιν, α[ὐτοῖς τε στρατείας λει]τουργ[ίας] τε δημοσίας ἁπάσης πάρε-
[σις ἔστω]· vacat
[αὐτὸς ὁ ἐπ]άνω γεγραμμέ[νος καὶ γυνή, γονεῖς, τέκ]ν[α] ἔκγ[ο]νοί [τε] αὐτοῦ φυλῆς Κορνηλίας ἔστω{ι}-
[σαν ψῆφ]ός τε ἐνταῦθα [φέρειν καὶ τειμᾶσθαι ἐξουσία αὐτοῖς] ἔστω{ι} καὶ ἐὰν ἀπόντες τει-
[μᾶσθαι θ]έλωσιν [δι]δ[ῶ]ται αὐτοῖς· καὶ ἐὰν τινος πόλεως ἢ ἀποικ]ίας Ἰταλίας εἶναι θέλωσιν
[------]ΟΣΤΕΙΜΟ[------ ἐξέστω αὐτοῖς?] vacat
[Ὁτιοῦν?] ὁ προγεγραμ[μένος καὶ γυνὴ καὶ γονεῖς, τ]έκνα ἔ[κγονοί] τ[ε] αὐτοῦ πρὸ τοῦ πολείτης
[Ῥωμαῖο]ς ἀνείσφορος ε[ἶν]αι [--ca. 9 -- ἔσχε?, τοῦτο] καὶ πολεί[της Ῥω]μαῖος ἀνείσφορος γεγονὼς
[κατὰ τὸ?] δίκαιον ἐὰν χ[ρῆ]σθ[αι θέλῃι χρήσθω· αἵτινες] ἱερωσύ[ναι, τά-ξε?]ις, τείμια, φιλάνθρωπα
[ἀξιώμα?]τά τε ὑ[πῆρξαν? αὐτοῖς, ταῦτα, καθάπερ τις τῶι ἀρίστωι νόμωι ἀρίσ-

τωι τε δικαίωι ἔχει,
[ὅπως αὐτοὶ ἔχ]ωσ[ιν, χρῶνταί καρπίζωνταί τε ------]· vacat
[ἄκοντος αὐ]τοῦ οὔτε [ἄρχοντά τινα οὔτε πρεσβευτὴν οὔτε ἐπ]α[ρχ]ο[ν] οὔτε χειριστὴν εἰσφ[ο]-
[ρῶν τῶν δη]μοσίω[ν πρ]αγμάτ[ων οὔτε ἐπίτροπον ἐν οἰκίαι] αὐτ[οῦ οὔτε] ὑπο-δοχῆς ἕνεκεν οὔτε
[εἰς παρα]χειμασία[ν ὑπομένειν? ἀρέσκει]· vacat
[Εἰς Ἀσίαν?] καὶ Εὐρώπην [---- ca. 23 ----μ]άλιστα [--- ca. 15 ---] αὐτῶ[ι] ἢ αὐτός,
[γονεῖς, τ]έκνα, γυναῖκα [αὐ]τοῦ Σ[-------- ca. 40 --------]Α μετὰ ταῦ-
[τα - ca. 5 -]ΗΣΗΤΑΙ ἕως ὁ ΛΕ[-------- ca. 40 --------]Ο[..] πάσης
[- ca. 6 -]Ε ἔστω{ι}· vacat
[- ca. 5 - τὴ]ν ἐπιγαμίαν Ο[.]Ο[-- ca. 11 --]Σ[.]ΑΙ[----- ca. 30 ----]ΟΒΩΝΙΟΝ
[- ca. 7 -]ΙΗ χρῆμα ΣΤ[----- ca. 33 -----]ΩΣΕ[-- ca. 11 --]ΠΩΝΙΚΩΝ
[- ca. 7 -]ΩΝΗ εἰς? ΤΕ[-------- ca. 41 --------]ΑΙ ἐκπράττεσθαι
[- ca. 7 -]ΝΑ τε οὔτε [------- ca. 42 -------] νόμωι Ἀτειλίωι
[καὶ νόμωι] Ἰουλί[ωι καὶ Τιτίωι ---- ca. 32 ----]ΣΟΙΣ ἀρέσκει· ταῦτα πάντα
[- ca. 7 -]ΠΑΕ[-------- ca. 43 --------]Α[..]Ο[..]Ω ἐπὶ ἐπαρχείαι
[- ca. 3 - ἀφικ]νούμεναι? Σ[--- ca. 19 ---]Υ[- ca. 4 -] τέλος Ι[-- ca. 13 --]ΟΝΕ-ΕΡΟΝΑ[.]ΧΙ οὔτε
[ἄρχοντ?]ας οὔτε [..]ΩΣ[--- ca. 18 ---] Ῥωμαίων λαμβάνειν θέλου[σιν? ....]ΤΕ παρ' [αὐ]-
[τῶν λαμ]βάνεσθαι [-- ca. 14 --]ΧΟ[...] αὐτῶ[ν] εἰς πόλιν ἢ χώραν Ἀσίας καὶ Εὐρώπης ἐπαρχει-
[ῶν ἐκ δη]μοσιώνου ΜΕ[-- ca. 14 -- ἐά]ν? τε εἰσάγηι ἢ ἐξάγηι τῆς ἰδίας χρείας ἕν[ε]κεν
[ἐκ πόλ]εως ἢ ἐκ χώ[ρας -- ca. 13 -- ἐ]ὰν [τέ τι?] ἐξάγηι ἔκ τε τῶν ἰδίων τῶν θρεμ-μάτων τε
[τῆς ἰδία]ς χρ[εί]ας [ἕ]νεκε[ν -- ca. 13 --] τούτων τῶν πραγμάτων τέλος οὔτε πολειτείαν οὔ-
[τε δημο]σιώνην παρ' αὐτ[ῶν εἰσπράσσειν ἀρέσκει]· vacat
[ἐάν τις α]ὐτῶν κατηγορεῖν θέλ[ηι ἔγκ]λημά τ[ε αὐτοῖς] ἐπάγειν κριτήριόν τε κατ' αὐτῶν λαμβά-
[νειν κρί]σιν τε συνίστασθ[αι --- ca. 18 ---]ΣΕΙΝ, ἐπὶ τούτων τῶν πραγμάτων πάντων
[ἐάν τε ἐ]ν οἴκωι τοῖς ἰδίοις [νόμοις, ἐάν τε ἐν πόλεσιν] ἐλευθέραις, ἐάν τε πρὸς ἄρχοντας ἢ ἀν-
[τάρχοντ]ας ἡμετέρους Δ[--- ca. 19 --- κρί]νεσθαι θέλωσιν, αὐτῶν τὴν αἵρεσιν εἶναι
[ἀρέσκει] μήτε τις ἄλλως [ἢ ἐν τ]ούτ[οις γεγραμμένον ἐστὶ] ποιῆι περί τε αὐτῶν κρίνη<ι> προσανενέγ-
[κας γν]ώμην τε εἴπηι [- ca. 6 -]Ω[.]ΑΤ[-- ca. 10 -- ἐάν τι? ὑπ]εναντίως τούτοις [γ]είνηται, τοῦτο κύριον
[μὴ ἔστω]{ι}· vacat
[ἐὰν δέ τι]ς τούτου [τ]οῦ προγεγραμμένου, γ[ονέ]ω[ν, γυναικός, τ]έκνων ἐκγόνων τε αὐτῶν ὄνομα δέξασθαι

πρὸς τὴν σ[ύ]νκλητον
[τὴν ἡμετ]έραν πρός τε ἄρχοντας ἀντάρχο[ντάς τε τοὺς ἡμετέ]ρους παραγείνεσθαι πρεσβευτάς τε πέμ-
[πειν περ]ὶ τῶν ἰδίων πραγμάτω[ν τοῖς προγεγραμμένοις ἐξ]ουσίαν εἶναι ἀρέσκει· ἥτις ἂν πολει-
[τεία ὅστις] τε ἄρχων ὅσα Τ[...]ΑΙΩ[- ca. 6 - ὑπεναντίον] τούτοις ποιήσηι ἢ ἐκ προαγωγῆς γνῶι
[ἢ - ca. 7 -]ΟΙΗΙ ἢ ἐνεχυράση<ι> δόλωι τε πονηρῶι [κωλύσ]ηι ὧ<ι?> ἔλασσον οὗτοι οἱ προγεγραμμένοι τοῖς
[φιλανθρώ]ποις τοῖς δεδογμένοις χρῆσθαι [δυ]νήσονται, τῶι δήμωι τῶι Ῥωμαίων νόμων ση-
[στερτί]ων δέκα μυριάδας δοῦναι κατ[ακ]εκ[ριμένοι ἔ]στωσαν τούτου τε τοῦ χρήματος τῶι
[θέλοντι] με[ταπορε]ία ἔκπραξίς τε ἔστω{ι} ἐ[άν τ]ε ἐν τῆι ἐπαρχείαι παρὰ ἄρχουσιν ἀντάρχου-
[σίν τε ἡμ]ετέροις ἐάν τε ἐν Ῥώμηι προσα[ιτ]εῖν ἐ[κ]πράσσειν τε θέληι· περὶ δὲ τούτων τῶν
[χρημάτω]ν ἐγγύας ἱκανῶ[ς δι]δομένωι [.....]ΣΘΑΙ ἀρέσκει· ταῦτα πάντα τὰ προγεγραμμέ-
[να ἵνα οὕτ]ως γείνηται, ἄρχο[ντες] ἀντάρχοντές τε ἡμέτεροι οἵτινες <ἂ>ν ἐκε<ῖ> ἐπὶ τῆς δι-
[καιοδοσί]ας {ε} ὦσιν ἐπικρειν[έ]τωσαν φροντιζέτωσάν τε vacat

C: Second letter of Octavian to Rhosos in response to an embassy, 31 B.C.

[Ἔτους -], μηνὸς Δύστρου ιε´· αὐτοκράτωρ Καῖσαρ θεοῦ υἱός, αὐτοκράτωρ τὸ ἕκτον, ὕπατος
[τὸ τρί]τον, ἀποδεδειγμένος τὸ τέταρτον, Ῥωσέων τῆς ἱερᾶς καὶ ἀσύλου καὶ αὐτονόμου
[ἄρχουσι], βουλῆι, δή{ι}μωι χαίρειν· εἰ ἔρρωσθε, καλῶς ἂν ἔχοι· καὶ αὐτὸς δὲ μετὰ τοῦ στρατεύ-
[ματος ὑγ]ίαινον· οἱ πεμφθέντες πρέσβε<ι>ς ὑφ᾽ ὑμῶν, Σέλευκος ναύαρχος ἐμός, Ἡρᾶς, ΚΑΛΛΙ-
[- ca. 7 -]ΕΡΩΣ, ἄνδρες ἀγαθοὶ παρὰ δήμου ἀγαθοῦ, φίλου συμμάχου τε ἡμετέρου,
[ἀποδημή]σαντες εἰς Ἔφεσον πρός με διελέχθησαν περὶ ὧν εἶχον τὰς ἐντολάς· ἐγὼ οὖν τοὺς
[ἄνδρας ἀπ]εδεξάμην εὑρὼν φιλοπάτριδας καὶ ἀγαθοὺς καὶ τὰς τιμὰς καὶ τὸν στέφανον δέδεγμαι,
[πειράσομ]αί τε ἐπὶ τοὺς τόπους ἐλθὼν ἀγαθοῦ τινος ὑμεῖν γείνεσθαι παραίτιος καὶ συντηρῆσαι
[τὰ φιλάν]θρωπα τῆι πόλει καὶ ταῦτα ἥδειον διὰ Σέλευκον τὸν ναύαρχόν μου ποιήσω{ι} συνεστρατευμέ-

[νον μοι π]άντα τὸν τοῦ πολέμου χρόνον καὶ διὰ παντὸς ἠριστευκότα καὶ πᾶσαν ἀπόδειξιν εὐνοίας
[τε καὶ πίσ]τεως παρεσχημένον, ὃς οὐδένα καιρὸν παραλέλοιπεν ἐντυγχάνων ὑπὲρ ὑμῶν καὶ πᾶ-
[σαν εἰσφ]ερόμενος σπουδὴν καὶ προθυμίαν ὑπὲρ τῶν ὑμεῖν συμφερόντων·
vacat ἔρρωσθε

D: Third letter of Octavian to Rhosos recommending Seleukos, 30 B.C.

[Ἔτους -, μ]ηνὸς Ἀπελλαίου θ´· αὐτοκράτωρ Καῖσαρ θεοῦ υἱός, αὐτοκράτωρ τὸ ἕκτον, ὕπατος τὸ τέταρ-
[τον, Ῥωσέ]ων τῆς ἱερᾶς καὶ ἀσύλου καὶ αὐτονόμου ἄρχουσι, βουλῆι, δήμωι χαίρειν· εἰ ἔρρ<ω>σθε, καλῶς
[ἂν ἔχοι· καὶ] αὐτὸς δὲ μετὰ τοῦ στρατεύματος ὑγίαινον· Σέλευκος ὁ καὶ ὑμέτερος πολεί-
[της καὶ ἐμ]ὸς ναύαρχος ἐμ πᾶσι τοῖς πολέμοις συνεστρατευμένος μοι καὶ π[ολλ]ὰς ἀπο-
[δείξεις κ]αὶ τῆς εὐνοίας καὶ τῆς πίστεως καὶ τῆς ἀνδρείας δεδωκώς, ὡς καθῆκο[ν ἦ]ν τοὺς
[συστρατευ]σαμένους ἡμεῖν καὶ κατὰ πόλεμον ἀριστεύσαντας, κεκόσμηται φιλανθρώποις
[καὶ ἀνεισφ]ορίαι καὶ πολειτ<εί>αι· τοῦτον οὖν ὑμεῖν συνίστημι· οἱ γὰρ τοιοῦτοι ἄνδρες καὶ τὴν πρὸς τὰς
[πατρίδας] εὔνοιαν προθυμοτέραν ποιοῦσιν· ὡς οὖν ἐμοῦ πάντα δυνατὰ ποιήσοντος ὑμεῖν ἥδει-
[ον διὰ Σέ]λευκον, θαρροῦντες περὶ ὧν ἂν βούλησθε πρός με ἀποστέλλετε· vacat ἔρρωσθε

A. 1. Ἔτους [..], μηνός, *IGLS* ‖ 4. εἰ ἔρρωσθε, καλῶς ἂν ἔχοι, not in *IGLS* ‖ 6. ὑμῖν, *IGLS* ‖ B. mainly
following ed.pr. P.Roussel, R. identifies 12 clauses in this document, generally separated from each other by a
vacat at the end of an individual provision: 1) heading: indication of the issuing authorities and the legal basis for
the grant (LL. 9-11); 2) considerans: military virtues of the main honorand (LL. 12-18); 3) grant of civitas Romana
and immunitas omnium rerum (LL. 19-23); 4) assignation to the tribe Cornelia; permission to be enrolled in
absentia and, probably, to be enrolled in a municipium or a colony of Italy (LL. 24-27); 5) preservation of rights
existing before the granting of civitas and immunitas (LL. 28-32); 6) exemption from billeting Roman officials
(LL. 33-35); 7) ? (LL. 36-39); 8) ?: provisions on ius conubii and tutela (LL. 40-45?); 9) exemption from custom-
dues on goods or cattle imported or exported for the honorands' own use (LL. 45?-52); 10) choice of forum in
case of capital charge, but only if the honorands are summoned (LL. 53-59); 11) ius legationis to the Roman
senate and magistrates; 12) sanctio relating to the provisions of clauses 10-12; penalty for infringement of the
privileges (LL. 63-72) ‖ 13. [--]οις, *IGLS*; [Ἰταλίαν (or Σικελίαν?) τό]ποις: referring to the contest between
Octavian and the Republican fleets and/or to the 'bellum Siculum', R. ‖ 18. [ἡμεῖν χρη]στός, *IGLS* ‖ 20. [τ᾽
αὐτοῦ] ἔστ[αι - ca. 16 -], *IGLS*; ἐστ[ὶ ἔσται μόνηι μέντοι (vel sim.)] πολειτείαν, W. ‖ 21. [των δίδ]ομεν, *IGLS*

‖ 22. [ἀνείσφο]ροί [εἰσιν, καὶ στρατείας], *IGLS* ‖ 24. γεγρ[αμμένος καὶ γονεῖς], *IGLS*; γεγραμμέ[νος καὶ γυνή, γονεῖς, *W.* ‖ [24. ψῆφ]ός τε seems strange: one would expect an accusative (object of φέρειν) - either ψῆφ]ός ... [φερέσθω] (*IGLS*; see below ad LL. 24/25) or ψῆφ]ο(ν) (or ψήφ]ο(υ)ς), Tybout] ‖ 24-25. ἔστωι | [καὶ ψῆφ]ός τε ἐ[ν]τ[α]ῦθα [φερέσθω? καὶ --] ἔστωι, *IGLS*; ἔστω{ι}|[σαν ψῆφ]ός τε ἐνταῦθα [φέρειν καὶ τειμᾶσθαι ἐξουσία αὐτοῖς] ἔστω{ι}, *W.* ‖ 25-26. τει|[μᾶσθαι θ]έλωσιν [..]α[---]ιας, *IGLS*; [δι]δ[ῶται αὐτοῖς· καὶ ἐάν τινος πόλεως ἢ ἀποικ]ίας, *W.* ‖ 27. [......]οστειμο[---], *IGLS*; [ἄνευ πρ]οστείμο[υ ἐξέστω αὐτοῖς?], *W.* ‖ 28. [καθόσον], *IGLS*; [ὁτιοῦν], *W.* ‖ 29. ε[ἶν]αι [..........] καί, *IGLS*; ε[ἶν]αι [ἔσχε, τοῦτο], *W.* ‖ 30. χ[ρῆ]σθ[αι? θέλῃι .... τὰς] ἱερωσ[ύνας ......]ις, *IGLS*; χ[ρῆ]σθ[αι θέλῃι χρήσθω· αἵτινες?] ἱε[ρω]σ[ύναι τάξε?]ις, *W.* ‖ 31. [.....]τά τε ὑ[πάρχοντα? ἔχειν, καρπίζεσθαι καθάπερ τις τῶι ἀρίστωι νό]μωι, *IGLS*; [χαρίσμα?]τά τε ὑ[πῆρξαν αὐτοῖς, ταῦτα πάντα, καθάπερ τις τῶι ἀρίστωι νό]μωι, *W.* ‖ 32. [καρπίζεται] vacat, *IGLS*; [καρπίζεται ἔχειν καρπίζεσθαι ὁμολογεῖται], *W.* ‖ 33. [.....]του [-- ca. 35 --]α[.]ο[.] οὔτε, *IGLS*; [καὶ αὐ]τοῦ [ἄκοντος οὔτε ἄρχοντά τινα, πρεσβευτήν, ἔπ]α[ρχ]ο[ν] οὔτε, *W.* ‖ 33-34. or perhaps εἰσφ[ο|ρῶν τῶν δη]μοσίω[ν πρ]αγμάτ[ων (τῶν ἡμετέρων) ἕνεκεν or χάριν], R.; εἰσφ[ο|ρῶν δη]μοσιώ[νην τε] ιτ[-- ca. 10 --]αυτ[.... [ὑπ]οδοχῆς, *IGLS*; εἰσφ[ο|ρῶν δη]μοσίω[ν ἐπ]ίτ[ροπόν τε ξένον εἶναι οὔτε ἐν οἰκίαι] αὐτ[οῦ οὔτε ὑπ]οδοχῆς, *W.* ‖ 35. [παρα]χειμα[σίας] vacat, *IGLS*; [παρα]χειμα[σίας ὑπομένειν οὔτε ἐξ αὐτῆς ἐξάγειν τινά τι? ἀρέσκει], *W.* ‖ 36. [Ἀσίαν?] καὶ Εὐρώπην [---]λισ[---], *IGLS* ‖ 37. [.... τ]έκνα κτλ. Σ[---], *IGLS* ‖ 39. [...] ἔστωι, *IGLS* ‖ 40. [.....]ν ἐπιγαμίαν ο[---]οεωνιον[---], *IGLS* ‖ 41. [.....]τη χρημα[---]πανικων, *IGLS*; [ἐ]πανικῶν? , *W.* ‖ 42. [.....]ανηεισ[----]αι, *IGLS* ‖ 43. [μηδέ]να?, *IGLS* (app.cr.) ‖ 44. [καὶ νόμωι] Ἰουλί[ωι ----οις [ἀ]ρέσκει, *IGLS* ‖ 45. ἐπαρχείᾳ λ[...], *IGLS* ‖ 46. [.....]νουμενες[----]ελοσ[---]ονε[..]εροικ[..]χιουτε, *IGLS* ‖ 47. [....]ας οὔτε [---] Ῥωμαίων κτλ. τεγραρ[.], *IGLS* ‖ 48. [λαμ]βάνεσθαι [-- ca. 20 --] αὐτῶ[ι] εἰς, *IGLS* ‖ 48-49. ἐπαρχει|[ῶν .. δη]μοσιώνην ου μ[-- ca. 22 -- ε]ἰσάγει, *IGLS* ‖ 50. χώ[ρας ----] ἐξάγηι, *IGLS* ‖ 52. αὐτ[οῦ εἰσπράττειν], *IGLS* ‖ 53. θέλ[ηι ἔγκλημά τε εἰσ?]άγειν, *IGLS* ‖ 54. συνίστασ[θαι -- ca. 20 --]ειν, *IGLS* ‖ 56. the letter before the lacuna is Α, Δ or Λ, R. who suggests as 'indicative restorations' δ[ικαζόντων Ῥωμαίων κριτῶν κρί]νεσθαι or δ[ικαστῶν Ῥωμαίων ὄντων κρί]νεσθαι, with the alternative to restore Ἰταλικῶν instead of Ῥωμαίων; ἡμετέρους [-- ca. 20 -- κρί]νεσθαι, *IGLS*; ἡμετέρους [ἐπί τε δικαστῶν Ῥωμαίων or ἡμετέρων κρί]νεσθαι, *W.* ‖ 57. [.....] μήτε τις κτλ. ποιήσ?]ηι, *IGLS*; ΚΡΙΝΗ, lapis ‖ 58. εἴκηι· [ἐὰν δὲ κριτήριόν τι περὶ αὐτῶν ὑπ]εναντίως, *IGLS* ‖ 59. [μὴ εἶνα]ι, *IGLS* ‖ 61. [πράσσηι?], W.; ποιήσ[ασθαι -- ca. 17 --]ειν, *IGLS*; ποιήσα[σθαι περί τε κεφαλῆς φεύγ]ειν, W.; ΠΕΣΒΕΥΤΑΣ, lapis ‖ 64. ὅσα τ[ε κατὰ ταῦτα δεῖ, μὴ ποιήσηι ἢ ὑπενάντιον] τούτοις, *IGLS* ‖ 67. κατ[άδικοι ἔσ]τωσαν, *IGLS* ‖ 68. [θέλοντι?] αἴ[τημ]α ἔκπραξίς τε ἔστω[ι ἐάν τε] ἐν, *IGLS* ‖ 70. [δικάζε]σθαι, *IGLS* ‖ 70-71. ταῦτα τὰ προγεγραμμέ[να ὅπως οὕτ]ως, *IGLS* ‖ 71. ΕΝΕΚΕΝ, lapis ‖ 71-72. δί|[κης κατα]σ<τ>ῶσιν, *IGLS* ‖ C. 76. ΠΡΕΣΒΕΣ, lapis; πρεσβευταί, *IGLS* ‖ 81. ΣΥΝΕΣΤΡΑΤΕΥΜΕ: ΑΤ inserted above the line, lapis ‖ D. 86. ΕΡΡΣΘΕ, lapis ‖ 90. [συνστρατευ]σαμένους, *IGLS* ‖ 91. ΠΟΛΕΙΤΗΑΙ, lapis.

1626. Seleukeia Pieria. List of annual priests, 187-185 B.C. *SEG* XXXV 1521. T.Corsten, *EA* 37 (2004) 109-111, republishes the inscription and argues that the σκηπτροφόροι (A L. 22, B L. 24) and the κεραυνοφόροι (B L. 26) are cult personnel rather than priests (so M.P. de Hoz, *Die lydischen Kulte im Lichte der griechischen Inschriften* [Bonn 1999] 89 note 559).

1627. Sidon. Jewish insriptions. The section of *IJO* III (cf. our lemma no. 1888) devoted to Sidon (24-32) includes four Greek texts (possibly) from Sidon: 1) 25/26 no. Syr13 (SEG

XXXII 1485; fragment on a column; 100 B.C.-150 A.D.); 2) 26/27 no. Syr14 (L.Heuzey, *CRAI* [1902] 198/199; R.Dussaud, *Les monuments palestiniens et judaïques --. Musée du Louvre, Département des antiquités orientales* [Paris 1912] 96 no. 126; bronze stamp: Ἰωσὴφ ῥάπτου: tailor; Christian or Jewish?: undated); 3) 27/28 no. Syr16 (G.Contenau, *Syria* 1 [1920] 288 no. 9; epitaph; undated); 4) 31/32 no. Syr20 (*CIJ*[2] 875; bilingual Aramaic (?)/Greek prayer (?) on a gem possibly from Sidon; undated). Also included are three epitaphs from Besara (Beth She'arim) recording Sidonians: 5) 28/29 no. Syr17 (*SEG* XVI 831; ethnic: Σιδώνιος; 3rd cent. A.D.?; ph. of (a)); 6) 29/30 no. Syr18 (*SEG* XX 447 (b); city name: Σιδών; ca. 250-352 A.D.?); 7) 30/31 no. Syr19 (*SEG* XXVIII 1365; Σιδον[--]; late 2nd/early 3rd cent. A.D.).

On p. 24, some more inscriptions are briefly discussed: *CIJ*[2] 876/877 are not likely to be Jewish; Sidonians abroad are on record in *IJO* I no. Ach31 (*CIJ*[2] 715 d; Athens) and *JIGRE* 7 (*CIJ*[2] = 1430; Alexandria; not necessarily Jewish). For a text possibly from the territory of Sidon see our lemma no. 1637.

1628. Sidon. Building inscription erected by an association of barbers (?), 104 A.D. White marble plaque found in 1968 during the excavation of the sanctuary of Echmoun near the city. Edd.pr. R.A.Stucky, H.-P.Mathys - R.Wachter, *Archaeology and History in the Lebanon* 20 (2004) 75-82 (ph.; translation) and *AA* (2005) 39-46 (ph.; German translation). Cf. P.-L.Gatier, *An.Ép.* (2004) [2007] no. 1581 (French translation) and *BE* (2005) no. 521; cf. also L.Dubois, *BE* (2004) no. 123, and D.Feissel, *ibid.* no. 375.

Ἔτους δισ', μηνὸς | Πανήμου κ', | Δωρόθεος Δημοστράτου | καὶ Ἀλέξανδρος Νικαίου ‖ καὶ Σεκοῦνδος καὶ Ἡλιόδω|ρος καὶ Ἀπολλόδωρος καὶ Φῆλ(ι)ξ | οἱ ἀπὸ τῆς τέχνης ψειλωτῶν | ἑαυτοῖς ἐκ τῶν ἰδίων | leaf κατεσκεύασαν leaf ‖ σὺν γυναιξὶ | καὶ τέκνοις

L. 1 in larger letters than L. 2, L. 2 in larger letters than the remaining lines; LL. 9-11 are centered ‖ 1. Year 214 (era of Sidon) = 104 A.D. ‖ 6. ΦΗΛΞ, lapis; 'The readings Φηλξ (for Felix or Φύλαξ?) and Φήαξ (for ...) are both unsatisfactory', edd.pr.; Φῆλ(ι)ξ in view of the partly Romanized onomastics of Sidon, G. ‖ 7. ψ(ε)ιλωτής (previously unattested): 'stone-cutter', 'sculptor' (on the basis of the Semitic root PSL), edd.pr., who reject the meaning 'barber' (cf. ψιλόω); contra G. (2004 and 2005), who follows D. and F. in their interpretation of the term as 'barbers' [cf. *SEG* LII 1537 in fine].

1629. Sidon (area of: Wasta). Dedication to King Ptolemy (IV) and Aphrodite Epekoos, 3rd cent. B.C. *SEG* XX 389 (cf. LIII 1824); *CIS* I 6 (tab. III). C.Bonnet, *Studi epigrafici e linguistici sul Vicino Oriente* 24 (2004) 125-140 (dr.), sketches the history of the exploration of the cultic grotto with Phoenician and Greek graffiti in Wasta in the 19th century and presents a survey of scholarly attempts to read our inscription prior to the version 'qui s'est imposée comme la "vulgate"' (132; text in *SEG* XX). The dedication testifies to a mixed (Phoenician/Greek) culture: the dedicant Πιμίλκας is clearly a Phoenician; in Ἀφροδίτη Ἐπήκοος one may recognize Astarte, worshipped in Sidon and Tyre and the area in-between (for a similar cross-cultural ambiente cf. *I.Délos* 2132, a dedication from the Sarapieion to

'Αφροδίτη Εὔπλοια 'Επήκοος). In view of the drawings of pubic triangles in the grotto, Pimilkas is likely to have asked divine assistance in the field of sexuality. Ptolemy is the joint dedicatee because the king is the prime beneficiary of divine benefactions and the guarantor of transmitting these powers onto his subjects; in this capacity Ptolemy replaces the Phoenician king of former times. The connection fits in with Seleukid and Ptolemaic claims to proximity with the gods; Arsinoe III, wife of Ptolemy IV, was one of the queens identified with Aphrodite.

1630-1631. Sidon (area of: Haloua (Mount Hermon)). Two dedications, 156 and 172 A.D. Ed.pr. J.Aliquot, *BAAL* 8 (2004) 301-309 (ph.; map plotting the epigraphical finds in Mount Hermon; French translations).

1630: 301-305. **Divine order, 156 A.D.** Limestone block with arched top; now on the terrace of a house in Haloua.

"Ετους ςξσ', δι̣α̣ταγῇ θεοῦ ἁ̣γ̣ίου Ρεμαλα̣, | κατὰ κέλευσι̣[ν] || θεοῦ ἀγγέλ[ου] | Μελικέρτ[ου]

1. Horizontal strokes above the numerals; year 266 (era of Sidon) = 156 A.D. || 1-2. διαταγή: frequent in the *NT*, this seems the only example to indicate a *pagan* divine order, ed.pr. || 3. Ρεμαλα: either the genitive of a Semitic anthroponym Ρεμαλας ('god of Remalas', i.e., the founder of the cult) or, preferably, a toponym (genitive of Ρεμαλας or undeclined plural neuter), ed.pr. || 4-6. Melikertes is identified with his angel, ed.pr., who discusses dedications on divine order in general, pagan cults of angels in Phoenicia, and deities identified with their angels [Melikertes is not identified with his angel; he is called 'divine messenger' (not divine messenger of himself), Chaniotis]; the cult of Λευκοθέα, with whom her son Melikertes is associated in one other document (*SEG* XLIII 1093), is frequently attested in the area between Tyre and Gerasa (cf. *SEG* XLIV 1326; XLVII 1960; LII 1587) [see now J.Aliquot, 'Cultes locaux et traditions hellénisantes du Proche-Orient: à propos de Leucothéa et de Mélicerte', Topoi 14 (2006) 245-264; the present inscription is briefly discussed on 246/247, Tybout].

1631: 308/309. **Dedication of a relief, 172 A.D.** Lower part of a limestone relief representing two draped figures (inscription A under the figure at right); at right two small busts of draped figures wearing piloi; between their heads a horn-shaped altar surmounted by a half-column (inscription B at right of this group); found in the cella of a temple north-west of Haloua.

A: Αλιφος | ἐ[π]οίη|[σε]ν B: "Ετου[ς] | βοσ', | μηνὸς | 'Αρτεμ[ι]||σίο[υ] | βι'

A. (Semitic) name of the dedicant, ed.pr. || 1-2. horizontal strokes above the numerals; year 282 (era of Sidon) = 172 A.D.

1632-1633. Sidon. Epitaphs, Roman Imperial period. *IGF* (cf. our lemma no. 979) 40 and 43. On the basis of the ancient drawings through which these epitaphs (now lost) are known, P.-L.Gatier, *BE* (2005) no. 520, assigns them to Sidon and reads the texts as follows. The stones may have belonged to the collection Cardin Le Bret in the early 18th cent.: see J. and L.Robert, *BE* (1952) no. 187, for two Sidonian epitaphs from this collection in a private collection in Aix-en-Provence, and L.Robert, *BCH* 60 (1936) 190-192 (= *OMS* II 897-899), for three other epitaphs probably from Sidon now in the museum of Toulon.

1632: *IGF* 43. **Epitaph of Apollophanes, 205/206 A.D.**

"Ετους ςιτ', μη|νὸς Αὐδναίου | κθ'· | 'Απολλόφανες || Βοήθου χρηστὲ | καὶ ἄλυπε, χαῖρε· | ζήσας ἔτη Ϙβ', | εὐσεβ[ές], φιλότεκνε

1. Year 316 (era of Sidon: 110 B.C.) = 205/206 A.D., G.; ςιγ' = 6(?)13, *IGF*; however, this reading would yield 6013, G. [the dr. in *IGF* clearly shows ςιτ, Martin] || [7. υβ in *IGF* is a typographical inaccuracy; the dr. shows Ϙβ, i.e., 92 (not υβ = 402!), Martin] 8. εὐσέβι ('reçois nos marques de piété'), *IGF*.

1633: *IGF* 40; *IG* XIV 2439. **Sidon. Epitaph of Diognetes, Roman Imperial period.**

[Δι]όγνητε | [χρ]ηστὲ καὶ | [ἄω]ρε, χαῖρε· | [ζή]σ̣ας ἔτη || [.]η', μῆ(νας) ε'

2-5. [χρ]ηστὲ καὶ | [ἄλυπ]ε χαῖρε | [ζήσ]ας ἔ[τη] | η' μῆ(νας) ε', *IGF*; [χρ]ηστὲ καὶ [ἄ/λυ](π)ε χαῖρε, | [ζή](σ)ας ἔ[τη] |[.] η', μῆ(νας) ε', *IG*.

1634. Sidon. Epitaph of the priest Apollodotos, Roman Imperial period. *SEG* XXX 1681; cf. also K.Parlasca, *Syrische Grabreliefs* (cf. *SEG* XXXII 1405) 7 and 23/24 note 28. P.-L.Gatier, *ZPE* 147 (2004) 140/141 note 12, assigns this stele, bought in Beirut, said to come from Tyre, and now in the Royal Ontario Museum in Toronto, to Sidon rather than to Tyre both on account of its typology and the formula of the inscription (χρηστὲ καὶ ἄωρε, χαῖρε). Cf. our lemma no. 1606.

1635. Sidon (area of: Ouaarat, 3 km north-east of Haloua (Mount Hermon)). Epitaph, date illegible. Relief representing a male figure clad in chiton and himation and, at left, a smaller figure wearing a long robe (his wife or child); inscription on the front of the socle. Ed.pr. J.Aliquot, *BAAL* 8 (2004) 309/310 (ph.; French translation).

"Ετους Α[- ca. 4 -]ΟC | [- ca. 4 -]PO[- ca. 3 -]

1636. Sidon. Painted inscriptions (labels) in a tomb, late 2nd cent. A.D. *SEG* XLVII 1967. A.Barbet, *Syria* 81 (2004) [2006] 191-200 (dr.), reports that W.J.Bankes took the heads of two of the servants (Οἰνόφιλος and Καλόκερος) from the walls of the tomb and sent them to his home, Kingston Lacy (Dorset, GB), where they are displayed at present; these panels (ph.) do not include the labels, which remain known from Bankes' aquarelles only. On the basis of a stylistical analysis mainly drawing on parallels from a tomb in Tyre, Barbet dates the paintings to the late 2nd cent. A.D. (196 note 13; 2nd/3rd cent. A.D., Barbet, in an earlier article summarized in *SEG* XLVII).

1637. Sidon (?) (area of: Ornithopolis?). Inscription denoting ownership on a bronze tabula ansata, 3rd/4th cent. *CIJ*[2] 878; front: συναγογῆς; reverse: Ὀρνιθοκόμης. Republished in *IJO* III (cf. our lemma no. 1888) 20-23 no. Syr12. The assumption of all editors that Ornithokome can be identified with Ὀρνίθων πόλις Σιδωνίων, a town between Tyre and Sidon (cf. Strabo 16.2.24; Skylax 104), is questionable; it should rather be connected with ὀρνιθοκόμος/ὀρνιθοκομεῖον, the whole inscription meaning 'of the bird-rearing of the synagogue': a tag indicating a place (cage to which the plaque was attached?) where birds belonging to or intended for the synagogue were kept; if the plaque dates prior to the destruction of the Temple in 70 A.D., there may be 'some connection with birds supplied to the Temple for sacrifice on behalf of a synagogue' (21). Contra D.Feissel, *BE* (2005) no. 504: the wording of Strabo (πολίχνιον Ὀρνίθων πόλις λεγομένη) shows that the locality was a 'polis' only in name and Skylax' addition Σιδωνίων suggests that it may have been dependent on Sidon; the plaque should be dated to the 3rd/4th cent. A.D. on the basis of the letter forms ('no grounds on which to date the plaque', *IJO*). F. also points out that the bronze tabula ansata from Arados now in the Louvre adduced in *IJO* as a formal parallel was not published by V.Chapot in 1902, but by himself in 2001 (see *SEG* LI 1965).

1638. Tyre. Jewish inscriptions. The section Tyre in *IJO* III (cf. our lemma no. 1888) 1-20, includes ten Greek inscriptions (epitaphs unless stated otherwise: 1) 1/2 no. Syr1 (*CIJ*[2] 879; 3rd/4th cent. A.D.?); 2) 2/3 no. Syr2 (*CIJ*[2] 880; date uncertain); 3) 3-5 no. Syr3 (J.-P.Rey-Coquais, *Inscriptions -- Tyr* (cf. *SEG* XXVII 995) no. 168; 2nd-7th cent. A.D.; ph.; *Inscriptions -- Tyr* nos. 164 and 166/167, claimed as having Jewish connections, should be excluded); 4/5) 17-20 nos. Syr10/Syr11 (*SEG* LII 1611 D and 1609; topos inscriptions in the circus; 5th/6th cent. A.D.?; dr.). The remaining texts record Tyrians in Sepphoris, Besara (Beth She'arim) and Jerusalem. Sepphoris: 6) 6-12 no. Syr5 (*CIJ*[2] 991; *SEG* VIII 16 and XXXVII 1476; building inscription of the synagogue; 4th/5th cent. A.D.; dr.; LL. 3/4, ἀρχισυναγώγου Τύρου λαμπ(ροτάτου): 'archisynagogos of Tyre the most illustrious?', implying that he held office in Tyre, not in Sepphoris, rather than 'archisynagogos [of Sepphoris] from Tyre, clarissimus' (i.e., of senatorial rank); contra D.Feissel, *BE* [2005] no. 504, who urges that the word order speaks against applying the epithet to the city - in which case, moreover, λαμπ(ροτάτης) should have been read; cf. also our lemma no. 1597 sub 4). Epitaphs from Besara recording Tyrians: 7) 12 no. Syr6 (*SEG* XX 424; ethnic: Τυρία; 3rd cent. A.D.?; ph.); 8) 13/14 no. Syr7 (*SEG* XXVIII 1364; ethnic: Τύρεος; ca. 250-352 A.D.?; ph.); 9) 14 no. Syr8 (*SEG* XVIII 623; ethnic: Τυρία; 2nd cent. A.D. or later?; dr.). Ossuary from Jerusalem: 10) 15-17 no. Syr9 (*SEG* XVII 785; XX 480; XXXIII 1279; city name: Τύρος; 1st cent. A.D.?; dr.).

See also P.W.van der Horst, *JSJ* 36 (2005) 74, for some comments on nos. (3) and (5) above, both mentioning Σαμαρῖται: it is unclear whether Samarians, i.e. (non Samaritan) natives from Samaria (68), or Samaritans-by-religion (68, 70, 77) are meant.

1639. Tyre. Dedication of a statue representing the city of Tyre, late 2nd cent. A.D. Text without line division cited from an article of J.-P.Rey-Coquais in *SEG* XXXVII 1463 app. cr. (see *ibid.* for other statues representing Tyre); now included by M.Yon among the Testimonia in *I.Kition* (cf. our lemma no. 1535) as no. 176 [on the basis of R.-C.'s publication, which, however, is not included in the bibliography]. We present this interesting text (not in Rigsby, *Asylia*) which is likely to go unnoticed.

[Κιτι?]έων τῆς | [ἱε]ρᾶς καὶ ἀσύ|λου καὶ αὐτο|νόμου καὶ || ναυαρχίδος | Τύρον τὴν | καὶ ἑαυτῆς | μητρόπολιν

1. Restoration based on the tradition making Kition a foundation of Tyre, R.-C.; 'Mais il ne s'agit que d'une hypothèse', Y.; M.Kajava, *art.cit.* (cf. our lemma no. 897) 536 note 36, suggests restoring [Λαοδικ]έων || [for the asylia of Tyre see Rigsby, *Asylia* 481-485; the city possessed inviolability from 141/140 B.C. to at least 195/196 A.D. (the last date attested by silver coinage). The present inscription is the first from the city itself to attest Tyre's asylia; the other inscriptions are *SEG* II 330 (XLVI 559; Delphi); *I.Didyma* 151; *IGR* I 419 and 421 (Puteoli; 421 = *OGIS* 595; Puteoli), Tybout].

1640. Yanouh (Lebanon mountains; 3 km east of Qartaba). Epitaph of Mathbeele, 252/253 A.D. Rectangular limestone block; found in the 1960s (probably re-used); now in the depot of the General Direction of Antiquities in Jebeil (Byblos). Ed.pr. J.-P.Rey-Coquais, J.-B.Yon, *BAAL* 8 (2004) 202/203 (ph.; French translation); cf. J.Aliquot, *Chronos* 14 (2006) 135 (non vidimus; cf. P.-L.Gatier, *An.Ép.* (2004) [2007] no. 1571, with corrected French translation, and id., *BE*, 2006, no. 459).

[Θ]άρσι Μαθ|[β]εελη ἡ | [σ]ώφρων, | [ο]ὐδὶς ἀ||[θ]άνατος, | [ἔ]τους | δξφ'

1-3. Μαθ|[β]εελη (Semitic name meaning 'servant of Baal') ἡ | [σ]ώφρων, A.; ΜΑΘ|[.]ΕΕΛΗΗ | [σ]ώφρων, edd.pr. || 6-7. Year 564 (Seleukid era) = 252/253 A.D.; the use of the Seleukid era rather than that of Byblos suggests that Yanouh did not belong to Byblos' territory at the time the inscription was erected, edd.pr.

PALAESTINA

1641. Palaestina (and Arabia). Mosaic inscriptions, early Byzantine period. To the studies concerning Greek mythological themes and personifications in early Byzantine mosaics from Palaestina and Arabia recorded in *SEG* LII 1616 and LIII 1838, add R.Talgam, in B.Bitton-Ashkelony, A.Kofsky (edd.), *Christian Gaza in Late Antiquity* (Leiden/Boston 2004) 209-234 (ph.); on 219-233 she compares the inscribed mosaics mentioned in *SEG* LIII 1838 plus three others from Madaba (*IGLS* XXI.2.125-127; for 126 see our lemma no. 1702) with the description by Procopius of Gaza of a mural painting in his native city (*Ekphrasis Eikonos*) [On the same subject see now D.Renault, 'La récitation d'*ekphraseis*: une réalité vivante à Gaza au VI[e] siècle', in C.Saliou (ed.), *Gaza dans l'Antiquité Tardive. Archéologie, rhétorique et histoire. Actes du colloque international de Poitiers (6-7 mai 2004)* (Salerno 2005) 197-220; cf. also L.Di Segni, *JRA* 20 (2007) 654]. On 219/220, T. discusses the date of the Sheikh Zuweid mosaic (*SEG* I 584; LII 1616 and 1801*; Bernand, *Inscr. métriques* 122; MPI no. 69): probably 5th/early 6th rather than 4th cent. A.D. (D.Levi, A.Ovadiah, L.Török) on stylistic criteria [cf. *SEG* LII 1801: 400-450 A.D. (M.T.Olszewski); LII 1616: 6th cent. A.D. (P.Baumann). In L.Di Segni's view (per ep.) the letter forms point to a date prior to 450 A.D., Tybout].

1642. Palaestina. Mosaicists' signatures, early Byzantine period. A.Ovadiah, in *Studi -- Traversari* (cf. our lemma no. 1074) 693-715 (numerous ph.), discusses a great number of mosaics from Israel: problems of style (possible influence from Alexandria, Antioch and Constantinople), artisans, workshops and the use of pattern books. On 693-695 he focuses on eight mosaicists' signatures (English translations); six are in Greek [D. = M.Donderer, *Die Mosaizisten der Antike* (cf. *SEG* XXXIX 1805)]: 1) *SEG* VIII 93 (D. no. A 25; *CIJ*[2] 1166; ph.); 2) *SEG* XXVIII 1450 (D. no. A 24; MPI no. 30; either the same father-and-son-team as in (1) or their descendants); 3) D. no. C 1 (probably the mosaicist; 'Stifterinschrift', D.); 4) D. no. A 30; 5) *SEG* XXX 1693 (XXXVII 1486*; D. no. A 1; ph.; ἔργον Ἀλεξάνδρου above a lion-hunt; the term ἔργον - 'work'; 'craft'; cf. also formulas like ἐποίησεν τὸ ἔργον τοῦτο and the inscription Ἀραβίου τεχνίτου ἔργον on a basalt lintel from Gadara *SEG* LII 1642 B - shows unambiguously that Alexander is the mosaicist, not Alexander the Great; contra M.Sève, *BE* (2005) no. 86, who argues that the disposition of the text over the full length of the scene suggests a legend rather than a signature [such a disposition, however, is not exceptional for signatures: cf. inter alia D. nos. A 16, 28, 37, 42, Tybout]); 6) *SEG* L 1489.

1643. Beersheba. The 'Beersheba tax edict', 6th cent. A.D. *SEG* XXXVI 1325. L.Migliardi Zingale, *Nuovi testi epigrafici e altri addenda et corrigenda ai Subsidia I-III* (Torino 1994) 201-209 no. E 30; for Fragments 2-4 see also P.Figueras, *Greek Inscriptions from Beersheba and the Negev* (Beersheba 1985) nos. 3, 2, and 1, respectively (non vidimus). Republished by L.Di Segni, *SCI* 23 (2004) 131-158 (translation), who incorporates a new fragment found in 1996 in Beersheba (white marble slab built into the pavement of an Umayyad building at the south entrance of the modern city) into Fragment 1 (for the four fragments published by A.Alt in 1921, see *SEG* XXXVI); the nine lines on the new fragment (dr.) join with the first nine lines of Alt's Fragment 1 (ph.). Cf. also D.Feissel, *BE* (2005) no. 538, and P.-L.Gatier, *An.Ép.* (2004) [2007] no. 1588 (French translation of Fragment 1 LL. 1-7). In Fragment 1, we underline the letters on the new slab; we also give the texts of Alt's Fragments 2-4, presented by D.S. in an Appendix on 151-155.

Fragment 1

[? Ταῦτα βουλόμεθα τῷδε τῷ θείῳ πραγματ]ικῷ σ[υνε]ζεῦχθαι τύπῳ καὶ διαρρήδην θεσπίζοντες ὅπως ἐν κηρύγμασιν ἐκ
[? λοιποῦ ἡ γνῶσις δηλωθῇ τῶν διωρισ]μέν[ων διὰ τῶ]ν θείων ἡμῶν τούτων προστάξεων ἵνα θαρροῦντες οἱ μέχρι νῦν
[------ ca. 32 ------? α]ὐτοῖς ἀ[δικηθ]έντες τοῖς ἀπαιτεῖν πειρωμένοις ἅπερ διεγράψαμεν τὴν εὐσεβῆ
[? γνῶσιν ἐμφανίζοντες μόνα διδῶσιν· ἡ τ]οίνυν σ[ὴ μεγα]λοπρέπε[ι]α τὰ παραστάντα ἡμῖν καὶ διὰ τοῦδε τοῦ θείου πραγμα-
[τικοῦ καὶ ἰδικοῦ δηλούμενα νόμου εἰς ἔρ]γον ἀχθῆ[ναι καὶ] παραφυλαχθῆναι προσταξάτω·
[? Συντελεῖν ὀφείλουσιν διαγραφῶν ἕνεκ]εν οἱ ἀπὸ ὅλ[ης ἀρχῆς] τῶν κατὰ καιρὸν δουκῶν οἵ τε καθωσιωμένοι λιμιτανέοι καὶ ὑπο-
[τεταγμένοι αὐτῷ στρατιῶται? καί γε οἱ τῆς χ]ώρας ἰδιῶται [συντε]λεσταὶ καθ' ἕκαστον ἔτος οὕτως·

[Col.] Col. I	Col. II	
[ἀ(πὸ) Σ]υκ(ομάζονος) Ν ε'	[ἀ(πὸ) Μάμ]ψ(εως)	Ν ξ' κ(αὶ) τοῖς δούλ(οις) Ν δ'
----------	ἀ(πὸ) "Ορ[δω]ν	Ν ξ' κ(αὶ) τοῖς δούλ(οις) Ν δ'
----------	[καὶ τῷ βι]καρ(ίῳ)	Ν ν'
----------	[----------]ΙϹ	Ν μ' κ(αὶ) τοῖς δούλ(οις) Ν γ'
----------	----------	Ν λ' κ(αὶ) τοῖς δούλ(οις) Ν γ'
----------	----------	Ν κ' κ(αὶ) τοῖς δούλ(οις) Ν γ'
----------	----------	[---] ἀ(πὸ) Ἀσόων Ν ιη'

Col. III

ἀ(πὸ) Πριμοσ(--) Ν ιη'
ἀ(πὸ) στρ(ατιωτῶν) Ζοόρ(ων) Ν ν' κ(αὶ) τοῖς δούλ(οις) Ν δ'
(καὶ) ἀ(πὸ) κοιν(οῦ) Ζοόρ(ων) τῶν συντελ(εστῶν) Ν ρ'
(καὶ) τῷ βικαρ(ίῳ) τῷ γινομ(ένῳ) πάλιν
ἀπὸ τῶν συντελ(εστῶν) Ν [-]
ἀ(πὸ) τῆς ἀγρ(αρίας) Ἐλούσ(ης) Ν [-]
ἀ(πὸ) Ἀσουάδων Ν λ' κ(αὶ) τοῖς δούλ(οις) Ν [-]

Fragment 2

ἀ(πὸ) Ἀδρόων Ν ξε΄ καὶ τ[οῖς δούλοις Ν -]
ἀ(πὸ) Αὐάρων Ν μγ΄ (καὶ) τ[οῖς δούλοις Ν -]
ἀ(πὸ) Ζαδακάθων Ν λβ΄ (καὶ) τ[οῖς δούλοις Ν -]
ἀ(πὸ) Ἀμμάθων Ν κδ΄ (καὶ) τ[οῖς δούλοις Ν -]
ἀ(πὸ) Ἀριδδήλων τῆς Γρα[--- Ν -- (καὶ) τοῖς δούλοις Ν -]
ἀ(πὸ) Καρκαρίας Ν ιε΄ (καὶ) [τοῖς δούλοις Ν -]
ἀ(πὸ) Σοβαείας ὁρίου Ἀριδ(δήλων) [Ν -- (καὶ) τοῖς δούλοις Ν -]
ἀ(πὸ) Ῥοβάθας Ν μγ΄ (καὶ) τ[οῖς δούλοις Ν -]
ἀ(πὸ) Ἐλλεβάνων Ν λς΄ (καὶ) [τοῖς δούλοις Ν -]
ἀ(πὸ) Ἀφροῦς Ν κδ΄ (καὶ) τ[οῖς δούλοις Ν -]
ἀ(πὸ) Σίρθας Ν κδ΄ (καὶ) τ[οῖς δούλοις Ν -]
ἀ(πὸ) Φαινοῦς Ν ιε΄ (καὶ) το[ῖς δούλοις Ν -]
ἀ(πὸ) Μώας Ν ιε΄ (καὶ) το[ῖς δούλοις Ν -]
ἀ(πὸ) Τολοάνων Ν ιε΄ (καὶ) το[ῖς δούλοις Ν -]
ἀ(πὸ) Βισείβων Ν ιε΄ (καὶ) το[ῖς δούλοις Ν -]
ἀ(πὸ) τοῦ Πραισιδίου Ν ιβ΄ (καὶ) τοῖ[ς δούλοις Ν -]
ἀ(πὸ) Θομάρων Ν ε΄ (καὶ) τοῖ[ς δούλοις Ν -]
ἀ(πὸ) Αἰναυάθας Ν κ΄ (καὶ) τοῖ[ς δούλοις Ν -]

Fragment 3

Col. I

[ἀ(πὸ) --] Ν κβ΄ (καὶ) τοῖς δούλ(οις) Ν β΄
[ἀ(πὸ) --]οπόλεος Ν ν΄
[ἀ(πὸ) Β]ητοωροῦς Ν λ΄
[ἀ(πὸ) --]ωνα Ν ιβ΄
[ἀ(πὸ) τῆ]ς Σεβαστῆς Ν λς΄
[ἀ(πὸ) ὁ]ρίου Μωβηνῶν Ν η΄
[ἀ(πὸ) -]αζηας Ν ιβ΄
[ἀ(πὸ)] Διοκαισαρ(είας) Ν ξ΄
[(καὶ)] (ὑπὲρ) τοῦ βικαρίου Ν ρν΄
[------]αιλια Ν ς΄
[--- (καὶ) το]ῖς δούλ(οις) Ν ς΄
[---------------------------] Ν ρν΄
[--------------------------- ----
[--------------------------- ----
[--------------------------- ----

Col. II

ἀ(πὸ) Αβαδ[----- Ν -]
(καὶ) (ὑπὲρ) τοῦ β[ικαρίου Ν -]
(καὶ) (ὑπὲρ) Βητο[--- Ν -]
(καὶ) τοῖς δο[ύλ(οις) Ν -]
ἀ(πὸ) Βητοδ[--- Ν -]
(καὶ) Γισχαλ[--- Ν -]
(καὶ) τοῖς δούλ(οις) [Ν -]
ἀ(πὸ) Αειν[--- Ν -]
(καὶ) τοῖς δούλ(οις) [Ν -]
ἀ(πὸ) τοῦ Νέου Κάστρου Ν[-]
(καὶ) τοῖς δούλ(οις) Ν α΄
ἀ(πὸ) [τοῦ Ἰ]ορδάνου Ν ς΄
(καὶ) τοῖς] δούλ(οις) Ν α΄
ἀ(πὸ) κώ]μ(ης) Ἀδάρων [Ν -]
ἀ(πὸ) τῶν συ]ντε[λ(εστῶν) Ν [-]

Fragment 4

[-----] Σάλτον [-----]
[---]ρου ἀρχιφύλου τοῦ ἱερο[τά]-
[τ]ου κοινοῦ τῶν ἀρχιφύλων
τοῦ Κωνσταντινιανοῦ Σάλτου

Παλεστίνης ὁ προβαλλόμενος
(καὶ) ἀπὸ τῆς Τερεβίνθου ἀπὸ τῶν
[σ]υντελεστῶν

τῶν συντελ(εστῶν) ὁρίου Πέτρων
(καὶ) ἃ δίδουσιν ὁ βικάριος δευτέρ(ας)

N (with a miniature omikron in the shape of a small overhanging dot): νο(μίσματα); ligatures throughout all fragments; we indicate only those in the new fragment ‖ Fr. 1. 1-7. the text should be considered a tentative reconstruction. From the new fragment it appears that the inscription had no heading: it contained only the last part of the constitution: announcement of a schedule attached to it (LL. 1-4); responsibility of the addressee to carry out the dispositions (LL. 4/5); heading of the schedule (LL. 6/7) recording the military and civil bodies liable to annual payment (cf. below ad LL. 6 and 7); (part of) the schedule itself in four columns (LL. 8-14; the left column is missing). Our inscription must have been erected beside another inscription containing the text of the edict imposing the tax, or at least a summary with the name of the emperor and the nature of the required payments. What has become known as the 'edict' from Beersheba is in fact an imperial rescript (probably of Justinian) addressed to the dux of Palaestina (cf. below ad L. 4) with the purpose of amending previous abuses, D.S. ‖ 4. ἡ σὴ μεγαλοπρέπεια: the edict was addressed to a governor or a dux, not to a praetorian prefect (ἡ σὴ ὑπεροχή, as restored by Alt); since the list of toponyms includes places in First as well as in Third Palestine, the addressee can only be the dux who was in charge of all three provinces. The provenance of the new fragment supports the view that the offices of the dux of Palaestina were located at Beersheba, D.S. ‖ 6. οἱ ἀπὸ ὅλ[ης ἀρχῆς] τῶν κατὰ καιρὸν δουκῶν ('restored with some hesitation'; 141): 'the people of the entire [domain] of the successive *duces* (of Palestine)'; this ensemble is subdivided into two groups, sc. οἱ καθοσιωμένοι (= devotissimi; limitanei and other forces subordinated to the dux) and individual taxpayers, D.S.; 'mais la restitution reste problématique et il pourrait s'agir d'une catégorie à part, distincte des suivantes', F.; the individual taxpayers invalidate the suggestion that the toponyms in our document represent a list of fortified sites on the limes Palaestinae ‖ 7. οἱ τῆς χώρας ἰδιῶται συντελεσταί: 'all the landowners without exception' (sc. of the three Palestina's), D.S.; F. wonders whether συντελεσταὶ ἰδιῶται was meant as a restriction: the category of private persons excludes not only state officials and military men (who are mentioned before), but probably also great institutional owners (like the Church of Jerusalem, the principal συντελεστής of this city); the notion of συντελεσταί is ambiguous: either the equivalent of συντελεῖς encompassing all tax payers or a collegium consisting of the principal local tax payers (cf. A.Laniado, *JJP* 26 [1996] 23-51) ‖ 8-14. the reconstruction of LL. 1-7 shows that an entire column is missing at left, D.S. ‖ **Col I**: 8. Sykamazon: small town in the northwestern Negev, episcopal see of Palaestina Prima in the 5th/6th cent. A.D., D.S. ‖ **Col. II**: 8. Mampsis: large walled village in the Negev, D.S. ‖ 9. Orda: town in the northwestern Negev, in the Saltus Gerariticus; episcopal see of Palaestina Prima in the 6th cent. A.D., D.S. ‖ 11. perhaps Menois: near Orda, and like Orda the centre of a Saltus (Constantinius); castrum in the 5th cent., episcopal see in the 5th/6th cent. A.D., D.S. ‖ 14. Asoa: unattested elsewhere; perhaps it can be identified with Khirbet Sawa, northeast of Beersheba, D.S. ‖ **Col. III**: 8. unknown place, D.S. ‖ 9-10. Zoora: fort in the 5th, episcopal see of Palaestina Tertia in the 5th/6th cent. A.D., D.S. ‖ 11. τῷ βικαρ(ίῳ) τῷ γινομ(ένῳ): 'for the *vicarius* who is concerned', D.S.; 'pour le vicaire qui entre en fonction', F. ‖ 13. only mention of a garrison in Elousa, D.S. ‖ 14. Asouada: unidentified station of the Ala Prima Miliaria Sebastena in the 5th cent. A.D.; probably in southern Transjordan, D.S. ‖ **Fr. 2/3.** these fragments may come from the same slab and are likely to belong to the same document as Fragment 1, D.S. ‖ **Fr. 3. Col. I**: 2. Nikopolis or Aeropolis?, D.S. ‖ 3. Beth Horon?, D.S. ‖ 4. Libona?, D.S. ‖ 5. ἡ Σεβαστή: perhaps sc. πόλις, i.e., Augustopolis, episcopal see in Palaestina Tertia in the 6th cent. A.D., D.S. ‖ 7. perhaps nothing is lost before αζηας: possibly Zia, transcribed in Greek with a Semitic article, D.S. ‖ **Fr. 4** this fragment differs from fr. 2/3 in palaeographical details and in the thickness of the slab; it contains a list of contri-

'the Terebinth': probably the Oak of Mambre, the location of an annual fair), but it is uncertain whether the names were followed by sums ■ be paid; it was probably not part of the same edict, though it is likely to have pertained to the ducal office in Beersheba, D.S. ‖ D.S. reviews previous interpretations of the edict (tax is annona militaris; special tax in the context of a re-organization of the power structure of Palestine by Justinian in 536 A.D.: see *SEG* XXXVI), concluding that none is admissible on the basis of the internal and accessory evidence. She argues that the assessments represent ■ special tax. The beneficiaries of the tax are the βικάριος and the δοῦλοι; the vicarius in this context is probably a senior non-commissioned local officer who commanded a unit of λιμιτάνεοι in the absence of the tribune; perhaps the term did not refer to the same man in every occurrence, but to different officers each in charge of an area comprising a number of villages. The 'servants' may have been low-class military men. Vicarii and douloi may have been payed for maintenance, hospitality (hostels of the cursus publicus) and escort offered ■ travellers, especially to pilgrims to the Holy Land, in the fortifications of the limes of Palaestina Tertia. Sceptical F.: 'L'hypothèse ... repose cependant sur peu d'indices positifs, et la controverse ne paraît pas close'.

1644. Besara (Beth She'arim). Epitaphs of foreign Jews. *IJO* (cf. our lemma no. 1888) includes the following epitaphs from the nekropolis in Beth She'arim recording Jews originating from Pamphylia and Syria. *IJO* II: 1) 457/458 no. 217 (*SEG* XX 442; citizen of and archisynagogos in Caesarea, of Pamphylian provenance: Ἰακὼς Καισαρεύς, ἀρχισυνάγω|γος, Παμφυλίας; epitaph or dedication?; 3rd/4th cent. A.D.). The epitaphs from Besara in *IJO* III are all of Syrian Jews, notably from Berytos (see our lemma no. 1597 sub 3/4 and in fine), Byblos (no. 1598 sub 4), Sidon (no. 1627 sub 5-7), Palmyra (no. 1607 sub 3/4; cf. also in fine) and Tyre (no. 1638 sub 7-9). See also: 2) 32/33 no. Syr21 (*SEG* XX 421-423; three graffiti denoting a single deceased, from Iamour; ethnic: Ἰαμουρίτης; 3rd cent. A.D.; dr.); 3) 60/61 no. Syr39 (*SEG* XVI 838 a; from Phaine; ethnic: Φαινήσιος; ca. 250-320 A.D.?; cf. also our lemma no. 969 sub 5); dr.); 4) 118/119 no. Syr74 (*SEG* XIV 835; ethnic: Ἀντιοχεύς; ca. 200-352 A.D.; ph.; see also our lemma no. 1581 sub (7) and 1595).

1645-1653. Elousa (area of: Nessana). Christian inscriptions from churches, 6th/7th cent. A.D. Ed.pr. P.Figueras, in D.Urman (ed.), *Nessana. Excavations and Studies* I (Beersheba 2004) 222*-242* (translations), publishes ten inscriptions found on different occasions in the ruins of the four or five early Byzantine churches and their chapels in Nessana (central Negev). Cf. also D.Feissel, *BE* (2006) no. 480; for the text in our lemma no. 1648 we give the reading of P.-L.Gatier, *An.Ép.* (2004) [2007] no. 1589. We do not present no. 4 (inscribed wooden wax tablet). No dates are given unless stated otherwise.

1645: 223*/224* no. 1 (ph.). **Biblical quotation.** Fragment of a marble chancel screen with part of a relief wreath; moulded above; inscription on the upper fascia.

[--] κ(αὶ) φῖσε [--]

Ϗ; φῖσε for φεῖσαι; fragment of Esdras 2.23.22 (= Nehemiah 13.22 in the Septuagint): Πρὸς ταῦτα μνήσθητί μου ὁ Θεὸς καὶ φεῖσαί μου κατὰ τὸ πλῆθος τοῦ ἐλέους σου, ed.pr.

1646: 225* no. 2 (ph.). **Christian symbols.** Rectangular limestone lintel; letters symmetrically engraved on the corners between the four arms of a central cross flanked by two rosettes: Ἰ(ησοῦ)ς Χ(ριστό)ς | Α Ω

Abbreviation sign: horizontal lines above IC and XC.

1647: 226* no. 3 (ph.). **Name, 6th cent. A.D.?** Inscription incised on an uncut roundish limestone pebble: ΑΒΒΟCΑΛ[--]

Name starting with the word 'Abu' (father of ...), here spelled with a double B under Aramaic influence; the second part of the name begins with Σαλ-, e.g. Σαλαμανος, Σαλμανος. The name may have been written in the genitive, indicating property; the stone may have been placed at the entrance of a room, a house or a plot of land, ed.pr.

1648: 228*-232* no. 5 (ph.). **Dedication, 574-578 A.D.** Rectangular limestone plaque found on the north slope of the tel among the ruins of a small monastery.

[---] φιλοχρ(ίστου) Α[ὐγούστου Ἰουστίνου] | (καὶ) Σοφίας (καὶ) Τιβερίου
Κωσταντίνου Καίσα[ρος —|--]ΠΡΟΤ[...]ΤΟΥ ἁγι(ωτάτου) (καὶ)
μακαρ(ιωτάτου) Θεοδώρου Ι[—|— λ]αμπροτ(άτου) βικαρίου ἐν ἔτι υ[..]

1-2. Justin II and Sophia: not identified by ed.pr., who reads [† Ἐτελιώθη ἐπὶ -- τοῦ] φιλοχρ(ίσ-του) [καὶ ---] | (καὶ) σοφ(ω)τάτ(ου) Τιβερίου κτλ.; corrected and restored by G.; cf. the titulature of *I.Philae* 216 (577 A.D.), F. ‖ 2-3. Καίσα(ρος) [καὶ τοῦ ἡμῶν | μη]τροπ(ολίτου) τοῦ ἁγιωτά(του καὶ) μακαρ(ιωτάτου) Θεοδώρου (καὶ), ed.pr.; however, the first letter after the lacuna is a Π, G., who points out that Theodoros' titulature shows that he was a bishop ‖ 4. [-- τοῦ λ]αμπροτ(άτου) βικαρίου ἐν ἔτ(ει) Υ[-- ἰνδικτιῶνος --], ed.pr.; year 4[..] (Arabian era); date: 574-578 on the basis of the titulature; consequently the year to be restored ranges between 4[69] and 4[73], G.

1649: 232*-236* no. 6 (ph.). **Dedication.** Rectangular white-gray marble block serving as a platform supporting an altar; inscription above (L. 1) and below (L. 2) a recessed field.

[Μνήσθητι, Κύριε, -- τῶν κα]ρποφ[ορούντων --] κ(αὶ) Γαδίμου
† Ἐπὶ τοῦ ἁγιωτά(του) Βίκ[τορος τοῦ ἡμῶν ἐπι]σκ(όπου) κ(αὶ) πα[τρός]

Abbreviation signs: S, Ϗ ‖ 1. restorations: vel sim., ed.pr., who gives κα]ρποφορο[ύντων -- κ]αί [but the ph. does not show the fragment bearing ΟΡΟ; the next fragment beginst with Ϗ] ‖ 2. a bishop Victor (of Elousa, to which Nessana belonged) is previously unknown, ed.pr.

1650: 235*-237* no. 7 (dr.). **Epitaph of Kaioumas, 661 A.D.** Rectangular limestone block.

[†] 'Ανεπά(ησ)α [ὁ ǀ μ]ακάριο[ς ǀ Καιο]υμας Θ[ωǀα]μου ἀ(να)π(α)ό(μενος) ǁ [ἐν μηνὶ Γ]ορπ(ιαίου) ιδ´ τ[οῦ ǀ ἔ]τ(ους) φεν´ ǀ †

[We add the line divisions omitted by ed.pr. in his transcription] ǁ 3. [K]αι(οῦ)μας, ed.pr., who in his majuscule copy gives ...YMACΘ [the dr. shows Y (or the right part of N?) followed by MAC, Tybout] ǁ 3-4. Καιουμας and Θωαμος are names found in inscriptions from the area, ed.pr. ǁ [4. or perhaps ἀπὸ [--]?; majuscule text and dr. show MOYAΠO, Tybout] ǁ 5-6. abbreviation sign: S; [ἐν μηνὶ Γ]ορπ(ιαίου) S ἰ(ν)δ(ικ)τ(ιῶνος) S ἔτους ΦNS, ed.pr.; the correct reading was presented by F.; year 555 (era of Arabia) = 661 A.D.

1651: 237*/238* no. 8 (ph.). **Fragment mentioning a priest.** White marble fragment.

[π]ρεσβ(ύτερος) μ[--ǀ--]ς Εἰο[άννης? --?]

Abbreviation sign: S ǁ 1-2. possibly μοναχός, ed.pr.

1652: 238* no. 9. **Christian acclamation.** Limestone column drum; the two words are interlaced in the shape of a cross, sharing the omega: Φῶς ǀ ζωή

Previously unattested in inscriptions from Palaestina, ed.pr. [cf. ALA 139 i, 144, Chaniotis].

1653: 238*-240* no. 10. **Epitaph of Stephanos, late 7th cent. A.D.?** Rectangular limestone block: † Στέφ(ανος) ǀ Μαλεχ

Abbreviation sign: S ǁ 2. a gentilice or family name of Arabic origin; previously unattested in inscriptions from Palaestina, but it does occur in the Nessana papyri, ed.pr., who states that the inscription 'might be dated to the period following the Muslim conquest' (240*).

1654. Gaza. Pagan festivals in the 4th cent. A.D. N.Belayche, in B.Bitton-Ashkelony, A.Kofsky (edd.), *Christian Gaza* -- (cf. our lemma no. 1641) 5-22, discusses the (almost exclusively literary) evidence for pagan festivals in 4th cent. Gaza; paganism was very strong in Gaza prior to its Christianisation in the 5th cent. On 14-19 she re-examines the testimonia for the term/anthroponym/toponym Μαϊουμᾶς/μαϊουμᾶς, drawing on K.Mentzu-Meimare's study summarized in *SEG* XLVI 2389 (including the inscriptions mentioned *ibid.*; see also our lemma no. 1894), to conclude like M.-M. that there was no festival of this name celebrated in Gaza (that the city's harbor bore this name is another matter). For Procopius' rhetorical inauguration of the public clock in Gaza's market in the early 6th cent., featuring Pan and Echo among other pagan mythological figures, B. adduces (20 and notes 90-92) some much earlier (mid 2nd cent. A.D.) dedications from Caesarea/Paneas as a parallel: the epigrams W.H.Waddington, *Inscriptions grecques et latines de la Syrie* (Paris 1870) nos. 1891/1892 (Πανί τε καὶ Νύμφαις; φιλευήχῳ Διόπανι; translation [*CIG* III 4538 + Add. on p. 1179; Kaibel, *EG* 827; Merkelbach-Stauber, *SGO* IV 20/16/01]) and 1894 (τὴν κ[υρίαν] Ἠχώ; translation [*CIG* 5439]); see our lemma no. 1670.

1655. Gaza. Lead weight, ca. 130 A.D.? *IGR* III 1212; *SEG* XXVIII 1408; C.A.M. Glucker, *The City of Gaza* -- (cf. *SEG* XXXVII 1483) no. 42 (1). N.Belayche, *art.cit.* (cf. our lemma no. 1654) 7, reads ἐπὶ Ἡρώδου Διοφάντου ἱε(ρέως?) instead of ιε´: more probably a Marnas priest than a public pontiff in spite of Κολωνίας Γάζης (Gaza became a Roman colony at the end of the 3rd cent. A.D.; cf. the similar colonial mention on the bronze weight *IGLS* 1904); in note 15 B. records L.Di Segni's reading ἱε(ροφάντου?) (in her unpublished dissertation *Dated Greek Inscriptions from Palestine from the Roman and Byzantine Periods* [Jerusalem 1997] 556/557 no. 191*) and comments: 'The inscription is unusual because in a Roman colony on a very official document, we would expect to see the citizen's *tria nomina*'.

1656. Gaza (area of: Horvat Gerarit). Dedication of a mosaic, 598/599 A.D. Mosaic medallion set in the pavement of the northern aisle of a church on the bank of Wadi Ghazzeh, some hundreds of metres from the ruins of the ancient village at Horvat Gerarit. Ed.pr. L.Di Segni, 'The Territory of Gaza: Notes of Historical Geography', in *Christian Gaza* -- (cf. our lemma no. 1641) 41-60, publishes this inscription in an Appendix (56-58; translation); cf. also ead., *JRA* 20 (2007) 645/646.

Ἐπὶ Μισαὴλ ǀ τοῦ ἁγιω(τάτου) ἡμ(ῶν) ἐπ(ισκόπου) ǀ (καὶ) Ζαχαρίου πρ(εσβυτέρου) (καὶ) χωρ(επισκόπου) ǀ (καὶ) 'Αλφείου διακ(όνου) (καὶ) οἰǁκονόμ(ου) ἐγένετο ἡ ǀ ψήφωσ(ις) μη(νὶ) Πανήμ(ου) ἔτου(ς) θνχ´, ἰν(δικτιῶνος) β´

Abbreviations signs: S; oblique stroke at the bottom of K in L. 4; in L. 6 a crooked mark above M probably indicates the overhanging H of μη(νί), ed.pr. ǁ 1-2. Misael was already in office as a bishop of Gaza in 576 A.D., as recorded by inscriptions from Kissufim, ed.pr. ǁ 3. probably the chorepiskopos - here as in other documents a simple priest - helped the rural community build the church by providing instructions, technical assistance, and possibly financial support, ed.pr. ǁ 4-5. Alphios (Semitic name like the others) was probably a steward (οἰκονόμος) of the church of Gaza, which had provided the funds for the building ǁ 7. year 659 (era of Gaza) = 598/599 A.D. ed.pr. wonders why a church was built in a village which already had a church of its own: on the assumption that the inhabitants of Horvat Gerarit were mainly Monophysite, the orthodox bishop of Gaza may have provided a new cult site for orthodox villagers.

1657. Gaza (area of: Umm-el-'Amr). Mosaic inscriptions from the monastery of St. Hilarion, 6th cent. A.D. R.Elter - A.Hassoune, *CRAI* (2004) 359-382 (no texts of the inscriptions, which we transcribe from the photographs; French translations by C.Saliou), report on an early Byzantine monasterial complex which E.-H. identify as the foundation of St. Hilarion

(291-371 A.D.): 1) Εὐχὲς καὶ πρεσβίles τοῦ ἁγίου παlτρὸς ἡμῶν v v v | Ἱλαρίωνος ἐλεη||θῶ-μεν, ἀμήν (366-368; inscription in a rectangular frame in the nave of the church built above the saint's tomb originally may have been the location of his cell; inscription right above and east of the tomb; εὐχὲς καὶ πρεσβίες for εὐχαῖς καὶ πρεσβείαις; 'Par les prières et l'intercession de notre saint père Hilarion, soyons pris en pitié, amen'); 2) † | Μνήσθητι, Κ(ύρι)ε, | τοῦ δούλου σου | Νεστορίου τοῦ || σχολαστικοῦ μεlτὰ πάντος τοῦ | οἴκου αὐτοῦ, | ἀμήν (370; inscription in a heptagonal frame in the nave of the church); 3) 'Anastasios, le très saint ... ' (374; no ph.; the inscription belongs to a later building stage and replaced the text mentioned above sub (1); 'La place de l'inscription ... serait-elle le témoin de l'oubli du caveau une fois vidé de ses reliques?').

See now also R.Elter -A.Hassoune, in *Gaza dans l'Antiquité Tardive* (cf. our lemma no. 1641) 13-40 (inscriptions mentioned on 24-26; ph. of nos. 1/2; French translations by C.Saliou). In her review of this book, L.Di Segni, *JRA* 20 (2007) 643-655, on 647-650 argues that the monastery is not that of Hilarion (the invocation of the saint cannot be considered evidence that the monastery was the one he founded) but most likely that of Seridos.

1658-1659. Hippos (Sussita). Two honorary inscriptions, reign of Lucius Verus (?) - 238 A.D. Ed.pr. A.Łajtar, in A.Segal et alii, *Hippos-Sussita. Fifth Season of Excavations (September-October 2004) and Summary of All Five Seasons (2000-2004)* (Haifa 2004) 43-50.

1658: 48-50 no. 2. **Honorary inscription for an emperor, reign of Lucius Verus or 218 A.D.?** Limestone statue base; inscription carelessly carved (L. 1 on the moulding); found in the area north of the Forum.

Ἀγαθῇ τύχῃ · | αὐτ(οκράτορα) Καίσ(α)ρα | Π[. . .Ν[.] | ΟΥ[..]ΟΝ

4. Probably Οὐῆρον; either Lucius Verus or the usurper Verus, who was legatus of Legio III Gallica in Syria-Phoenicia (stationed in Raphon/Raphana, ca. 100 km from Hippos) and declared emperor by his soldiers in 218 A.D. (Cassius Dio 80.7.1), ed.pr., who adds that the latter hypothesis, though attractive, cannot be considered definitive, the more so since other readings are possible as well.

1659: 43-48 no. 1 (ph.; translation). **Honorary inscription for an ambassador of Hippos, 238 A.D.** Inscription on a blue-gray marble column; on top a round hole for inserting an object, probably a statue or bust; found in the northeast corner of the Forum.

Εὐτυχῶς · | Αἴλιος Καλπουρlνιανὸς ἀπὸ | κορνουκ(λαρίων) τοῦ καl|θολικοῦ δ(--) καὶ | Δομετία Οὐλlπία ματρ(ῶνα) στολ(ᾶτα) | σύνβιος αὐ[τοῦ] | τὸν πρέσβεα || τῇ κυρίᾳ παlτρίδι · ἔτι | βτ', | Δεῖος η'

Abbreviations: dot; in L. 11 a dot between ΙΔΙ and ΕΤΙ; horizontal strokes above the numerals || 2-7. the families of the dedicants were probably of local origin, but thoroughly Romanized; Ulpia is either cognomen or a second nomen gentile, ed.pr. || 4. κορνουκλάριος = cornicularius (non-commissioned officer serving as orderly or scribe to high officers), ed.pr. || 4-5. καθολικός: either procurator a rationibus or, more probably, procurator summarum rationum; in the latter case δ(ουκηναρίου) should be read (cf. *I.Eph.* 627 and 3056), ed.pr. || 7. ματρ(ῶνα) στολ(ᾶτα): translation of matrona stolata known from other documents; Latin inscriptions, however, have femina stolata; both terms indicate a married woman of senatorial rank, ed.pr. || 9. τὸν πρεσβέα ('reading near to certain'): one would expect πρεσβευτής rather than πρεσβεύς, which belongs to the vocabulary of the Classical period, ed.pr., who imagines that the redactor had literary ambitions [the ph. suggests that an abbreviation ΠΡΕCΒ· (frequently used for πρεσβευτής) is not impossible, Tybout]; the absence of the name of the ambassador presupposes the existence of another inscription, perhaps on a pendant column, ed.pr. || 10. '(dedicated) to the native city' rather than 'ambassador on behalf of the native city', ed.pr. || 10-12. year 302 (probably era of Hippos, i.e., Pompeian era) = 238/239 A.D.; the month Dios dates the inscription to the early autumn of 238 A.D., ed.pr.

1660. Hippos (Sussita). Inscription on a flagstone, 3rd cent. A.D.? Basalt flagstone in the southern part of the decumanus maximus, 26 m from the Forum; inscription in a tabula ansata; careless lettering. Ed.pr. A.Łajtar, in A.Segal et alii, *Hippos-Sussita. Sixth Season of Excavations (July 2005) and Summary of All Five Seasons (2000-2004)* (Haifa 2005) 30/31 (ph.).

Εὖ πράτlτοις

This variant of wishes of well-being is unattested in inscriptions, though εὖ/κακῶς πράσσω/πράττω is frequently used in literature and εὖ πράσσειν/πράττειν is a regular wish for the well being of the addressee in private letters on papyri. Translation: 'may you do well/best wishes to you', or more specific 'you should do good business' in view of its location in the commercial centre of Hippos. The use of the optative (rare in the Post-Classical period) and πράττειν (characteristic of the Archaic and Classical Attic dialect and of Roman Imperial Atticizing writers) rather than πράσσειν results from school education or/and points to literary ambition, ed.pr.

1661-1662. Hippos (Sussita). Two donations of a mosaic, 6th cent. A.D. Two one-line mosaic inscriptions from the south aisle of the northwest church. Ed.pr. A.Łajtar, in A.Segal et alii, *Hippos. Third Season of Excavations, July 2002* (Haifa 2002) 60-63 (ph.; texts without breathings and accents; translations). The inscriptions are probably contemporary and record donations either for the mosaic in the south aisle or for the mosaics in the entire church.

1661: 60/61. **Donation of He(lio?)dora.** In an intercolumniation of the colonnade separating the main aisle from the south one. See A.Segal - M.Eisenberg, *Qadmoniot* 38 (2005) 26, for a photograph of part of this inscription.

Ἐκαρποφόρισεν ΗΔΩΡΑ εἰς λόγ(ον) τοῦ ψηφ(ίου) νο(μίσματος) τὸ (ἥμισυ)

Letters shifted to mark abbreviations are smaller ‖ ἐκαρποφόρισεν for ἐκαρποφόρησεν ‖ since ΗΔΩΡΑ does not yield an attested name or a meaningful new name Ἡ<λιο>δώρα or, more probably, Ἡ(λιο)δώρα should be read, ed.pr. [perhaps ἡ Δώρα, Chaniotis ‖ L.Di Segni (per ep.), suggests that the H may stand for 8, a well known symbol of Χρειστός (8 letters); the name, then, would be Χρειστόδωρα] ‖ ψηφ(ίου) or, less probably because of its rareness, ψηφ(οθετήματος), ed.pr. ‖ νο(μίσματος) or νο(μισματίου). 'In the 6th century half a *solidus* was a considerable sum of money, big enough for living of a single person for half a year' (61), ed.pr.

1662: 61-63. **Donation of Petros.** East part of the south aisle; inscription in a double rectangular frame: Ἐκαρποφόρησεν Πέτρος ΚΩΚΑΙ νο(μίσματος) τὸ (ἥμισυ)

I with trema in ΚΩΚΑΙ; O in νο(μίσματος) in the shape of a dot ‖ for ΚΩΚΑΙ ed.pr. offers three interpretations: 1) abbreviated word or name specifying Petros (e.g. his patronymic, ethnic or occupation); 2) abbreviated word ΚΩ followed by καί (indicating an object which Petros donated in addition to half a nomisma); 3) Κ(υρί)ῳ καί ('Petros offered to the Lord as much as half of the *nomisma*') [L.Di Segni (per ep.) rejects these explanations and wonders whether the letters may be the abbreviated name of the church: Κω(ρνηλίῳ) και(ντορίωνι). The cult of the centurion Cornelius, mentioned in *Acts* 10, was widely spread: it is attested for Caesarea, Jerusalem, Bethlehem, in the Byzantine Empire and in Egypt].

1663. Hippos (Sussita). Donation of a mosaic, probably 550-650 A.D. Mosaic inscription inserted in the diagonal grid of squares of the mosaic in the floor of the southern portico of the atrium of the northwest church. Ed.pr. A.Łajtar, in *Hippos-Sussita. Sixth Season* -- (cf. our lemma no. 1660) 51-53: Προσφορὰ | ὑπὲρ ἀναπ|αύσεως 'Α|ντώνας δια||κονίσσης

3-4. 'Αντωνᾶς [rather 'Αντώνας, Martin]: phonetic variant of 'Αντωνίας, ed.pr. ‖ 4-5. διακόνισσα: the chief liturgical duty of deaconesses, attested from the 4th cent. to the Middle Byzantine period, was to assist at women's baptism, ed.pr., with further comment and reference to Y.Meimaris, *Sacred Names* -- (cf. *SEG* XXXVI 1319) for two examples from Palaestina ‖ donation (of the mosaic) on behalf of the eternal rest of Antonia, made either during life-time or as a post mortem-foundation, ed.pr.

1664. Jaffa. Epitaphs of foreign Jews. *IJO* II (cf. our lemma no. 1888) includes three epitaphs from the nekropolis in Jaffa commemorating Jews from Cilicia and Cappadocia: 1) 531/532 no. 249 (*CIJ*^{2} 931; πρεσβύτερος τῆς Καπαδοκῶν, Ταρσοῦ, λινοπώλου; probably to be interpreted 'Elder of the (synagogue of the) Cappadocians [sc. in Jaffa], from Tarsos [in Cilicia], linen-merchant'; 3rd/4th cent. A.D.); 2) 533/534 no. 250 (*CIJ*^{2} 925; ethnic: Ταρσεύς; 4th cent. A.D. or later); 3) 536/537 no. 251 (*CIJ*^{2} 910; ethnic: Καπάδοξ; 4th cent. A.D. or later).

1665. Jatt. Epitaphs, Roman Imperial period. Burial cave with 15 rock-cut loculi, three with inscriptions incised carelessly above (one of these is illegible). Ed.pr. M.Masarwa, *Excavations and Surveys in Israel* 116 (2004) 25* and 31 (majuscle texts): 1) Σάρας | Βερνίκης | Μαριάμης | Ἰουστῖνος ‖ illegible (ph.; dr.; ΒΕΡΕΝΙΚΗC, ed.pr. [ph. and dr. show very clearly ΒΕΡΝΙΚΗC (Βερνίκη for Βερενίκη: cf. e.g. *SEG* XL 857) and do not fully support the last three letters of ΜΑΡΙΑΜΗC; in L. 5 Λω[- 3-4 -]Κ, Tybout]); 2) Αμως (dr.; 'Hebrew name Amos', ed.pr. [the dr. does not clearly support the final C and shows some unclear signs (letters?) after it, Tybout].

1666. Jerusalem. Construction of a synagogue by Theodotos, before 70 (probably early 1st cent.) A.D. *SEG* VIII 170; LIII 1853*; *CIJ*^{2} 1404. In an article on the synagogue of the 1st cent. A.D., L.I.Levine, in: D.R.Edwards (ed.), *Religion and Society in Roman Palestine. Old Questions, New Approaches* (New York-London 2004) 70-102, on 77-79 (ph.; translation) returns to this inscription (earlier discussion in L.'s recent monograph; see *SEG* L 1744) as unequivocal evidence for the existence of a synagogue as a building, not merely as a congregation in that period. Like other scholars (cf. *SEG* L 1500; LII 1617 and 1971 sub '55-87'), L. strongly rejects H.Kee's date in the second half of the 3rd cent. A.D. (cf. *SEG* XLV 2327): 'Kee's suggestion, that there was a synagogue in the city from the mid-second century on and that it conducted a range of communal activities, including hosting pilgrims from abroad, stretches the limits of credulity' (79); besides other flaws, K. does not take into account the 55 A.D. inscription from Berenike which explicitly refers to a synagogue building (*SEG* XVII 823; cf. XXVIII 1539; XXXIII 1534). On 90/91, L. briefly comments on the 1st/2nd cent. A.D. inscriptions from Pantikapaion recording manumissions associated with the synagogue (inter alia *CIRB* 70/71, 73, and 985; see *SEG* LII 744). See also our lemma no. 1890.

1667. Jerusalem. Epitaphs of foreign Jews. Republished in *IJO* III (cf. our lemma no. 1888): 1) 33/34 no. Syr22 (*CIJ*^{2} 1233; ethnic: Χαλκίδηνος, either referring to Chalcis ad Belum (Qinnasrin) in northern Syria or Chalcis in Phoenicia (Χαλκὶς ὑπὸ τῷ Λιβάνῳ), the capital of the Ituraeans; 1st cent. A.D. or earlier; dr.); 2) 114-116 no. Syr72 (*SEG* XLI 1558; ethnic 'Apamean' in Aramaic; 1st cent. B.C./1st cent. A.D.; ad no. Syr72 discussion of *SEG* XLVI 2012 from the same nekropolis, where Σελ(ε)υκ(--) is the abbreviation of the patronymic or an ethnic, most probably the one in Pieria near Antiochia). For Tyre see our lemma no. 1638 sub (10).

3) *IJO* II 389-392 no. 184 (*CIJ*^{2} 1414; *SEG* VIII 204; 3rd/4th cent. A.D.) is an epitaph in the museum of the Greek-Orthodox Patriarchate in Jerusalem, but of unknown provenance (certainly not from Jerusalem); the restoration ἀρχησ[υνάγωγος Φ]|ρύγιος (LL. 2/3) seems certain, but the following ΔΟ[--] may denote an occupation rather than an ethnic Δο[κιμαῖος], Δο[κιμηνός] or Δο[ρυλαεύς].

1668. **Jerusalem. Koan amphora stamp, late 2nd/1st cent. B.C.** D.T.Ariel, *'Atiqot* 47 (2004) 183/184 (ph.), reports on the find of a Koan amphora with a rectangular stamp reading Λόχο[υ].

1669. **Kafr Mghar (Lower Galilee). Building (?) inscription erected on behalf of Constantine and his sons, 324-337 A.D.** Long basalt stone; inscription in a relief tabula ansata with three pomegranates in its left and a menorah (or palm branch?) in its right ear; rosettes left and right; stylized grapevine below; built into a house constructed over 150 years ago. Ed.pr. E.Damati, *'Atiqot* 46 (2004) 51*-53* (ph.; dr.; translation); cf. also P.-L.Gatier, *An.Ép.* (2004) [2007] no. 1585 (French translation).

> Ὑπὲρ σωτηρίας καὶ νίκης καὶ ἐωνίου διαμονῆς τῶν δεσποτῶ̣ν̣ | τοῦ κόσμου
> Κωνσταντίνου Αὐγούστου | ν καὶ τῶν ἀνδριοτάτων Καισάρων palm branch

1-2. ἐωνίου for αἰωνίου || 2. In fine N on the frame || 3. in fine C on the frame, TOY in smaller letters outside the frame || probably part of a lintel in the façade of a public building or monument; the simple and unevenly spaced writing suggests local production; it may have been erected from 317 A.D., when Constantine II was Constantine's second son to become declared emperor; however, it most probably dates after Constantine defeated Licinius in 324 A.D., since the latter held the title Augustus in the eastern part of the empire until that date, ed.pr.

1670. **Paneas (Caesarea Philippi). Various inscriptions.** J.F.Wilson, *Caesarea Philippi. Banias, The Lost City of Pan* (London-New York 2004), offers a survey of the history of
Paneas/Caesarea Philippi and the grotto of Pan from the beginnings (Seleukid rule; the earliest
architectural evidence dates to the reign of Herod I) up to the 20th century. In the sections
concerning the Graeco-Roman period Greek inscriptions are frequently adduced or briefly
discussed; they are [mostly but unfortunately not systematically] referred to by their number in the
forthcoming complete publication of the Greek and Latin inscriptions (both edita and inedita)
found in Banias and its vicinity by B.Isaac, in Z.Ma'oz et alii, *Panion* I. *Excavations in the*
Sanctuary of Pan at Caesarea-Philippi, Banyas (Jerusalem) [We are grateful to our colleague B.Isaac
for sending us his manuscript, which is now scheduled to appear first in *'Atiqot*]. W. occasionally reports the
results of I.'s research and quotes his translations both in the main text and in notes; we will
return to this corpus after its publication, restricting ourselves here to a selection of texts: all
from the Roman period and briefly discussed by W. in the main text. 1) Dedication of a statue
of Hermes to Πάν and the Νύμφαι; dedication of a statue (of Echo?) φιλευήχῳ Διόπανι; in
both cases a single priest of Pan is the dedicant (Isaac nos. 1 a and 2; W.H.Waddington, *In-*
scriptions grecques et latines de la Syrie [Paris 1870] nos. 1891/1892; *CIG* III 4538 and 4538 b
+ Add. on p. 1179; Kaibel, *EG* 827; Merkelbach-Stauber, *SGO* IV 20/16/01; W. 43 and 61/62;
translations; alternative translation by V.Tzaferis on 201 note 43; color ph. of 1892 [see also
SEG XL 1388, LII 1384, and our lemma no. 1654]); 2) dedication of a statue of Ἠχώ (Isaac no. 5;
Waddington, *op.cit.* no. 1894; *CIG* 5439 + Add. on p. 1180; W. 47 and 51 [see also *SEG* XL 1388
and our lemma no. 1654]); 3) dedication of a shrine and statue to κυρία Νέμεσις (Isaac no. 4; Wad-

dington, *op.cit.* no. 1893; *CIG* 4537; *IGR* III 1109; W. 44; translation); 4) statues for a gym-
nasiarch and priest and his son (B.Haussoullier - H.Ingholt, *Syria* 5 [1924] 331-333 no. 7; W.
51 and 197 note 79 (text); ph.; marble block reused as a lintel in a building near the banks of
the Banias river; we give this text, not included in Isaac's manuscript; both H.-I. and W. con-
sider boule and demos to be those of Caesarea Philippi: Τοὺς ὑπὸ τῆς βουλῆς καὶ τοῦ δήμου
ψηφισθέντας | ἀνδριάντας Φιλίππου τοῦ Ἀντιπάτρου καὶ Ἀντιπάτρου | τοῦ Φιλίππου τοῦ
πατρὸς αὐτοῦ ἱερασαμένου καὶ ἐπιδόσεις | ποιησαμένου καὶ γυμνασιαρχήσαντος ἐπισή-
μως τειμῆς || ἕνεκα οὓς αὐτοὶ ἐκ τῶν ἰδίων ἀνέστησαν); 5) funerary epigram (Isaac no. 24;
Merkelbach-Stauber, *SGO* IV 20/16/02; *GV* 1878; *SEG* VII 329; W. 55; translation); 6) graffiti
left in Egypt by inhabitants of Paneas: by the same man in Thebes (*I.Col.Memnon* 69) and
Philai (*I.Philai* 170); by a priest in Abydos: Perdrizet - Lefebvre, *Memnonion* 528; W. 56/57);
7) two dedications to Ζεὺς Ἡλιοπολίτης (Isaac nos. 6 and 8; no. 6: dedication of a statue of
Ἀσκληπιός by an ἰατρός; no. 8: also dedicated to Πὰν Νεικηφόρος; inedita; translations; W.
40, 60, and 64/65); 8) inscriptions found in Aphrodisias (*IAG* 72) and Didyma (*I.Didyma* 179)
testifying to games in Paneas; cf. also Robert, *Hellenica* XI/XII 441-445 (W. 64). The
frequency of Herodian family names (Ἀγρίππας, Ἀντίπατρος, Μᾶρκος, Φίλιππος) suggests
that 'the "friends" of Herod and his descendants remained at the top of the social and political
system throughout the Roman period, long after the kingdom was dismantled' (W. 51).

1671-1675. **Raphia. Inscriptions on lead weights, 3rd/early 4th cent. A.D.** A.Kushnir-
Stein, *RdA* 28 (2004) 33-37 (ph.), assigns several weights previously attributed to Gaza for the
greater part, to Raphia on account of the time-range, shape and formula (inter alia *SEG* XXVIII
1411-1413; XXXI 1456; XLV 1979; LII 1697; for details concerning the criteria see *SEG* LII
1652-1657). On 35/36 (ph.; majuscule texts; translations) she publishes four new lead weights
from Raphia and republishes another (our lemma no. 1674); the weights in our lemmata nos.
1671/1672 and 1675 are from the collection of Arnold Spaer, Jerusalem, and in no. 1674 from
that of Shlomo Moussaieff, London/Tel-Aviv; no. 1673 is in the Rockefeller Museum in
Jerusalem.

1671: 35 no. 1. **Weight, after 211 A.D.** Anthropoid shape; two circular countermarks on the upper and lower extensions; inscription on the obverse; in the upper part of the reverse a big letter A (meaning unclear).

> Αὐρ(ηλίου) | Διον(υσίου) | ἀρχῆς | Ἀπ[ο]λ(λωνίου) || ἡμίλ(ιτρον)

Weight: 203.1 g || 'under the magistracy of Aurelios Dionysios, son of Apollonios'; from the same mould as the weight in our next lemma, K.-S.

1672: 35 no. 2. **Weight, after 211 A.D.** Anthropoid shape; circular countermark on the upper extension; inscription on the obverse.

> Αὐρ(ηλίου) | Διον(υσίου) | ἀρχῆς | Ἀπολ(λωνίου) || ἡ[μίλ(ιτρον)]

Weight: 199.1 g; from the same mould as the weight in our preceding lemma, K.-S.

1673: 35 no. 3. **Weight, 316/317 A.D.** Square; traces of a handle at the top; inscription on the obverse in a slightly recessed field; horizontal strokes between the lines; on the reverse in the upper field three concentric circles around a central dot, in the lower left field a palm branch, and in the lower right field a horizontal stroke above which there are four small triangles with a kind of petal springing up; below the stroke a big N (meaning unclear).

Ἔτους ςοτ', | ἀρχῆς Εὐφή|μου Ἀπολλω(νίου) ἀγορα|νόμου palm branch

Weight: 298 g; the actual weight, including the handle, must have approximated the standard of the Roman libra of ca. 327 g; ca. 320 g would also suit a unit comprising three quarters of a local litra; probably from the same workshop as the weight in our preceding lemma, K.-S. ‖ 1. year 376 (era of Raphia) = 316/317 A.D.; most recent date on weights from Palaestina recording an agoranomos, K.-S.

1674: 35/36 no. 4. **Weight, 313/314 A.D.** Square; traces of a handle at the top; inscription on the obverse; under the inscription a palm branch in the center; in the lower left field an unclear design (Λ and Δ or two triangles?) above a horizontal stroke; in the lower right field a design similar to that on the obverse of the weight in our preceding lemma (but without the petal); first published in the auction catalogue *Münzzentrum Köln* (1978) no. 66 (incomplete text; non vidimus); cf. also P.-L.Gatier, *BE* (2006) no. 477.

[Ἔ]τους γοτ', ἀ|ρ̣χῆς Οὐαλ(ερίου) | [–]ναλ[.]|ου ἀ[γ]ορανο|μόμου

Weight: 303.6 g; the actual weight, including the handle, must have approximated the standard of the Roman libra of ca. 327 g; ca. 320 g would also suit a unit comprising three quarters of a local litra; probably from the same workshop as the weight in our preceding lemma, K.-S. ‖ 1. year 373 (era of Raphia) = 313/314 A.D. ‖ 2. C written sinistrorsum; Οὐαλ(ερίου), G.; Οὐαλαδ, K.-S.

1675: 36 no. 5. **Weight, probably 250-300 A.D.** Rectangular; handle at the upper side, partly broken off; inscription on the obverse; rectangular countermarks on the handle and the bottom; on the reverse two concentric circles around a central dot.

Ἀρχῆς Αὐρ(ηλίου) | Εὐ[.]θου Αὐ(ρηλίου) | Εὐ[.]θου ἀγο|ρανόμου, ‖ ἔτους ς[..]'

Weight: 367.3 g ‖ date: probably 250-300 A.D. on the basis of style and formula, K.-S. ‖ [2-3. probably Εὐ[ή]θου; for Εὐήθης cf. *LGPN* I (two attestations), III A (one attestation) and IV (one attestation) s.v., Tybout].

1676. Sepphoris. Mosaic inscriptions (labels) in the 'House of Dionysos', ca. 200 A.D. *SEG* XXXVIII 1585 [in no. 7, Ὑμεναῖος instead of Cυμεναῖος should be read, Tybout]. R.Talgam - Z.Weiss, *The Mosaics of the House of Dionysos at Sepphoris* (Jerusalem 2004), now offer the official publication of these mosaics (color ph.; texts of the inscriptions in majuscules). Description and iconographical analysis (47-106); stylistical analysis resulting in a late 2nd/early 3rd cent. A.D. date (107-113); discussion of the social implications of the Dionysiac decoration program (125-134). The authors agree to disagree on the identity of the owner, who anyhow belonged to Sepphoris' elite (127-131): a pagan according to T., a Jew, possibly Rabbi Judah the Patriarch, for W. For criticism of the latter discussion see the review by A.Ovadiah, *RdA* 29 (2005) 175-178 (177: 'very confused and redundant'; 178: 'exaggerated and wearisome'). O. also questions T.-W.'s interpretation of Dionysos as a symbol of sublime joy and pleasure, as well as their suggestion that the wine-drinking contest of Dionysos and Herakles reflects symposiastic customs of real life; the victory of Dionysos over Herakles should rather be viewed as the triumph of virtue over vice; virtue (i.e., self-control, moderation and good sense) results in happiness, symbolized as Εὐδαιμονία in the decorative frame, whereas the opposite, represented by Herakles, brings about Δυσδαιμονία, probably originally present as the second personification in the frame (now lost). See also the review by F.Millar, *SCI* (2005) 321-324, who terms the discussion of the commissioner's identity an 'interesting section', adding that 'Talgam is surely right to assert that we must start from the hypothesis of gentile, pagan, ownership' (322).

S.Freyne, in *Religion and Society* -- (cf. our lemma no. 1666) 56-69, puts forward a speculative, 'political' interpretation: Dionysos and Herakles - who in F.'s view are not represented in a drinking-contest - were the patron gods of the Severan emperors; postulating a special relationship between the Severans and Sepphoris, which possibly materialized in an (announced) visit of Caracalla to the city, F. suggests that the commissioner(s) of the mosaics may have 'sought to impress by acknowledging imperial whims' (66).

1677. Sepphoris. Building inscription of the synagogue, 4th/5th cent. A.D. See our lemma no. 1638 sub (7).

1678. Skythopolis. Mosaic inscription in favor of the Blues, 4th/5th cent. A.D.? Mosaic medallion in the mosaic sidewalk in front of the entrance to a shop along a paved road in the ancient city centre. Mentioned by D.Syon, *Excavations and Surveys in Israel* 116 (2004) 13* (no text; English translation). We read the text from the photograph on 14.

Branch Νικᾷ | ἡ τύχη | τῶν Βενέτων

Undated by S., who points out that the circus factions of Skythopolis were the Greens and the Blues [The date is based on the restoration of the paved road in the 6th cent. A.D.; the mosaics of the sidewalk seem to have been renewed at that time, with the exception of the medallion, which apparently belongs to an earlier stage, Tybout].

1679. Skythopolis. Donation of Nonnos from Kyzikos to the synagogue, ca. 450 A.D. N.Zori, *IEJ* 16 (1966) 133 no. 5; L.Roth-Gerson, *The Ancient Synagogues in Israel* (in Hebrew; Wiesbaden 1987) 39 no. 8. Republished in *IJO* II (cf. our lemma no. 1888) 308/309 no. 147.

1680. Skythopolis? (area of: Tamra). Dedication of the mosaics of a church, 725 A.D. Mosaic inscription in a rectangular frame; found in the nave of a church (west of the low wall supporting the chancel screen) in Tamra, situated on a hill in the eastern part of Lower Galilee, between the Jezreel Vally to the west and Ramot Issachar to the east. Edd.pr. L.Di Segni - Y.Tepper, *SBF* 54 (2004) [2006] 343-350 (ph.; translation).

[† Ἐπὶ --- πρεσβυτέρου ἐγέ]νετω ὑ ψύφωσης τῆς ἁ(γία)ς ἐκλ-
[ησίας σπουδῇ -----· ὁ Κ(ύριο)ς ἄφεσιν ἁμαρ]τιῶν δωρύσετε αὐτοῦς· μνίσ-
[θητι Κ(ύρι)ε --- καὶ (?) ---] ■ κ[αὶ] τ[ῶ]ν ἐν τῖ κό(μῃ) ταύτῃ πάσις ψυχῆς·
4 [ἐτελειώθη τὸ πᾶν ἔργον (vel sim.) μ]ε[νὸ]ς [Ἰου]ν̣ί̣[ου -, ἰ]νδικτ(ιῶνι) ὀγδόῃ, ἔτους
ἑκατοστοῦ ἑβδόμου

Abbreviation sign: oblique stroke at the bottom of the letter (LL. 3/4) [the ph. does not allow to check whether there is an abbreviation sign for ΑΓΙΑϹ in L. 1, Tybout] ‖ 1. ἐγένετω ὑ ψύφωσης for ἐγένετο ἡ ψήφωσις; initio either the bishop or, preferably, the priest of the church. Tamra probably belonged ■ the diocese of Beth Shean/Skythopolis rather than that of Mount Tabor, edd.pr. ‖ 2. δωρύσετε αὐτοῦς for δωρήσηται αὐτοῖς ‖ 3. τῖ κό(μῃ) for τῇ κώ(μῃ); πάσις for πάσης; initio: the name(s) of one (name plus patronymic or, less likely, name plus title) or two prominent villager(s) involved in the laying of the mosaic as benefactors ‖ 4. μενός for μηνός; 'indiction 8, year 107' cannot represent a local era (that of Skythopolis starts in 64 B.C.) or a creation era (on the assumption that 107 is an abbreviation for 6,107; however, by no creation era this figure can be harmonized with an 8th indiction; moreover, this would date the pavement between 598 and 615 A.D., incompatible with the (later) letter forms. The only fitting combination is year 107 according to the era of the Hegira (cf. *SEG* XXXIV 1465); that year started on May 19, 725 A.D.; the 8th indication fell in 724/725 A.D. The only other Greek inscription from the area dated by the Hegira is *SEG* XXX 1687 (XLVII 2033*; cf. LI 2283 in fine): an official text modelled on the pattern of building inscriptions in Arabic erected by the Muslim administration. Our inscription ■ the first example in Greek from a Christian context. Some evidence suggests that in the early centuries after the Islamic conquest Muslims occasionally used churches as their place of prayer; cohabitation of Christian and Muslim worship might explain the use of the Hegira (and the renovation of the main mosaic in the nave, where birds gave way to geometrical motives), edd.pr.

1681. Tiberias. Amulet offering protection against lumbago, 2nd/3rd cent. A.D. Hematite oval amulet; on the obverse a stooped man reaping corn-ears; inscription on the reverse. Ed.pr. N.Amitai-Preiss, in Y.Hirschfeld, *Excavations at Tiberias, 1989-1994* (Jerusalem 2004) 188 (ph. and dr. of the upper part of the amulet): σχίων

= ἰσχίων ('for the hips'); well known type of magical amulet; cf. C.Bonner, *Studies in Magical Amulets Chiefly Graeco-Egyptian* (Ann Arbor 1950) 272 no. 124, ed.pr. [for two examples from Palaestina see *SEG* L 1466 on p. 494 (comments added in fine), Tybout].

ARABIA

1682. Arabia. Roman Arabia and the provincial reorganisations of the 4th century A.D. Mainly on the basis of literary sources and Latin inscriptions J.Sipilä, *Mediterraneo antico* 7, 1 (2004) 317-348, tracks the changes of provincial boundaries that occurred in the region from the time of Diocletian till the end of the 4th cent. A.D. (Arabia and Palaestina of the Principate became one geographically reduced province of Arabia and three provinces of Palaestina; S. distinguishes seven stages, conveniently summarized in a tabular survey on 348). Greek epigraphy plays a marginal role. On 320 a brief discussion of *SEG* XLV 2026 (from Rawwafah; bilingual (Greek/Nabataean) dedication of a temple to Marcus Aurelius and Lucius Verus by the Thamudic confederation); S. follows D.F.Graf (*BASOR* 229 [1978] 9-12) in his view that the northern Hedjaz including the Thamud were on the fringes of Roman authority rather than belonging to the province of Arabia (so G.W.Bowersock, *Roman Arabia* [London² 1996] 96-98).

1683. Auara/Hawara (al-Ḥumayma). Dedications to Zeus Megistos Kapetolios and Serapis, 2nd/3rd cent. A.D. *SEG* XLIX 2094 (B) (LII 1707); LII 1709. Texts and translations repeated with brief comments by ed.pr. J.Oleson, in *Studies in the History and Archaeology of Jordan* VIII (Amman 2004), on 356 and 358, respectively.

1684. Gerasa. Inscriptions from the north theatre. S.Agusta-Boularot, J.Seigne, 'La vie civique de Gerasa de la Décapole. L'apport des inscriptions du "théâtre" Nord de Jerash (Jordanie)', *MEFRA* 116 (2004) 481-569, (re)publish the Greek and Latin inscriptions from (or found near) the north theatre (one of the two theatres inside the city boundaries). Summaries of this study by the same authors can be found in *Topoi* 12/13 (2005) 339-357, and in X.Lafon - G.Sauron (edd.), *Théorie et pratique de l'architecture romaine: La norme et l'expérimentation. Études offertes à Pierre Gros* (Aix-en-Provence 2005) 297-310. For the Greek inscriptions see our lemmata nos. 1685-1698.

1685-1687. Gerasa. Honorary inscriptions on statue bases, 164-166 A.D. / 150-250 A.D. Three circular limestone statue bases found in (or coming from) the area of the northern theatre (see our lemmata nos. 1688-1690). Edd.pr. S.Agusta-Boularot, J.Seigne, *MEFRA* 116 (2004) 506-510 and 555-557 (dr.; French translations); cf. also P.-L.Gatier, *An. Ép.* (2004) [2007] nos. 1612-1614 (French translations), and *BE* (2006) no. 485.

1685: 506-508 no. 29. **Honorary inscription for Q. Antistius Adventus, 164-166 (or 166) A.D.** Found during the excavation of the north decumanus near the theatre.

Κ(όϊντον) Ἀντίστιον | [Ἀ]δουέντο[ν] | ——

1. ON in much smaller letters || for the honorand see our next lemma.

1686: 508-510 no. 30. **Honorary inscription for Q. Antistius Adventus, 164-166 (or 166 A.D.?** Each line centered. Found in the foundations of a house in the modern city; now on one of the terraces of the museum of Jerash.

Κ(όϊντον) • Ἀντίστιο[ν] | Ἀδουέντον | ὑπατικὸν | Τ(ίτος) Φλ(άουιος) Κερ(ε)άλιος || Τείμων

1-4. The honorand was governor of Arabia; see also our preceding lemma, and our nos. 1688/1699; on the basis of these inscriptions and *I.Gerasa* 168 (*IGR* III 1368; text and French translation on 510/511) and *IGLS* 9065, his governorship can be dated to 164-166 A.D.; if ὑπατικός is used in the sense of proconsularis, our text should be dated to 164-166 A.D.; if - as seems more likely - in the sense of vir consularis (ex-consul), it dates to 166 A.D. (after the end of this governorship; another governor is attested for 167 A.D.), edd.pr. || 3. O in much smaller script || 4. ΚΕΡCΑΛΙΟC, lapis; O in much smaller script || originally this base was erected next to the one in our lemma no. 1685, with which it forms a pair, edd.pr. || 5. Τέρμων, edd.pr.; the dr. shows Τείμων, G. (*An.Ép.* no. 1613); in *BE*, G. suggests reading τειμῶν (equivalent of τιμῆς ἕνεκεν).

1687: 555-557 no. 33. **Honorary inscription for Hieronymos, 150-250 A.D.** Found during excavations in the large space surrounded by porticos north of the theatre.

Ἱερώνυμον | Γλύκωνος ἡ | πόλις ἐκ δια|[θ]ήκης Ἀπολ|[---]

1688-1690. Gerasa. Building inscriptions from the north theatre, 166 and 223-235 A.D. S.Agusta-Boularot, J.Seigne, *MEFRA* 116 (2004) 484-522 (dr.; French translations), (re)publish the dedicatory inscriptions from the north theatre, using new fragments found during excavations in the 1980s. See also P.-L.Gatier, *An.Ép.* (2004) [2007] nos. 1591-1593, and id., *BE* (2006) no. 485.

1688: 484-488 no. 1. **Dedication of the theatre ('odeion'), 165/166 A.D.** *I.Gerasa* 65. Moulded lintel of the central door on the outside (north) of the stage building, originally consisting of 16 blocks; 11 new blocks are added to the three already known. Traces of red paint.

Ὑπὲρ [τῆς σωτ]ηρίας τῶν [κ]υρίων Αὐτοκ[ρ]ατόρων leaf Μ(άρκου) leaf

Αὐρηλίο[υ] Ἀντωνείνου
καὶ Λο[υκίου] Αὐρ[η]λίου Οὐ[ή]ρου Ἀρμενιακ(ῶν) [μ]εγίσ(των), Παρθικῶν μεγίστ[ω]ν, καὶ τοῦ
σύνπ[αντο]ς αὐτῶν οἴκου leaf ἀφιερώθη τὸ ᾠ[δε]ῖον leaf ἐπὶ leaf Κ(οΐντου) leaf Ἀντιστίου Ἀ[δ]ουέντου
4 π[ρεσβ(ευτοῦ) Σ]εβ(αστῶν) leaf ἀν[τι]στρ(ατήγου), leaf ἔτους ηκσ´ leaf

2. The adjective μέγιστος/maximus to qualify Ἀρμενιακός/Armeniacus is previously unattested in the titulature of Marcus Aurelius and Lucius Verus, A.-B., S. [If the reading and the placing of the fragment are correct, the first μεγίστων is most probably a mistake for Μηδικῶν, a regular epithet of Marcus Aurelius and Lucius Verus (appearing in their titulature precisely between Ἀρμενιακοί and Παρθικοὶ μέγιστοι), Martin] || 3. for Q. Antistius Adventus see our lemmata nos. 1685/1686 and 1689 || 4. [Σ]εβ(αστῶν), G.; [Σ]εβ(αστοῦ), A.-B., S.; year 228 (era of Gerasa) = 165/166 A.D.; summer 166 A.D., G. in *BE*.

1689: 488-514 no. 2 (ph. of two blocks; dr.). **Dedication of the theatre ('odeion'), 165/166 A.D.?** Entabulature of the stage building, originally consisting of 30 blocks of which 18 complete blocks and a fragment have been found. Traces of red paint. We incorporate some corrections and restorations by P.-L.Gatier.

leaf Ὑπὲρ σωτηρίας τῶν κυρίων Αὐτοκρατόρων leaf Μάρκου Αὐρηλίου Ἀντων[είνου καὶ] Λουκίου Αὐρηλίου Οὐήρου Ἀρμενιακῶν καὶ Παρθικ[ῶν μεγίστων καὶ τοῦ σύνπ]αντος [αὐτῶν οἴκου, ἀφιερώθη τ]ὸ ᾠδεῖον ἐπὶ leaf Κοΐντου leaf Ἀντ[ιστίου Ἀδουέντου πρεσβ(ευτοῦ) Σεβ(αστῶν) ἀντιστρ(ατήγου) ἔτους η?]κσ´ leaf π[---?]αντος ἡ πόλις τὰ ἐκ διαθήκης Ἀπολ[-- καὶ τὰ ἀπὸ τό]κου ἀργυρίων ἐκ διαθήκ[η]ς Αἰλίου Διο[γ]ένου[ς] καὶ ἀπὸ ἀγώνων καὶ ἄ[λλων?] | δημοσίων χρημάτων

1. The imperial titulature is restored on the basis of the text in our preceding lemma [σύνπαντος (as in the texts in our lemmata nos. 1688 and 1690) rather than σύμπαντος, Tybout]; for the plural Σεβ(αστῶν) (G.; Σεβ(αστοῦ), A.-B., S.) see our preceding lemma L. 4; ἔτους η?]κσ´ π[---?]αντος, A.-B., S.; ἔτους η?]κς´, Πα[νέμου], G., on the assumption that block 21 bearing the letters αντος is part of σύνπαντος in the imperial titulature (restored in toto by A.-B. S.); [-- ca. 20 --]κου ἀργυρίων, A.-B., S.; [-- καὶ τὰ ἀπὸ τό]κου ἀργυρίων ('les intérêts des sommes provenant du legs d'Aelius Diogenes'); similarly, the financing ἀπὸ ἀγώνων should be understood as the revenues from a foundation earmarked for the festivals, G. contra A.-B., S., who reflect on the possibility that the city received revenues from these contests. For the latter A.-B., S. refer to *I.Gerasa* 192, documenting the foundation of an annual festival in honor of Trajan between 105 and 114 A.D., and *I.Gerasa* 193/194, which record athletic contests for the early 3rd cent. A.D. || the inscription shows various letter forms, and partly covers earlier texts, reflecting three subsequent stages of engraving and re-engraving (the second subdivided into two sub-phases), ranging from 161-163 to the early 3rd cent. A.D.; an important modification took place in 165/166, preferably in the summer of 166, when the imperial titulature and the name of the governor were updated; in the early 3rd cent. the

second part of the inscription was added and the word ⟦βουλευτήρ⟧ιον was replaced by ᾠδεῖον, A.-B., S.; contra G., who argues that in spite of the dissimilarity in the letter forms there is no evidence for this complex chronology [note that the term ᾠδεῖον is already on record in the dedication in our preceding lemma, which is firmly dated 165/166 A.D.: evidently the building was not re-named in the early 3rd cent., Tybout].

1690: 514-522 no. 3 (dr.). **Dedication of elements of the entrance portico, 223-235 (before 230?) A.D.** *I.Gerasa* 68; *IGR* III 1359. New additions to this text on the architrave of the entrance portico on the outside (north) of the stage building.

Ἀγαθῇ τύχῃ· ὑπὲρ σωτηρίας τοῦ κυρ[ίου Αὐτοκ]ράτορος [Καίσαρος Μ]άρκου ⟦Αὐρηλίου⟧ Σεουήρου ⟦Ἀλεξάνδρου⟧ Εὐσεβ(οῦς) Εὐτυχοῦς Σεβ(αστοῦ) leaf ⟦καὶ Ἰουλίας Μαμαίας Σεβ(αστῆς) μητρὸς αὐτοῦ⟧, καὶ σύνπαντος α[ὐτῶν οἴκου ---] | ἐπὶ Ἐγνατίου Οὐίκτορος Μαρεινι[ανοῦ πρεσβ(ευτοῦ) Σεβ(αστοῦ) ἀντιστρ(ατήγου)] ἐγένετο τὰ ἐπιστύλια καὶ ἡ στέγη, ἐπὶ Μ(άρκων) leaf Αὐρηλίων Λουκίου Θρασέου [π]ροέδρου τὸ leaf β´ leaf καὶ συναρχόντων Κυρίλλου καὶ Συμμάχου καὶ [-----]

1. σύμπαντος, A.-B., S. [the dr. shows σύνπαντος, Tybout]; the date implied by the imperial titulature (223-235 A.D.) narrows the period in which Egnatius Victor Marinianus (cf. *IGLS* 9075) was governor of Arabia (perhaps before 230 A.D.), A.-B., S. ‖ 2. Marcus Aurelius Lucius and Marcus Aurelius Thraseas, G. [or Marcus Aurelius Lucius Thraseas, Marcus Aurelius Kyrillos, and Marcus Aurelius Symmachos?, Pleket]; in fine name of a third συνάρχων: unlike πρόεδρος (cf. *I.Gerasa* 45/46, 73, and 190), this office is previously unattested for Gerasa; there must have been at least three synarchontes; in Bostra there were four of them (cf. *IGLS* 9084), edd.pr.; contra G., who points out that καί may be followed by a magistracy, as in *I.Gerasa* 74.

1691. Gerasa. Seat inscriptions in the north theatre, 2nd cent. (after 165/166) A.D. Inscriptions on the steps and seats of the lower part of the cavea of the north theatre; found in the 1980s during excavations. Edd.pr. S.Agusta-Boularot, J.Seigne, *MEFRA* 116 (2004) 523-536 nos. 1-28 (French translations); cf. also P.-L.Gauthier, *An.Ép.* (2004) [2007] nos. 1594-1611, and id., *BE* (2006) no. 485. Independently A.Retlzeff - A.M.Mjely, *BASOR* 336 (2004) 37-47 (majuscule texts; translations; plan showing the location of the inscriptions), offer another, less complete, edition of these inscriptions. We give the texts of edd.pr. A.-B., S. and only indicate differences with R.-M. other than in bracketing. Horizontal strokes above the numerals.

East cuneus, podium:
1) Τόπο[ς] βουλῆς (A.-B., S. 523/524 no. 4; dr.; R.-M. 42 no. 1.1);
Southeast cuneus:
2) α´ φ[υλ]ῆς Διός (A.-B., S. 524/525 no. 5; dr.; not in R.-M.); 3) α´ φυλ(ῆς) Διός (A.-B., S. 525/526 no. 6; dr.; R.-M. 42 nos. 2.1/2.2; ph. of no. 2.2); 4) β´ φυλ(ῆς) Ἀπόλλωνος (A.-B., S.

526 no. 7; dr.; R.-M. 42 no. 2.3); **5)** β´ (A.-B., S. 526 no. 8; R.-M. 42 no. 2.4); **6)** γ´ φυλ(ῆς) Λητοῦς (A.-B., S. 526-528 no. 9; dr.; R.-M. 42 nos. 2.5/2.6, who give ΛΗΤΟΥ [undoubtedly per errorem]); 7) γ´ (A.-B., S. 528 no. 10; R.-M. 43 no. 2.7); **8)** δ´ φυλ(ῆς) Ἀφροδίτης (A.-B., S. 528 no. 11; dr.; R.-M. 43 nos. 2.8/2.9; ph.); 9) δ´ Ἀφροδίτης (A.-B., S. 528 no. 12; dr.; R.-M. 43/44 nos. 2.10/2.11);
Southwest cuneus:
10) ε´ φυλ(ῆς) Ἀρτέμιδος (A.-B., S. 528/529 no. 13; dr.; R.-M. 44 no. 3.1, without the numeral); **11)** ϛ´ φυλ(ῆς) Ἡρακλέου[ς] (A.-B., S. 529 no. 14; dr.; R.-M. 44 no. 3.2, without the numeral); **12)** ϛ´ (A.-B., S. 529 no. 15; not in R.-M.); **13)** ζ´ φυλ(ῆς) Ἀθην[ᾶ]ς (A.-B., S. 529 no. 16; dr.; R.-M. 44 nos. 3.3/3.4); **14)** ζ´ (A.-B., S. 530 no. 17; not in R.-M.); **15)** η´ φ[υλ(ῆς)] Ἀδριαν[ῆ]ς [Ἡλ]ίου (A.-B., S. 530/531 no. 18; dr.; R.-M. 44 no. 3.5, without the numeral and [Ἡλ]ίου); **16)** η´ Ἀδ[ριανῆς] (A.-B., S. 531 no. 19; R.-M. 44 nos. 3.6/3.7);
West cuneus:
17) θ´ φυ[λ]ῆς [Π]οσ[ειδ]ῶνο[ς] (A.-B., S. 531 no. 20; dr.; R.-M. 44 nos. 4.1/4.2; ph. of no. 4.1); **18)** θ´ φυλ(ῆς) Π[οσ]ειδῶνος (A.-B., S. 531/532 no. 21; ph.; dr.; not in R.-M.); **19)** ι´ φυλ(ῆς) Δήμητρος (A.-B., S. 532/533 no. 22; dr.; R.-M. 44/45 nos. 4.4/4.5); **20)** ι´ (A.-B., S. 533 no. 23; not in R.-M.); **21)** ια´ φυλ(ῆς) Ἀσκληπιοῦ (A.-B., S. 533 no. 24; ph.; dr.; R.-M. 45 nos. 4.6/4.7; ph. of no. 4.7); **22)** ια´ (A.-B., S. 534 no. 25; R.-M. 45 no. 4.8); **23)** ιβ´ φυλ(ῆς) Ἥρας (A.-B., S. 534 no. 26; ph.; dr.; R.-M. 45 nos. 4.9/4.10; ph.);
Southwest and west cuneus, podium:
24) Λινουργῶν ὁ τόπος (A.-B., S. 534-536 nos. 27/28; dr.; R.-M. 45 no. 11; ph.; we give the text as interpreted by G. and R.-M.; see below).

The ensemble presents us with the first complete list of the twelve phylai of Gerasa, named
after the deities of the local pantheon (Aphrodite, Asklepios, Athena, Demeter, Herakles and
Leto were previously unattested for Gerasa). According to edd.pr.'s reading the 8th phyle was
called 'Hadrian of Helios' (our no. 15); they suggest that the connection between Hadrian and
Ἥλιος is either ■ word-play (phonetical resemblance with Αἴλιος) or results from some reli-
gious connection between the emperor and Helios unknown to us (cf., however, G.: the inter-
pretation remains unclear). Special seats were reserved for members of the council (no. 1); this
space, the entire east cuneus, i.e., a quarter of the theatre's capacity amounts to ca. 300 persons,
that of the 12 phylai to a total of ca. 900 persons (presumably for selected members of the
demos; the southeast, southwest and west cunei). Edd.pr. argue that inscription no. 27 (ὁ τόπος,
without object; the latter either disappeared or was never engraved at all) refers to this second
civic body in general; as such it is a sort of pendant to inscription no. 1: the theatre was used as
a meeting place both for the boule (cf. also our lemma no. 1689 app.crit. ad L. 1 in fine for the
alleged erasure of the term the term βουλευτήριον in favor of ᾠδεῖον) and the demos. Discus-
sion of similar inscriptions in theatres in other cities. The inscription Λινουργῶν (no. 28),
exceptional as the only one for a craftsmen's association, should be dated considerably later on
account of the letter type (3rd/4th cent. A.D.; it may have been written consciously to go with
the existing words ὁ τόπος; cf. *I.Gerasa* 190: dedication from the mid 3rd cent. by ἡ τοῦ
αἰῶνος ἱερὰ τέχνη λινύφων); G. and R.-M., however, consider Λινουργῶν ὁ τόπος ■ single
later inscription. Edd.pr. interpret the north theatre as ■ multifunctional building from the

outstart: it was used both as a theatre/auditorium (cf. the term ᾠδεῖον in the texts of our lemmata nos. 1688/1689) and as a meeting place for several civic bodies. They reject the notion that the seats might have been reserved for theatrical performances only, and argue (545) that the upper part of the cavea, which does not feature inscriptions, is a later addition. R.-M. present a largely similar argument: 'Clearly the seating arrangement was meant to represent a cross section of the whole citizen body' (42). The 'linen-workers' (no. 24) were added to the area reserved for the phylai; it is unclear how the one interferes with the other. Evidently the guild enjoyed special recognition in a period later than the formation of the city tribes (edd. pr.; R.-M.); R.-M. suggest that this was the result from upward social mobility (the λινουργοί may originally have been excluded from the citizen body on account of their poverty; discussion of other associations of linen-workers in the Roman east).

1692. Gerasa. Mosaic inscriptions from the synagogue, late 4th/early 5th cent. (before 530/531) A.D. *I.Gerasa* 285-287. F.Millar, *JJS* 55 (2004) 13/14, briefly discusses these inscriptions and wonders whether the synagogue of Gerasa should be classified with other Diaspora ones or with those of Palestine: 'too rigid a distinction should not be presupposed' (13).

1693-1698. Gerasa. Various inscriptions in the north theatre, late Roman Imperial / Byzantine period. Dipinti on walls inside the cavea, dating from the (early?) Byzantine period when the building had lost its original functions (for which cf. our lemma no. 1691). Edd.pr S.Agusta-Boularot, J.Seigne, *MEFRA* 116 (2004) 566-569 nos. 34-39 (dr.; French translations); cf. also P.-L.Gauthier, *BE* (2006) no. 485.

1693: 567 no. 34. **Inscription of unknown character:** ΔΙΑΠΙΟ̣ΙΗΜΙΟΙV | ΟΥΤΟΥ

1694: 567 no. 35. **Prayer?:** Ἀνάπαυ|σον αὐτούς, | κριτά

'arrête-les (?), juge', edd.pr.; contra G.: 'une prière , à traduire "donne le repos"' [cf. e.g. the epitaph *SEG* XXXI 1431: Χ(ριστ)ὲ ὁ Θ(εὸ)ς, ἀνάπαυσον αὐτόν (Palaestina; 582 A.D.), Martin].

1695: 567 no. 36. **Acclamation?:** Ζῶν

Edd.pr. wonder whether the three letters were meant as a meaningful message at all.

1696: 567 no. 37. **Abecedary:** ΚΛΑΒΓΔΕΖΗΘΙΚΣ

Between ΚΛ and Σ a partial abecedary, ed.pr. [the dr. shows a small vacat between ΚΛ and Α, and in fine a letter of sinusoid shape (of uncertain interpretation - anyhow not a C), Martin].

1697: 569 no. 38. **Acclamation:** ΛΑΤΑ|[.]Υ[.]Ι[---]

Acclamation πολλὰ τὰ ἔτη, G.

1698: 569 no. 39. **Acclamation:** ΗΑΙΔΥ|ΑΙΙΠΡΟΥ|ΤΩΛΛΑΟΥ

Acclamation πολλὰ τὰ ἔτη, G.

1699. Hauran. The papers of William John Bankes. A.Sartre-Fauriat, *Les voyages dans le Ḥawrān (Syrie du Sud) de William John Bankes (1816 et 1818)* (Bordeaux-Beirut 2004), publishes the papers of William John Bankes (1786-1855) concerning the Hauran, part of a larger dossier compiled during B.'s travels in the East, formerly in the archives of Kingston Lacy, home of the Bankes family, and now in the archive of County Dorset (Great Britain). The material essentially consists of drawings, often accompanied by explanatory notes, made by B. during his travels in March/April 1816 and January/ February 1818: see the detailed discussion in the introduction (9-22). Most drawings depict buildings (and/or architectural elements or ground-plans) and frequently include Greek or Latin inscriptions. On 23-162 S.-F. reproduces the documents in the order of their archival sigla and presents transcriptions and French translations of B.'s notes; in the second part (163-270), arranged site-by-site in alphabetic order, she offers detailed comments, including identification of and bibiography on the monuments (many ph. of their actual state) and inscriptions (no texts). For all inscriptions S.-F. gives the nos. under which they are or will be (re)published in *IGLS* XIII-XVI (index on 297-299 [except for XIII/1, these *IGLS*-volumes are yet to be published: XIII/2, XIV, XV, and XVI 1/2; for details see *SEG* LI 2049 initio]). An Index of toponyms and a general Index conclude the volume.

1700. Hauran. Cities and villages. C.Hugionot - M.Sartre, 'Identité locale et administration Impériale dans les provinces syriennes et en Afrique', in A.Schmidt-Colinet (ed.), *Lokale Identitäten in Randgebieten des römischen Reiches. Akten des internationalen Symposiums in Wiener Neustadt, 24.-26. April 2003* (Vienna 2004) 101-123, offer a synthesis of the Roman administration in Africa Proconsularis and Syria/Arabia, with the focus on adaptations to local traditions in the lower echelons. Inscriptions are used throughout (among other sources; few references to individual inscriptions), especially in the section on 'Πόλεις, districts et κῶμαι de Syrie de Sud' (115-118) mainly devoted to the administrative relationship between cities and villages in the Hauran in the period of Roman rule [For this subject see also *SEG* XLII 1484; XLV 2001; LII 1715]. S. distinguishes two models: villages in urban territories in the south where the villages have no organization of their own (notably Bostra, Adraha) and villages in zones in the north, not controlled by cities, with their own, autonomous institutions. These areas correspond to Roman annexation of the Nabataean kingdom (where Bostra and Adraha were awarded large territories) and the Herodian state of Agrippa II (which probably became one or more imperial estate(s), with Kanatha as the only city possibly possessing a territory of some extent; for S.'s view on the role of μητροκωμίαι see *SEG* XLIX 2097), respectively.

1701. Madaba. Iconoclasm. G.Fowden, 'Late-antique art in Syria and its Umayyad evolutions', *JRA* 17 (2004) 283-304, discusses various examples of figural and non-figural mosaic decoration in churches in Madaba and its area, partly with inscriptions, inter alia those of the church of St. Stephanos which show that until ca. 720 A.D. figural decoration was entirely welcome in churches (*SEG* XXXVII 1552-1595; LII 1725*; for the date - 718 A.D. - see *SEG* XLVIII 1916; F. 293-295). The subsequent partial removal of figures is generally considered to result from the edict against images issued by the Ummayad Caliph Yazid in 721 A.D. [cf. *SEG* XLVI 2080; LII 1725]; however, this was clearly of limited effectiveness in view of numerous surviving undisfigured mosaics. Many of the defaced images had depicted secular human figures or animals, inoffensive to Constantinople's iconoclasts. 'The most natural explanation may be that [these acts of disfigurement] were committed by Christians in the hope that a "goodwill" gesture of this sort might avert any more intrusive or destructive manifestation of Muslim distaste for images, such as that foreshadowed in Yazid's edict' (294/295 [for another hypothesis that Christians played an active role in the process yet with a different nuance, see *SEG* XLVI 2080]).

On 295/296, F. comments on the epigram *IGLS* XXI.2.130 (*SEG* XXXII 1545; LII 1726; Merkelbach-Stauber, *SGO* IV 22/56/01; ph.; text and translation), which he dates to 767 rather than 663 A.D. [on the implicit assumption that the inscription is contemporary to *IGLS* XXI.2.131, convincingly dated to 767 by L.Di Segni: see *SEG* XLII 1496 and XLIV 1410 app.cr.; this assumption seems highly plausible since the two mosaic inscriptions belong to the same decorative ensemble, even though M.Piccirillo assigned them to different stages: cf. *SEG* XXXII 1545 (= *IGLS* 130; late 6th cent. A.D.) and *SEG* XXXII 1544 (= *IGLS* 131; 663 A.D.), Tybout]. It points to the presence in front of the spectator (probably in the apse) of a mosaic or fresco or portable icon of Mary holding Christ the King. Consequently the geometric floor has not a deliberately aniconic meaning. 'This is an unambiguously anti-Islamic floor, though in a language that passing Muslims could be relied upon not to understand ... With the Madaba inscription we find ourselves in the polemical world of the iconodule writers John of Damascus and Theodore Abu Qurra' (296).

1702. Madaba. Mosaic of Achilleus and Patroklos, ca. 500 A.D. *IGLS* XXI.2.126. Mosaic found in a private house, representing Patroklos (label: [Πάτρο]κλος), Achilles (with lyre; cf. Hom., *Il.* 9.186-195; label: 'Αχιλέα (= 'Αχιλ(λ)εύς)) and a standing female (label: ΕΥΒΡΕ); above her two Erotes (label: Ἔρωτυ = Ἔρωτες). G.Agosti, in A.Marcone (ed.), *Società e cultura in età tardoantica. Atti dell'incontro di studi, Udine 29-30 maggio 2003* (Florence 2004) 51-57 (ph.; dr.; cf. our lemma no. 1708), suggests restoring Εὐβρέ[πεια] (= Εὐπρέπεια). He ingeniously adduces [Plut.], *mor.* 1145 d 2 (*de musica* 40) in which it is said that it was πρέπον for Achilles to 'wet', 'sharpen' his mind with beautiful songs. Others have suggested to interpret ΕΥΒΡΕ as a form of εὑρίσκω, as a variant of εὕρεσις, or as a distorted reference to Βρισηΐς. D.Feissel, *BE* (2005) no. 543, wonders why this allegory is surmounted by two Erotes; he explains the form Ἔρωτυ as corresponding to the 'metaplasme' Ἔρωτοι rather than as an abbreviation of the rare ἐρωτύλοι (as suggested hesitatingly by A. on 55 note 74). See also our lemma no. 1641.

1703. Madaba. The inscriptions on the mosaic map, after 543 A.D. *IGLS* XXI.2.153; *SEG* XLIX 2099*. Z.Weiss, 'Games and spectacles in ancient Gaza: performances for the masses held in buildings now lost', in *Christian Gaza* -- (cf. our lemma no. 1641) 23-39, uses the city-vignette of Γάζα (153 (120)) in his section on the location and construction of the theatre (24-28; ph.); the building in the shape of a semi-circular structure is depicted in its actual location; presumably built in Roman times, it continued to be used in the early Byzantine period.

1704. Madaba (area of: Nitl). Mosaic inscriptions in the Church of St. Sergios, 550-600 A.D.? *SEG* LI 2068-2072; LIII 1901. On the basis of an iconographic and stylistic analysis B.Hamarneh, *Musiva & Sectilia* 1 (2004) 199-215 (ph.), dates these mosaics to the second half of the 6th cent. (perhaps ca. 560) A.D.; *SEG*: 500-550 A.D.

1705. Petra. Dedication of a church, 446 A.D. *IGLS* XXI.4.50. R.Haensch in *L'armée romaine* -- (cf. our lemma no. 973) 525-531, argues that the deacon (διάκονος) who accomplished the ceremony of the dedication, was the chaplain of the παρόντος νουμέρου τῶν γενναιοτάτων [Τερτιοδαλμα]τ[ῶν]. The church was to be used by this unit. He collects evidence for military chaplains and for churches to be used especially by military units: *SEG* XXXVII 1284/1285; XLVIII 887; XLIX 1946.

1706. Philippopolis. History and urbanism. N.Darrous - J.Rohmer, *Syria* 81 (2004) [2006] 5-41 (ph.; maps), combine the results of field researches carried out in 1993/1994 with an archaeological and historical synthesis. The main topics are the general design of the Roman city, the transition from village to city, its development after the foundation of Philippopolis, and Philippus Arabs' origins. Epigraphy plays a considerable role. On 11/12, a dedication from Shaqra (W.H.Waddington, *Inscriptions grecques et latines de la Syrie* [Paris 1870] no. 2506) by a βουλευτὴς αὐγου[στάλιος] | Φιλιπποπολείτης (LL. 3/4) is dated στρατη[γούντων] | ἐν τῇ πόλει | [---] (LL. 7/8): very probably the eponymous magistrates of Philippopolis; στρατηγοί is the translation of duumviri on record in many inscriptions of Roman colonies. Consequently Philippopolis had the institutions of a Roman colony, with an ordo of 100 members; their meeting room was the building called 'imperial sanctuary'/'Philippeion' ([cf. *SEG* XXXV 1596]; D.-R. 12-15) rather than the large theater. Its façade included a statue of Marinus, the deified father of Philippus Arabs (Waddington, *op.cit.* 2076 b = *IGLS* XV 425, forthcoming), who as its first prohedros was an eminent member of the city's ordo (Waddington, *op.cit.* 2072 = *IGLS* XV 419). The niches in the walls, which sheltered statues of the imperial family (*PAES* III 399 = *IGLS* XV 426), have parallels in many other curiae.

Before its rise to urban status under Philippus, the place was a village, possibly named κώμη Σαβαῶν (cf. μητροκωμία Βορέχαθ Σαβαῶν in an inscription from Breikeh, 5 km west of Philippopolis: *LBW* 2393-2396; cf. *SEG* XXXV 1596; perhaps the two villages correspond to two areas of sedentarization of a nomad tribe rather than that one village took the name from the

other); it is unclear whether it had its own institutions; an inscription dating 176-178 A.D. mentions a στρατηγός (Waddington 2071 = *IGR* III 1195 = *IG* XV 418; found in re-use, but probably from Philippopolis rather than from Phaina, as previously suggested; cf. also our lemma no. 1707).

On 24, comment on the role of μητροκωμίαι in a large imperial estate in southern Syria (*SEG* XLIX 2097 in fine, and 2105; the σάλτος in the latter inscription can be identified with the saltus of the Batanaia mentioned by George of Cyprus, *Descriptio Urbis Romani*, ed. Gelzer [1980] p. 207; the dedicant of 2105 is ἡ Βαταναία; the μητροκωμία Βορέχαθ Σαβαῶν may have belonged to this or a similar estate).

On 36/37, D.-R. briefly discuss the inscriptions recording magistrates. Βουλευταί are also known from Waddington, *op.cit.* 2019 (from 'Orman) and 2072 (*IGLS* XV 419); 2077 (*IGLS* XV 427) records a σύνδικος and ἐπιμελητής; members of the ordo mainly belong to the indigenous population; they were apparently also recruited from outside the city. Roman officials, magistrates and officers form another category of the elite, but most left their traces in inscriptions during a temporary stay in the city: *PAES* III 393 = *IGLS* XV 429 (centurio from Heliopolis); Waddington, *op.cit.* 2076 a/b = *IG* XV 424/425 (consularis; governor of Syria); less certain is the case of two procuratores ducenarii, Claudius Aurelius Tiberius (*PAES* III 400 = *IGLS* XV 421), and Aurelius Antoninus Pelagis (known from three dedications, which may have been erected at the same time during a visit of the city in 247 A.D.: Waddington, *op.cit.* 2074 a/b (= *IGLS* XV 420), 2075 (= *IGLS* XV 423), and *PAES* III 399 (= *IGLS* XV 426)).

On 29/30 D.-R. argue that *PAES* III 403 (*IGLS* XV 417; ph.), dated 552/553 A.D., is the dedication of the modest south chapel rather than that of the whole church, for which it provides a terminus ante quem; the inscription also shows that Philippopolis was a bishopric. On 33/34 discussion of the city's territory, not very large.

1707. Philippopolis. Construction of a krepis in honor of Theos Aumou, 3rd/4th cent. A.D. Anticipating its publication in *IGLS* XV, J.Rohmer, *art.cit.* (cf. our lemma no. 1706) 19 note 54, offers a provisional transcription of an inscription found re-used in a house at Shahba: [---]τε κρηπὶς θεῷ Αὐμου πατρῴῳ ἐγένετο προνοίᾳ Τιβερίου 'Αραβιανοῦ καὶ Μακροβίου 'Αλεξάνδρου προνοητῶν [no line-division indicated]. The προνοηταί are perhaps village magistrates; θεὸς Αὐμου is on record in several places near Shahba, from the reign of Alexander Severus and especially under Constantine: the stone may come from another place and perhaps postdates the foundation of Philippopolis. [For θεὸς Αὐμου see also *SEG* LI 2349. P.-L.Gatier, *BE* (2007) no. 527, argues that the qualification 'ancestral' - first attestation for theos Aumou - suggests a local provenance].

1708. Philippopolis. Mosaic inscriptions, ca. 325-350 A.D. J.Balty, *Mosaïques antiques de Syrie* (Brussels 1977) 58-65. G.Agosti, in *Società e cultura* -- (cf. our lemma no. 1702) 38-57, reflects on the mosaic, found in a house, representing the scene of Ἄρης and 'Αφροδίτη (known from Homer's Odyssey) and their companions Εὐπρέπ(ε)ια, Χάρις and Σκοπή. Instead of the moral-symbolic interpretation of Balty (Charis gives a wreath to Aphrodite, thereby transforming her affair with Ares into something εὐπρεπές (euprepeia = 'bienséance') ap-

proved by Skope: 'sous les yeux de tous'), A. suggests connecting the personifications closely with the text of *Od.* 8.285-295. Σκοπή refers to Ares' 'observation' that Hephaistos has left for Lemnos (cf. vs. 285: οὐδ' ἀλαοσκοπίην εἶχε). The wreath recalls vs. 288 (ἐϋστεφάνου Κυθερείης). Charis is a common companion of Aphrodite rather than the wife of Hephaistos. The only 'moral' message is conveyed by Euprepeia ('Appropriatezza'). The mosaic was commissioned by a member of the urban elite who was proud of his Greek paideia (cf. the various personifications of Greek concepts in *SEG* XLVII 2086; XLIX 2104; L 1538) and wanted to give a positive turn to the Homeric episode, thereby reacting upon the negative interpretation of his Christian fellow-citizens. Εὐπρέπεια occurs in a 5th cent. A.D. mosaic from Xanthos (P.Demargne, *TAD* 6, 1953, 43, and *LIMC* 4.1, 1988, 75), representing Meleager and Atalante and probably is meant to throw a positive light on their relation. For another mosaic representing Εὐπρέπεια see our lemma no. 1702.

1709. Zoora. Epitaph of Zebintha, 474 A.D. Rectangular block of yellowish sandstone; inscription in an incised and red painted frame in the shape of a cross (in the upper corners two birds each with a cross on their head; in the lower corners two amphora-shaped vases topped by crosses; traces of red paint); now in the Museum of Studium Biblicum Franciscanum in Jerusalem. Ed.pr. M.Piccirillo, *SBF* 54 (2004) [2006] 428/429 (ph.; dr.; Italian translation), who assigns the stele to the area of Moab. Cf., however, D.Feissel, *BE* (2006) no. 491, who urges that its typology and formulas point to Zoora, and points out that it has been published independently by Y.E.Meimaris, K.I.Kritikakou-Nikolaropoulou, *Inscriptions from Palaestina Tertia*, vol. I a. *The Greek Inscriptions from Ghor es-Safi (Byzantine Zoora)* (Athens 2005) 316/317 no. 227 (color ph.; dr.; translation [henceforth: *I.Zoora*). We give the latter text, which has a correct line division, and indicate the few other differences with ed.pr. in the app.cr.

† Εἷς Θε-
ός, ὁ πάντ-
ων Δεσπ-
ότης· μνη-
μῖον Ζεβ-
ίνθα Μουββάνου, ἀπο-
θανοῦσα μετὰ καλο-
ῦ ὀνόματος καὶ καλῆς
πίστεως ἐτῶν ξ', ἐν ἔ-
τι τξθ', ἐν μηνὶ Ἀπελ- v
λέου ει', ἐν ἡμ(έρᾳ) Κυριακῇ·
θάρσι, Ζεβ-
ίνθα, οὐδὶς
ἀθάνατ- v
v v ος †

Horizontal bars above the numerals (LL. 9-11); abbreviation (L. 11): small mu above eta ‖ 5-6. Ζεβίνθα for Ζεβίνθας; for this Semitic name cf. *SEG* XLVI 1961 (2). *I.Zoora* ‖ 6. Μουββάνος (or Μουββάνης): previously unattested in Palaestina and Arabia; possibly the Greek transcription of a Semitic name derived from the root *bny* ('to build'), *I.Zoora*; Μουρρανου, ed.pr.; 'les photographies ne permettent pas de trancher', F. ‖ 6-7. ἀποθανοῦσα for ἀποθανούσης, in compliance with the nominative Ζεβίνθα, *I.Zoora* ‖ 9-10. year 369 (era of the province of Arabia) = 474 A.D., *I.Zoora* ‖ 11. Κυριακ(ῇ), ed.pr. [the color ph. in *I.Zoora* clearly shows KH, Tybout].

EGYPT

1710. Egypt. Army: the late Roman army. S.Daris, in *L'armée romaine* -- (cf. our lemma no. 973) 237-250, collects the evidence (including some inscriptions) concerning the legions, alae and cohortes stationed in Egypt from Diocletian to Valentinian I.

1710 bis. Egypt. Egyptian-Nubian boundery area. See our lemma no. 1770.

1711. Egypt. Epitaphs: age preceded by ὡς. B.Boyaval, *Cripel* 24 (2004) 71/72, reviews various explanations of the age recorded in years preceded by ὡς in epitaphs especially from Leontopolis and Terenouthis. It is mostly understood as 'about', 'ca.'; the suggestion of F.A. Hooper (*CE* 62 [1956] 337) that this inaccuracy results from elderly people losing the capacity to count their years is not supported by statistics (cf. already B., *ZPE* 21 [1976] 225). To counter Horbury-Noy's view (*JIGRE* p. 107) that ὡς refers to some months rather than years more or less, B. adduces *SEG* XX 517 (= *SB* 10162 (517), from Terenouthis) where ὡς precedes a number of years and a number of months [partly restored: ὡ[ς (ἔτους)] α', μην(ῶ)ν ι']. He points to his previous suggestion (*l.c.* 224 note 53) that ὡς (ἐτῶν) x is a re-inforced form of (ἐτῶν) x, but concludes: 'Le problème demeure, me semble-t-il'.

1712. Egypt. The gymnasion in Ptolemaic Egypt. W.Habermann, in *Das Hellenistische Gymnasion* (cf. our lemma no. VGym01) 335-348, comments on the following inscriptions: *I.Prose* 21 (= *IThSy* 189), 40 (on the foundation of a gymnasion by private people); *I.Fayoum* 200-202 and *I.Louvre* 17 (epheby; duration: one year); *I.Fayoum* 119 (concerning νεανίσκοι); *I.Prose* 27 (concerning cult of the κτίσται of the gymnasion; relation with the βουλή; relation between membership of the gymnasion and citizenship).

1713. Egypt. Jewry: onomastics. S.Honigman, *ZPE* 146 (2004) 279-297, analyzes a database of ca. 380 Hebrew or Jewish-Aramaic names in Egypt, the overwhelming majority of which are drawn from papyri. Systematic comparison with the much larger Palestinian

Onomasticon composed by T.Ilan (cf. *SEG* LIII 1839); the stock of Jewish names found in Egypt, especially in the Ptolemaic period, is taken to reflect the stock of names used in Palaestina; occasionally, Ptolemaic evidence - providing earlier examples - is used to complete the Palestinian data. Jewish names in Egypt are linked to a small number of settlements/areas (Apollinopolis/Edfu; Thebes; Fayum; Herakleopolis; Leontopolis). Two or three names are over-represented in the evidence of the Roman as compared to that of the Ptolemaic period: Σαμβαθαῖος/Σαμβαθίων, Ἰώσηπος/Ἰώσηφος, and perhaps Σίμων; this suggests a Jewish population settled in Egypt for many generations and not in touch with their native language anymore.

1714. Egypt. Nemesis. B.Lichocka, B., *Némésis en Égypte romaine* (Mainz 2004), offers a comprehensive study of the cult and iconography of Νέμεσις in Egypt (temples; (cult) statues; reliefs; coins; literary sources; connection of N. with griffin and sphinx; N. in military, agonistic, magic and funerary context). The cult is essentially a phenomenon of the Roman Imperial period (rare testimonies for the 1st cent. B.C.), with its floruit in the 2nd cent.; the epigraphical evidence (see below sub 1) antedates the earliest images, which range from coins struck under Nero to coins of Claudius II Gothicus (both with the 'γρύψ némésiaque'; all sculpture-in-round representing Nemesis dates to the 2nd cent.). The appendix/catalogue 'Documentation' (107-152) includes, on 146-148, the texts and bibliography of nine inscriptions concerning Nemesis briefly discussed passim in the main text:

Inscriptions on stone: 1) dedication of a statue of Nemesis by a συν{συν}αγογὸς καὶ προσ(τά)της συνόδου Ἡρακλέου Καλλινίκου καὶ Νεμέσεως to another association, the κοινὸν Μαρε(ώ)του): *SEG* XXIV 1233 (*SB* 10714; G.Wagner, *BIFAO* 73 [1973] 187 no. 3; id., *BIFAO* 74 [1974] 22 no. 4; L. 146 no. II A 1; cf. also 68/69; Mareotis?; 8 B.C. or 36 A.D.); 2) dedication of an altar and other objects to Nemesis κυρία μεγίστη: *I.Fayoum* I 99 (*SEG* XXVI 1760; *SB* 5797; L. 146/147 no. II A 2; Philadelphia; 59 A.D.); 3) dedication to Nemesis θεὰ [μεγάλη]: *I.Alex.Imp.* 73 (*SB* 8547; *CIG* 4683 d (vol. III, Add. on p. 1186); L. 147 no. II A 3 (cf. also 105); 2nd cent. A.D.?); 4) dedication of a Νεμεσῆον: *I.Alex.Imp.* 72 (*IGR* I 1047; *SB* 8773; L. 147 no. II A 4 (cf. also 105); 2nd cent. A.D.? [= Νεμεσεῖον, a sanctuary of Nemesis, *I.Alex.Imp.*; the brief inscription was engraved on a statue base: the sanctuary was probably a small chapel/aedicula sheltering a single statue, Tybout]); 5) epitaph invoking Θεὸς Ὕψιστος πάντων ἐπόπτης, Ἥλιος and Νέμεσις: *SB* 1323 (L. 147 no. II A 5; 2nd cent. A.D.: Antonine period?).

Inscriptions on gems: 6) invocation of Εἷς Θεός, Νέμεσις and the Χάριτες (A.Delatte - P.Derchain, *Les intailles magiques gréco-égyptiennes. Bibliothèque Nationale, Cabinet des Médailles* [Paris 1964] 335/336 no. 514; L. 147/148 no. II A 6; late Roman Imperial period); 7) Νεμέσι βοήθι (E.Brandt et alii, *Antike Gemmen in deutschen Sammlungen* I 1-3: *München, Staatliche Münzsammlung* [München 1968-1972] I 3, 118 no. 2891; L. 148 no. II A 7; 1st/2nd cent. A.D. [it is unclear why L. 124 no. I J 5, a 2nd/3rd cent. A.D. gem in Venice with the same text, is included only in the section on glyptic (123-131; many other gems with inscriptions, though not pertaining to Nemesis)]); 8) Μεγάλη ἡ τύχη τῆς Νεμέσεως (P.de Nolhac, *MEFRA* 4 [1884] 172 no. 403; L. 148 no. II A 8; Roman Imperial period); 9) Κυρία Νέμεσι, ἐλέησ(ον) (E.Zwierlein-Diehl, *Die antiken*

Gemmen des Kunsthistorischen Museums in Wien II [Vienna 1979] 156 no. 1216; *CIG* 7036 C; 2nd/3rd cent. A.D.).

Other inscriptions are discussed in passing, inter alia *I.Portes* 83 (dedication to Tutu/Tithoes [*SB* 7808; *SEG* XX 669; cf. LIII 1928]), for which L. (40/41) suggests restoring in L. 2 εὐσεβείας χά[ριν ἐπ' ἀγαθῷ, ἔτους] ιη´ rather than εὐσεβείας χά[ριν, ἔτους] ιη´ which seems too short) [note that 107 no. 1 A 1 = *SEG* XX 638 (*SB* 3918; statue; from Sebennytos?; 2nd cent. A.D.) and 113 no. 1 B ■ = *I.Louvre* 53; epitaph from Terenouthis; 3rd cent. A.D.]. On 93-98 a survey of numerous names derived from Νέμεσις, which we do not list since they are almost exclusively drawn from papyri.

1715. Egypt. Painters. K.Worp, in H.Harrauer - R.Pintaudi (edd.), *Gedenkschrift Ulrike Horak. P.Horak* (Florence 2004) 43-46, publishes a Leiden papyrus with an architectural drawing; in his introduction he presents four additions to the 25 attestations of ζωγράφοι in papyri collected by B.Palme - H.Tegel, in M.Capasso, G.Messeri Savorelli, R.Pintaudi (edd.), *Miscellanea Papyrologica* II 2 (Florence 1990) 451-459, adds papyri recording the related words ζωγραφητός and ζωγραφικός, and on 44 lists three inscriptions: *I.Portes* 86/87 (*IGR* I 1179/1180; *SB* 8819/8820; ζωγραφέω; for its meaning see *SEG* XXXIV 1586 and XLIV 1482); *IThSy* 13 (*IGR* I 1272; *SB* 8374; *SEG* XXXIX 1675 (13): γλυφή and ζωγραφία of a column).

Also some other articles in this *Gedenkschrift* are devoted to drawing, painting, painters or colors on record in papyri, as a tribute to Horak's achievements in this field (notably *Illuminierte Papyri, Pergamente und Papiere*, Vienna 1992).

1716. Egypt. Ptolemy, 'the son'. Cf. *SEG* LII 1753*. W.Huß, *ZPE* 149 (2004) 232, wonders whether M.Domingo Gygax and J.A.Tunny achieved real progress in their attempts at identifying Ptolemy 'the son' as compared to his own views (for which see *SEG* XLVIII 1954). D.G.'s pivotal source for his identification of this enigmatic Ptolemy as a natural son of Ptolemy II, the Hieroglyphic stele of Mendes (see *SEG* LII), is not trustworthy for various reasons. T.'s argument, making 'the son' ■ son of Ptolemy II and Arsinoe I (see *SEG* XLVIII in fine), is contradicted by Schol. Theocr. 17.128, which mentions Ptolemy (i.e., the later Ptolemy III Euergetes), Lysimachos and Berenike as the children of that royal couple [For the complex problems concerning Ptolemy 'the son' see now also C.Bennett, *ZPE* 154 (2005) 95 note 31, and W.Clarysse, *CE* 82 (2007) 204/205, Tybout].

1717. Egypt. Religion. For the presence of Ptolemaic kings in Greek sanctuaries see our lemma no. 1852. For Egyptian sculptures used as Greek votives outside Egypt see our lemma no. 1884.

1718. Egypt. Revolts. A.E.Veïsse, *Les 'révoltes égyptiennes'. Recherches sur les troubles intérieurs en Égypte du règne de Ptolémée III à la conquête romaine* (Leuven 2004), offers a clear synthesis on this complex subject; for a concise résumé and positive evaluation we refer to F.Kayser, *BE* (2006) no. 497. The study's three main sections are devoted to the sources (3-82; tabular survey of the revolts in chronological order on 78/79), 'Révoltes et révoltés' (83-154; leaders and partisans; role of Greeks and Egyptians) and reactions to the revolts (king; Egyptian priests; pacification; amnesty; economic measures). Among the sources (literary and documentary; papyri, ostraka and inscriptions; Greek, Hieroglyphic and Demotic) Greek inscriptions play a secondary role (index on 287), with the exception of the trilingual decrees of Egyptian priests, notably that in honor of Ptolemy V Epiphanes from Memphis (*OGIS* 90; *I.Prose* 16; *SEG* LIII 1983*; 'Rosetta stone'; on 8 a French translation of LL. 21-28 of the Greek section) and, to a lesser degree, that from Kanopos in honor of Ptolemy III Euergetes, his wife Berenike II and his daughter Berenike (*OGIS* 56; *SB* 8858; *SEG* XVIII 628-631; LII 1744; *I.Prose* 8-10; *I.Louvre* 1; see our lemma no. 1720); from the other Greek texts we single out the trilingual dedication of Cornelius Gallus (*I.Philae* 128; *OGIS* 654; *IGR* I 1293; *SEG* LII 1798*). V.'s most important conclusion is that the revolts cannot be reduced to the ethnic opposition between Greeks and Egyptians. Though some revolts may have been inspired by politico-religious motives, economic and social conflicts prevail. The Theban clergy, occasionally suffering itself from looting, cannot be considered the central hotbed of sedition, whatever its attitude to Ptolemaic rule.

1719. Egypt. The thebarchy. B.C.McGing, *APF* 50 (2004) 119-137, collects and discusses the documents (21 Greek and 3 Demotic papyri; 5 Greek inscriptions) (possibly) recording the θηβάρχης (τῆς Θηβαΐδος). The precise place of this official, active in the financial field in the Thebaid, in the hierarchy of the Ptolemaic administration remains unknown, though it seems to be ■ position of real distinction and importance; a case-in-point is the fact that its last occupant was the highly prominent Καλλίμαχος, who together with members of his family exerted quasi-royal power in Upper Egypt in the mid 1st cent. B.C. In his epigraphical dossier (see J.Bingen, *CE* 45 [1970] 369-377 = id., *Pages d'épigraphie grecque* I [Brussels 1991] 115-122), the thebarchy appears only twice, both times among other titles: συγγενὴς καὶ στρατηγὸς καὶ ἐπιστράτηγος καὶ θηβάρχης (τῆς Θηβαΐδος) καὶ ἐπὶ τῆς Ἰνδικῆς (καὶ Ἐρυθρᾶς) θαλάσσης (*I.Philae* 53 and 56 = Mc.G. 129 nos. 22/23, dated to May 62 and February 51 B.C., respectively; Kallimachos held the thebarchy from 62 to at least 51 B.C.; that it is missing in *I.Philae* 52, equally dated May 62, may be due to some confusion in May 62, when he was perhaps newly appointed; he must have given it up by 49 B.C. since it is missing in *SB* 2264 which appears to give a full list of his titles). That the mid 2nd cent. B.C. high official Βόηθος (for whom see *SEG* L 1555) ever held the post (as restored in *I.Philae* 15 = McG. 123/124 no. 8; ca. 135 B.C.) is extremely improbable in view of what is otherwise known of his career, though a restoration καὶ ἐπιστρατήγου [καὶ στρατηγ]οῦ (*I.Philae* LL. 5/6: καὶ ἐπιστρατήγου [καὶ στρατηγοῦ | καὶ θηβάρχ]ου τῆς Θηβαΐδος) seems too short. J.Bingen, *BE* (2005) no. 606, suggests restoring [καὶ αὐτοκράτορος | στρατηγ]οῦ (on the analogy of *IThSy* 318 LL. 8-10: αὐτο|[κράτορος? στρατηγοῦ τῆς | [Θηβαΐδος?], equally a restoration of J.Bingen: see *SEG*

XXXI 1521) and explains the absence of the title αὐτοκράτωρ (implying the delegation of royal power) in all other documents concerning Boethos by its probably temporary character. The remaining two inscriptions are *I.Philae* 19 (= McG. 120 no. 1; LL. 22-26: general list of officials; 124-116 B.C.) and A.Bernand, *Le Paneion d'El Kanaïs: les inscriptions grecques* (Leiden 1972) no. 12 (*CIG* 4837; *SB* 8380; = Mc.G. 120/121 no. 2; thebarch of uncertain date).

1720. Egypt. Trilingual (Greek/Hieroglyphic/Demotic) decree of the synod of the Egyptian priests at Kanopos in honor of Ptolemy III Euergetes, his wife Berenike II and his daughter Berenike, 238 B.C. *OGIS* 56 (*SB* 8858; *SEG* XVIII 628-631; LII 1744; *I.Prose* 8-10; *I.Louvre* 1). S.Pfeiffer, *Das Dekret von Kanopos (238 v. Chr.). Kommentar und historische Auswertung eines dreisprachigen Synodaldekretes der ägyptischen Priester zu Ehren Ptolemaios' III. und seiner Familie* (Munich-Leipzig 2004), offers a comprehensive discussion of all aspects of this document. In section I (1-24; 'Die ptolemäische Fremdherrschaft in Ägypten') P. focuses on the Macedonian royalty at Alexandria and the Egyptian clergy and their interaction in the context of a multicultural society; discussion of priestly synods and Ptolemy III's reign over a 'Vielvölkerstaat'. In II (25-65) P. presents a survey of the inscriptions recording the decree, from Tanis (*OGIS* 56 = *I.Prose* 9), Momemphis (Kom el Hisn; *I.Prose* 8), Eileithyias polis (*I.Prose* 10; *IThSy* 37), Karnak (illegible; unpublished; Hieroglyphic and Demotic fragments only), Tell-Basta (S.Sauneron, *BIFAO* 56 [1957] 67-75) and unknown provenance (*I.Louvre* 1) [for a new version from Boubastis see C.Tietze - E.R.Lange - K.Hallof, *APF* 51 (2005) 1-29]. Comment on linguistic questions; the Greek text is the original ('Muttertext'); the Greek and Hieroglyphic versions largely correspond to each other, while the Demotic texts reveal some differences; P. follows W.Clarysse's view that all three versions were composed by Egyptian priests, who apparently were able to write elaborate Greek formulas without Egyptianisms; cf. the nuance of J.Bingen, *BE* (2005) no. 571: 'Mais ... il ont pu se faire aider, ils en avaient certainement les moyens et l'occasion'. On 57-65 a new edition and a German translation of the Greek text from Tanis, in which some minor errors in *I.Prose* 9 are corrected. The core of the book is section III (66-199): a line-by-line commentary incorporating all local and linguistic versions. A multi-faceted historical interpretation defying a detailed summary follows in IV and V (200-307). Much attention goes to Greek/royal and Pharaonic/priestly euergetic traditions; for a summary of the main conclusions we refer to *SEG* LII 1744 (based on a preliminary article by P. on the same subject). The fact that the reform of the calendar announced by the synod and presented as a royal initiative (LL. 35-37; P. 249-255) was never applied by the Egyptian clergy is mostly interpreted as a sign of the latter's hostility towards the Greek/Macedonian rulers; contra P., who points out that the court did not apply the reform either (or at best very briefly during the reign of Ptolemy III); a successful reform would have required a royal prostagma rather than a priestly synodal decree. He assigns the initiative to a minority among the Egyptian priests; the majority, however, clung to tradition and did not accept the reform. On the relationship between court and clergy cf. also J.Bingen, *l.c.*: 'Les motions du décret synodal me semblent relever, ici comme souvent, d'une certaine rhétorique de circonstance liée aux connivences implicites des premiers Ptolémées et du haut clergé

égyptien'. Many helpful indices, inter alia of Greek inscriptions (364/365). For a review see P.van Minnen, *Gnomon* 79 (2007) 709-713.

B.Legras, in C.Auliard - L.Bodiou (edd.), *Au jardin des Hespérides. Mélanges Alain Tranoy* (Rennes 2004) 191-206, wonders whether the reform of the calendar (analyzed on 196-199) implied the proclamation of a Golden Age and the styling of Ptolemy III as Αἰὼν Πλουτώνιος as suggested by some scholars. The decree, a coin struck by Ptolemy IV and four Hieroglyphic documents do not provide evidence for this view. However, the Ptolemies (including Ptolemy III) did exploit the notion of a Golden Age under the name of Τρυφή, which was closely related to Dionysiac ideology.

Cf. also our lemma no. 1718.

1721. Abydos. Epitaph of Allous and his relatives, ca. 150-170 A.D. *SB* 14608. Oblong rectangular limestone block; relief with Anubis (at right) presenting five deceased to Osiris seated on a throne (left, with Isis utmost left (= behind the throne), and bird *ba* at right); the Egyptian gods are represented in profile (traditional dress), the five deceased en façe (contemporary Roman dress; chiton and himation); the foremost of the five (Satyro; see app.cr.) holds in her right hand a patera above an altar topped by an offering table (libation scene); inscription on the protruding base; now in the Royal Museum of Art and History in Brussels. Mentioned by J.Quaegebeur, *Phoenix* (Leiden) 26 (1980) 126; an incomplete text was provided by J.Bingen apud K.Parlasca, in *Ägypten. Dauer und Wandel. Symposium anlässlich des 75 jährigen Bestehens des Deutschen Archäologischen Instituts Kairo am 10. und 11. Oktober 1982* (Munich 1985) 100 note 21 (= *SB*). Republished by J.Bingen - G.Nachtergael, *CE* 79 (2004) 257-262 (ph.; French translation); the text below reflects the lay-out on the stone.

Σατυρὼ πρεσβυτέ- 'Ωρείω[ν] Σατυρίων 'Ωρίγενε[ς]
'Αλλοῦ
ρα θυγάτηρ 'Αλλοῦ

Σατυρὼ πρεσβυτέlρα θυγάτηρ 'Αλλῦ; [--]ρίων 'Οριγένη[ς] | 'Αλλοῦ, *SB* || the text consists of three entries: one concerns Σατυρώ (previously unattested name [see, however, *SEG* XXXIV 470, with correction in *LGPN* III A 290 s.v. Σατυρώ, Martin]), another 'Αλλοῦς, and the third the three remaining persons; Allous, whose name is engraved in the vocative in the center in an isolated position, is the principal person, defining the filiation of Satyro; likewise, the names of Horion, Satyrion and Horigenes are given in the vocative. The stele commemorates the simultaneous death of a mother, daughter and three sons, B. || N. amply comments on the iconography, which points to Abydos; the date (ca. 150-170 A.D.) can be established on the basis of the hair-cut. The group of deceased represents, from left to right, Satyro (garland in her left hand; ear-rings), Allous (garland in her left hand; ear-rings), Horion (beard), Satyrion and Horigenes (wearing a wreath?).

1722. Alexandria. Honorary inscription for Aurelius Herodes, late 3rd/4th cent. A.D.? *I.Alex.Imp.* 99; *SB* 8268. In a mainly papyrological article on the ταρσικάριοι in Roman Egypt, H.-J.Drexhage, *MBAH* 23 (2004) 66-87, on 76/77 suggests dating this inscription to the late 3rd

or possibly even the 4th cent. A.D.; this date would be in line with the period to which most of the papyrological evidence for ταρσικάριοι is to be dated (*SB*: 'Zeit der Aurelier'). The text runs: Αὐρήλιον | Ἡρώδην | τὸν παράδοξον | οἱ ταρσικάριοι || Ῥωμαῖοι | οἱ Ἀλεξανδρεῖς [On the date, in view of the title ταρσικάριοι, see already *I.Alex.Imp.* 99: 'sans doute III s.' (with commenentary on p. 293), Martin].

1723. Alexandria (or area). Tablet recording the foundation of a temple of Serapis by Ptolemy III Euergetes, 246-241 B.C. Rectangular silver tablet; inscription in punched letters; provenance unknown; now in the Bibliotheca Bodmeriana in Cologny (CH); acquired by Martin Bodmer from the antiquarian bookseller Hans Peter Kraus, New York, in 1963: see *A Rare Book Saga. The Autobiography of H.P. Kraus* (New York 1978) 276/277 (dr.; translation); cf. also É.Métry, in M.Bircher (ed.), *Spiegel der Welt. Handschriften und Bücher aus drei Jahrtausenden. Eine Ausstellung der Fondation Martin Bodmer Cologny*, vol. 2 (Zürich 2000) 70/71 no. 121 (ph.; German translation). Edd.pr. P.Borgeaud - Y.Volokhine, in J.-L.Chappaz, S.Vuilleumier (edd.), *'Sortir au jour'. Les aegyptiaca de la Fondation Martin Bodmer* (München 2001; 2nd revised edition 2002 [subtitle as on the frontispice; the colophon has the variant *Art égyptien de la Fondation Martin Bodmer*]) 151-156 and 175 (ph.; text in majuscules; French translation) [We thank our colleague Gil Renberg, St. Louis, for drawing our attention to this interesting text and for providing copies of the above-mentioned publications, Tybout].

Βασιλεὺς Πτολεμαῖος Πτολεμαίου καὶ
Ἀρσινόης, θεῶν ἀδελφῶν, Σαράπει
τὸν ναὸν κατὰ πρόσταγμα

Some 20 foundation tablets - documents buried according to the Egyptian custom under the walls of sanctuaries to attest that their construction was performed properly - on various materials (inter alia gold and silver) were found in the famous Serapeion, annex to the Library: A.Rowe, *Discovery of the Famous Temple and Enclosure of Serapis at Alexandria* (Cairo 1946) 8-13; the bulk is bilingual (Hieroglyphic/Greek), and all have the same Greek text (*I.Alex.Ptol.* 13 presents one example; the others are inedita now in the Museum of Alexandria): Βασιλεὺς Πτολεμαῖος Πτολεμαίου | καὶ Ἀρσινόης, θεῶν ἀδελφῶν, | Σαράπει τὸν ναὸν καὶ τὸ τέμενος, differing from our text in the presence of καὶ τὸ τέμενος and the absence of κατὰ πρόσταγμα ('on divine order'); the latter expression occurs in the foundation tablet *I.Alex.Ptol.* 21 (dedication of a sanctuary of Harpokrates by Ptolemy IV), but specified: κατὰ πρόσταγμα Σαράπιδος καὶ Ἴσιδος. Since the new tablet has no precise parallel and there is no reason to consider it a forgery, it probably comes from another sanctuary than the main Serapeion, perhaps from the Serapis sanctuary at Kanopos known from literary sources but not located so far, edd.pr.

1724. Alexandria. Epitaphs (dipinti) in the Louvre, 3rd/2nd cent. B.C. A.Rouveret, *Peintures grecques antiques - la collection hellénistique du musée du Louvre* (Paris 2004) 29-92 nos. 3-26 (ph., mostly in color), (re)publishes 24 stelai or loculus plaques with painted representations (partly of soldiers, from the 'Tomb of the Mercenaries'); 15 have (partly) legible texts; there is one - insignificant - ineditum (no. 11; our no. 17 below); the dipinto of no. 21 (ineditum) is illegible; nos. 3, 12, 14, 19/20 and 25 are anepigraphic.
1) 47/48 no. 4 = *I.Louvre* 38; 2) 49/50 no. 5 = *I.Louvre* 39; 3) 50/51 no. 6 = *I.Louvre* 40; 4) 53/54 no. 7 = *I.Louvre* 41; 5) 55/56 no. 8 = *I.Louvre* 42; 6) 57/58 no. 9 = *I.Louvre* 43; 7) 59/60 no. 10 = *I.Louvre* 44; 8) 65/66 no. 13 = *I.Louvre* 45; 9) 69/70 no. 15 = *I.Louvre* 46; 10) 71/72 no. 16 = B.Brown, *Ptolemaic Paintings and Mosaics and the Alexandrian Style* (Cambridge, Mass. 1957) 18 no. 11 (inscription now illegible); 11) 73/74 no. 17 = *I.Louvre* 47; 12) 75/76 no. 18 = *I.Louvre* 49; 13) 83/84 no. 22 = *I.Louvre* 50; 14) 85/86 no. 23 = *I.Louvre* 51; 15) 87/88 no. 24 = *I.Louvre* 48; 16) 91/92 no. 26 = *I.Louvre* 52; 17) 61/62 no. 11 (ineditum; limestone stele with triangular pediment and akroteria; painting of a soldier in a recessed field between two pilasters; dipinto in red above: [----] | [--]AN).

1725. Alexandria. Funerary epigram for Philoxenos, 3rd/2nd cent. B.C. Bernand, *Inscr. métriques* 62; *GV* 1827; *SB* 4314. To Bernand's observation that LL. 1/2 (Οὐκέτι δὴ μάτηρ σε, Φιλόξενε, δέξατο χερσίν, / σὰν ἐρατὰν χρονίως ἀμφιβαλοῦσα δέρην) echo Euripides, *Phoen.* 165/166, B.Boyaval, *Cripel* 24 (2004) 70/71, adds that the poet shows his knowledge of other passages from that play, notably vv. 305-307, again with the motives of passing time (χρόνῳ; cf. also χρόνιος in v. 367) and the embrace of a relative, this time a mother as in our epigram. [For the popularity of Euripides in Egypt cf. *SEG* LI 2088 (11), Tybout].

1726. Alexandria. Funerary epigram for Kanobos, early Roman Imperial period. Bernand, *Inscr. métriques* 19; *GV* 1015; *SB* 4313; *SEG* VIII 438 (b). B.Boyaval, *Cripel* 24 (2004) 72, explains the term φάσις ('apparition'; L. 9: Ἐνθάδ' ἐμοῦ φάσεως καθαρὸν τόδε σῆμα πρόκειται) as a word-play referring to the deceased's name Κάνωβος (a rare variant of Κάνωπος) immediately preceding in L. 8: Κάνωπος is also the name of a star. The age at death (32 years and five months) tells against Bernand's interpretation of the term as an allusion to astral deification. [J.Zingerle read σαφέως: see *SEG* VIII, Tybout].

1727. Alexandria. Signatures on lamps, Hellenistic perod. A.Giuliani, *art.cit.* (cf. our lemma no. 1853) 145, mentions three mould-made lamps from Alexandria in the Benaki Museum (Athens): 1) HPA (Ἡρᾶ(δος)?) (145; Hellenistic period); 2) Πρω. C (149; Hellenistic period); 3) C (149; 2nd/1st cent. B.C.).

1728. Alexandria (area of: Kôm el-Chougafa). Dipinto on an amphora, 2nd cent. A.D. Fragment of a Cretan amphora (type AC1) found at Kôm el-Chougafa in the early 20th cent.; dipinto on its wall; now in the Museum in Alexandria. Ed.pr. A.Marangou in *Creta romana e protobizantina* III.1 1030 and 1033 no. 1 (ph.; dr.).

ΚΗ[---] | Ἀθε[---]

[1. Possibly a numeral, Chaniotis] || 2. Ἀθε[νίων?] (name of a merchant?), ed.pr.

1729. Antinooupolis. Christian epitaph of Theodora, 521, 538, 541 or 566 A.D. Two fragments of a limestone plaque re-used in the pavement of the 'Chapel of Theodosia' (north nekropolis). Ed.pr. M.Manfredi in *Gedenkschrift Ulrike Horak* (cf. our lemma no. 1715) 143-147 (ph.; majuscule text).

† Ἐκοίμηθεν ἡ | μακαρία | Θεοδώρα | ἐν μη(νὶ) Παϊ|χὼν η', ἰν|δ̣ε̣ι̣κ̣(τιῶνος) [-], (ἔτους) [-] Ἰ̣ουστι| ----]

[1. Ἐκοίμηθεν for ἐκοιμήθη] || 6-7. a year of Justinus I (517-526 A.D.), Justinian (527-565 A.D.) or Justinus II (565-578 A.D.); the year of the indiction is probably either α' or δ', or perhaps ια' or ιδ', followed by an iota or the symbol for (ἔτους) and a numeral, again either α' or δ'; combination of 1st, 4th, 11th or 14th indiction with a 1st or 4th imperial regnal year yields four possibilities: 4th year of Justinus I (520/521 A.D.; but a date by regnal year is less likely before 537 A.D.), 11th or 14th year of Justinian (537/538 A.D. or 540/541 A.D.), or the 1st year of Justinus II (565/566 A.D.), ed.pr. || on 143/144, ed.pr. presents a description of the early Byzantine paintings of the chapel and their labels (ἅγιος Κολλοῦθος; Θεοδο̣σ̣ί̣α; ἁγία Μαρία) and of an epitaph of Θεοδοσία found in the south nekropolis (E.Breccia, *Aegyptus* 18 [1938] 385-318, especially 302, 304, and 306); ed.pr. considers the possibility that the label may have read Θεοδώ̣ρα, in which case we would now have her gravestone; that two ladies, one called Theodora and the other Theodosia, would have shared the chapel for their graves seems unlikely [though it is not fully certain whether the fragments were inserted into the floor prior to its being opened by the excavators in the 1930s, the find-circumstances (re-use of a broken stone) seem to favor the supposition that the epitaph does not originally belong to the chapel, Tybout].

1730. Aswan (area). Christian inscription on a lamp, ca. 450-550 A.D. *SEG* LIII 1954. G.Nachtergael - A.Papaconstantinou, *Ricerche di Egittologia e di Antichità Copte* 6 (2004) 87-89, point out that the first preserved letter is Θ rather than N and restore ['Η ἁγία] Θεοπίστ[η] ([--] νεοπιστ[--], *SEG*; [--] θεοπιστ[--], R.A.Tybout, *ibid.* app.cr.). Comment on this saint, who suffered martyrdom under Trajan or Hadrian; she can be added to A.Papaconstantinou's inventory of saints in *Le culte des saints en Égypte* -- (cf. *SEG* LI 2090).

1731-1732. Baharia Oasis. Kôm al-Sheikh Ahmad / Al-Zabou. Dedications on behalf of Domitian and his family, 83-96 A.D. Two blocks now in the archaeological depot at Bawiti. (Re)published by F.Colin, *BIAO* 104 (2004) 103-133.

1731: 125/126. **Al Zabou (2 km from Kôm al-Sheikh Ahmad). Dedication, 83-96 A.D.** Limestone block re-used in a house in the village. A.Fakhry, *Bahria Oasis* II (Cairo 1950) 81; G.Wagner, *Les oasis d'Égypte* (Paris 1987) 204/205 note 1 (incomplete texts).

Ὑπ[ὲρ αὐτοκράτορος Καίσαρος ⟦Δομιτιανοῦ⟧ Σεβαστοῦ ⟦Γερμανικοῦ⟧] | καὶ το[ῦ παντὸς αὐτοῦ οἴκου ---] | Πετρωνία Μ[άγνα καὶ τὰ ταύτης τέκνα ὁ δεῖνα ὁ/ἡ δεῖνα καὶ ὁ/ἡ δεῖνα (vel sim.) καὶ] | Ἀλέξανδρος [---] || Ἀγαθῆι τύχη[ι ----]

1732: 104-110 (ph.; dr.). **Kôm al-Sheikh Ahmad. Dedication, 94-96 A.D.** Sandstone block found during excavations in 1992.

['Υπὲρ αὐτοκράτορος Καίσαρος ⟦Δομιτιανοῦ⟧] Σεβαστοῦ ⟦Γ̣[ερμανικοῦ]⟧ | [---- ------ ἐπὶ Μάρκου? Ἰουνίου 'Ρ]ούφου ἐπάρχου [Αἰγύπτου | --------] τ̣οῦ καὶ Ἀλθαιέω[ς | - year - αὐτοκράτορος Καίσαρος ⟦[Δ]ο̣μ̣ιτια̣νοῦ⟧ Σεβ[αστοῦ ⟦Γερμα||νικοῦ⟧ -- month, day -- ἐπ' ἀ]γαθ(ῷ) vacat

1. The name of Domitian was erased, as in L. 4, where it is still partly legible, C. || 1-2. the length of these lines and their division are uncertain; accordingly C. points out that many restorations are possible on the basis of the formula in similar documents (three of these are illustrated in the dr. on 132), which we do not list here except for the following: in L. 2 initio very probably [καὶ τοῦ παντὸς αὐτοῦ οἴκου (vel sim.), followed by the dedicatory deity; Μάρκου may have been omitted || 3. the dedicant is an Alexandrian as is evident from the demotic Ἀλθαιεύς, C. || C. offers a tabular survey of 32 dedications of buildings or small monuments made on behalf of emperors; discussion of (variants in) the formulas; from these parallels it appears that the dedicants of our texts financed (part of the) construction of the local temple. The governor in our text provides the date indicated in the heading: he is M. Iunius Rufus (94-98 A.D.) rather than M. Mettius Rufus (89-91/92 A.D.), who suffered damnatio memoriae (no trace of erasure in our inscription).

1733. Elephantine. Commemoration of the inundation of the Nile, 550-600 A.D. (or shortly later). *SEG* LIII 1963. J.-L.Fournet, *Annuaire EPHE. Section des sciences historiques et philologiques* 20 (2004/2005) 136, reads in L. 3 ὑποποδίου τοῦ σταυροῦ ('jusqu'au piédestal de la croix', with a genitive used with verbs - meaning 'to reach' - to indicate the object) rather than ὑπο ποδίου τοῦ σταυροῦ (cf. *SEG* LIII 1963 app.cr. ad L. 3). Non vidimus; cf. M.-Y.Perrin apud É.Perrin-Saminadayar, *An.Ép.* (2004) [2007] no. 1637.

1734. Fayoum. Karanis. Funerary epigram for Lysandre, 2nd/1st cent. B.C. Bernand, *Inscr. métriques* 83; *GV* 1680; *SEG* I 567; *SB* 6706. B.Boyaval, *Lychnos* 100 (2004) 65-67, argues that the first distichon (Τί πλέον ἔστ' εἰς τέκνα πονεῖν, ἢ πρὸς τί προτιμᾶν, / εἰ μὴ Ζῆνα κριτὴν ἕξομεν, ἀλλ' Ἀΐδην;) is a sophisticated variant of the motif of Hades acting ἀκρίτως (vel sim.; cf. *Inscr. métriques* 6 and 36). He rejects the view of B.Lier (*Philologus* 62 [1903] 463) that the distichon was inspired by Eur., *Suppl.* 787-793; for the notion of Zeus' capacity to distinguish (κρίνειν) B. points to Hesiod, *Works and Days* 5-7.

1735. Herakleopolis Magna. Funerary epigram for Ammonia, 2nd cent. A.D. Bernand, *Inscr. métriques* 33; *GV* 1873; *SEG* XV 861. B.Boyaval, *Lychnos* 101 (2004) 67/68, argues that between L. 22 and L. 23 no full stop should be written, since 23 (οἰκία μοι νεκύων ἀνεπίστροφα πρὸς φάος Ἠοῦς) is an elaboration of 22 (στυγερὸς γάρ με κέκευθ'Ἀΐδης); 23 specifies the meaning of Hades in 22.

1736. Hermoupolis Magna. Dedication of a temple to the royal couple of Ptolemy III and II, 243 or 242 B.C.? *I.Hermoupolis* 1; *SB* 9735. Y.Suto, *Sites. Journal of Studies for the Integrated Text Science* 2.1 (2004) 1-10 (ph. of the initial part), examines the social context of this dedication (engraved on the architrave of a peripteral Doric temple) by the κάτοικοι ἱππεῖς to the royal couple. Its objects are ἀγάλματα (sc. of the two deified royal couples that were necessary in the local dynastic cult), a ναός in a τέμενος along with other religious facilities (τὰ ἄλλα ἐντὸς τοῦ τεμένους) and a στοά. The extraordinary scale of these dedications exceeds what might be expected from a body of 'cavalry soldier-settlers' stationed at a rural town. S. assumes that the temple complex had already been built by the local priests of Thoth prior to the decision, taken by the military in close connection with the priests, to dedicate it to the Ptolemies. The occasion may have been a visit of Ptolemy III and his wife to Hermoupolis in late 243 or early 242 B.C. (en route between Fayum and Philai; visits to the latter two places are attested); the dedication served the purpose of expressing the loyalty of the local elites to the Ptolemies. With the unusual choice of a Greek-style building, counterpoint to the many Egyptian-style temples dedicated by the Ptolemies, the priests of Hermoupolis - renowned for their critical attitude towards the Ptolemies - aimed at avoiding all suspicion of the king; like the refined formula of the dedication it highlights the intimate relationship between rulers and locals and reflects the contacts of the local elites in Middle Egypt with the Greek cultural milieu of Alexandria.

This article is also published in H.Kawanishi - Y.Suto, *Amphora Stamps: 1997-2001* (Excavations at Akoris in Middle Egypt, vol. I; Tsukuba, Ibaraki (Japan), Akoris Archaeological Project, 2005 (non vidimus). See also Y.Suto, in S.Sato, *Genesis of Historical Text. Text / Context = 21st Century COE Program. International Conference Studies No. 4. Proceedings of the Fourth International Conference, Studies for the Integrated Text Science*, Nagoya, 16-17 September 2004 (Nagoya 2005) 13-20 (non vidimus).

1737. Hermoupolis Magna. Funerary epigram for Harpalos, 3rd cent. A.D. *I.Hermoupolis* 81; Bernand, *Inscr. métriques* 23; *GV* 1846; *SEG* LI 2088 (2). B.Boyaval, *Cripel* 24 (2004) 69/70, points out that πολύτεχνος (L. 2) means 'skilled in many arts' rather than 'industrieux' (Bernand), referring to the arts and crafts described in LL. 5-8 (decorating of temple walls with paintings or reliefs; lifting of columns; extraction of blocks from quarries). This claim to many-sidedness may echo the tradition of the architect trained and expert in all sorts of disciplines (cf. Vitruv., *De Arch.* 1.1.1-11). Accordingly, and also in view of the statement πολυμήχανος ὤλετο τέχνη (L. 3), B. argues that the question τίς τούτῳ ζώντων ἄλλος ὅμοιος ἀνήρ; (L. 4) refers to Harpalos' successors rather than to his contemporaries: 'Quel autre homme est semblable à celui-ci, parmi ceux qui vivent (actuellement)?' rather than 'Quel autre homme, parmi les vivants, était semblable à celui-ci?' (Bernand) [who reproduced his earlier translation in *I.Hermoupolis*].

1738. Kharga Oasis. Kysis (Douch). Various inscriptions. M.Reddé, *Douch* III. *Kysis. Fouilles de l'IFAO à Douch, oasis de Kharga, 1985-1990* (Cairo 2004), briefly comments on the following inscriptions: 1) the dedication to Serapis and Isis on the pylon of Trajan (*SEG* XXIV 1215; *OGIS* 677; *SB* 8438; 116 A.D.; R. 18; text; ph.; records the toponym Κῦσις; comment on its function as the center of a territory with villages); 2) two proskynemata for Amenebis and Apollo, respectively, on the 'temple en brique' (*IGR* I 1265/1266; *SB* 8440/8441; Roman Imperial period; R. 181; texts; reflections on the deity worshipped in this temple); 3) metrical inscription on the pylon of Trajan (*SEG* XXXVIII 1796; *SB* 8439; Bernand, *Inscr. métriques* 118; R. 197/198; text; records a collection of money by the Ἴσιδος ἀρχιερεύς on behalf of the reconstruction of the temple; late 1st cent. A.D.; after 116 A.D., *SEG*).

1739. Koptos (between Koptos and Apollonopolis Parva). Dedication of a statue of the Egyptian god Tutu (Tithoes), 210 A.D. A.-E.Sayce, *REG* 7 (1894) 298/299; *IGR* I 1185; *SB* 305; *I.Portes* 82; *SEG* XXXIV 1583. O.Kaper, *The Egyptian God Tutu* (cf. *SEG* LII 1928) 357/358 no. S-62 (LL. 7-12); see *ibid.* for a comprehensive study of this deity. The stone was rediscovered in a storeroom at Cornell University; it was brought to Cornell in the late 19th century, presumably by an American consul in Egypt. Republished by N.Dimitrova - K.Clinton, *ZPE* 148 (2004) 207-210 (ph.; translation); cf. also J.Bingen, *BE* (2005) no. 597, and É.Perrin-Saminadayar, *An.Ép.* (2004) [2007] no. 1631 (French translation).

Ὑπὲρ διαμονῆς καὶ αἰωνίου ν[ίκης τῶν vacat]
[κ]υρίων αὐτοκρατόρων Σεουήρ[ου καὶ vacat]
[Ἀν]τωνίνου καὶ Γέτα Εὐσεβῶν [Σεβαστῶν vacat]
[κα]ὶ Ἰουλίας Δόμνας μητρὸς κ[άστρων vacat]
[κα]ὶ τοῦ οἴκου αὐτῶν ἐπὶ Σ[ουβατιανῷ Ἀκύλᾳ]
[ἐ]πάρχῳ Αἰγύπτου καὶ [Ἰ]ουλί[ῳ Ἰουλιανῷ (?) vacat?]
[τῷ] κρατίστῳ ἐπιστρατήγῳ, ἀν[ετέθη ὁ vacat]
{ἀ}νδρ<ι>ὰς τοῦ κυρίου Τιθοήους [ὑπὸ - ca. 4 -]-
[ε]ως υἱοῦ Τβήσεως ἀρχιερέως Ὀ[σίρεως or -σίριδος καὶ (?)]
[Τι]θοήους καὶ Ἄμμωνος θεῶν [μεγίστων or μεγάλων]
[ἐ]π' ἀγαθῷ, Σαραπίωνος οὐετραν[οῦ - ca. 6 -]
[.]οντος, (ἔτους) ιη´, Φαρμοῦθι v κ[.´ (?) vacat]

2. Σεουήρ[ου], previous editions; Σεουήρ[ου καὶ], since Severus must refer to Septimius Severus, during whose reign the document was inscribed, C. ‖ 4. μητρὸς [κάστρων], J.Keil (apud *SB*), *I.Portes*; μητρὸς [αὐτῶν], *IGR* ‖ 5. Σ[ουβατιανῷ Ἀκύλᾳ], previous editions; or Σ[ουβατιανῷ], D.-C., the damage, beginning where the name of Subatianus starts, looks like an erasure; Subatianus Aquila: prefect of Egypt from 205/206 to at least 23 July 210

A.D., D.-C. ‖ 6. legit et rest. D.-C.; in the list of epistrategoi of the Thebaid (J.D.Thomas, *The Epistrategos in Ptolemaic and Roman Egypt*, Part 2 [Opladen 1982] 187 and 198/199), the only one suitable is no. 30, Iulius Iulianus, D.-C.; [ἐπ]άρχῳ A[ἰγύπτου] χας? ...ι...σ...λ...ν...., *IGR*; [ἐπ]άρχῳ Αἰγύπ[του –] κα[ὶ --], *I.Portes* ‖ 7. [-] κρατίστῳ, previous editions; ἐπιστρατήγῳ ν....., *IGR*; ἀν[ετέθη], *I.Portes* ‖ 8. ΝΔΡΕΑC, lapis; [ὁ ἀν]δρ[ι]άς, *IGR*, *I.Portes*; the use of ἀνδριάς in the sense of divine statue is rare; here the term may indicate an anthropomorphic statue, D.-C.; Τιθοήου[ς], *IGR*; Τιθοήου[ς ὑπὸ], *I.Portes*; [ὑπό or [διά, B. ‖ 9. τρησεως, *IGR*; Τάκκεως, *I.Portes*; Τβήσεως: matronymic, as often in Egypt; 'by ... son of Tbesis', D.-C.; contra B., who points out that matronymics are not the rule, and are unexpected in a quasi-official document of a family featuring a high-priest of Osiris, Tithoes and Ammon (moreover, one would have expected μητρὸς instead of υἱοῦ, the latter being reserved to patronymics accompanied by the father's office, according to 'la loi Hagedorn'); the lower part of the stone shows a large indent, which B. explains as a vain attempt to regain a smooth surface before the stone was discarded because of serious omissions, presumably a line like υἱοῦ patronymic - papponymic - μητρὸς Τβήσεως ἀρχιερέως: the dedicant was son of the archiereus and grandson of Tbesis; in fine nothing after ἀρχιερέως, previous editions; ΑΡΧΙΕΡΕΩCC[, C.E.Wilbour (unpublished transcript reproduced in *I.Portes*); Ὀ[σίρεως or -σίριδος καὶ (?)], D.; an association of Osiris and Tithoes is found in art: see Kaper, *op.cit.* nos. S-2 (?), S-54, and S-56; the temple in Shenhur, halfway between Koptos and Thebes, portrays Osiris, Ammon and Tutu on its walls; on the assumption that the restoration is correct, our inscription provides the first documentary testimony of Osiris, Ammon, and Tutu's joint worship in the area, D.-C. ‖ 10. in fine nothing after θεῶν, previous editions; [μεγίστων or μεγάλων], D.-C., with reference to Kaper, *op.cit.* M-15, R-24, S-1, S-63; *I.Fayoum* 124; *I.Akoris* 2, 7 ‖ 11. ουτιαν[οῦ] or οὐετραν[οῦ], *IGR*; οὐετ<ρ>αν[οῦ], *I.Portes* ‖ 11-12. ...οντος, *IGR*; [ἄρχ]οντος (L. 12), *I.Portes*; [ἄρ|χ]οντος or, if Sarapion was not a magistrate but assisted in some capacity and perhaps oversaw the operation, [ἐπιμελητεύ]|οντος, D.-C.; ΙΗ//, lapis; Φαρμοῦθι κ´, previous editions.

1740. Marea. Christian epitaph of Anastasia, 6th cent. A.D.? Marble plaque found in the 6th cent. basilica in Marea (45 km southwest of Alexandria). Text read by T.Derda apud H.Szymańska - K.Babraj, *Archeologia* 55 (2004) [2005] 127 (ph.; French translation).

Ἀναστασία Εὐλογ[ίου πρεσβυτ]|έρου vacat μνή[μης χάριν]

1. The second A was added later above N and C ‖ Ἀναστασία Εὐλογ(ίου) (πρεσβυτ)έρου μνή(μη), D. [our reading is based on the ph., on the assumption that a second block at right is missing; S.-B. do not provide a precise date for this text, Tybout].

1741. Marea. Stamp on an amphora, 2nd/3rd cent. A.D. Fragment of an amphora found in the debris of a kiln for firing amphoras located under the apse of the basilica mentioned in our lemma no. 1740. Mentioned by H.Szymańska - K.Babraj, *Archeologia* 55 (2004) [2005] 130 note 41: Διονυσίου

Name of the wine-grower?, S.-B. [or rather the manufacturer?, Tybout].

1742. Ombos. Dedication to Ptolemy VIII Euergetes II, Kleopatra III, Souchos and the synnaoi theoi by the garrison on behalf of Menander, his son Mikros, Ptolemy (and one other person?), 131-124 B.C. *IThSy* 190; *SB* 8389; cf. *SEG* L 1549. J.F.Oates, *ZPE* 146 (2004) 173/174, argues that in L. 7 Mikros' rank should be restored as [καὶ αὐτοῦ τῶν διαδόχων καὶ ἱ]ππάρχων ἐπ' ἀνδρῶν rather than as [καὶ αὐτοῦ τῶν τοῦ ἐπιτάγματος ἱ]ππάρχων ἐπ' ἀνδρῶν: on the one hand the latter combination is attested in the Pathyrite nome only, on the other sons of fathers with aulic rank have aulic rank at one step lower (Menander is ἀρχισωματοφύλαξ if we accept the restoration τῶν ἀρχισωματοφυλάκων in L. 5). For fathers who are ἀρχισωματοφύλαξ with sons τῶν διαδόχων cf. *SEG* II 871 (*SB* 6664) and M.L.Strack, *Die Dynastie der Ptolemäer* (Berlin 1897) no. 171. The plural ἱππάρχων does not surprise, since the alternation between plurals for the class to which the individual belongs and the individual designation is common in papyri; it may be that ἱππάρχων is attracted to the genitive plural by τῶν διαδόχων; cf. J.Bingen, *BE* (2005) no. 604: 'comme il s'agit d'un texte qui n'est plus connu que par une copie ancienne, n'est-ce pas à ce niveau qu'une confusion a pu être commise?'.

1743. Oxyrhynchos. Christian epitaph (dipinto), 5th/6th cent. A.D. *SEG* LIII 1993. On the basis of the dr. in *Auriga* 38 (2004) (see *SEG* LIII) J.Bingen, *BE* (2005) no. 587, reads this text as follows: Μνήσθητι, Κ(ύρι)ε, τῶν δούλλων σου Ἰωάννην κὲ | Καιαντον (Καιᾶν τὸν?) διάκονον | κὲ Ἐπιφάν[ι]|ν κὲ [....]|ωντου ο[ἰκο]ν[ό]μον ('j'hésiterais à lire υ[ἱ]|ῶν τοῦ ο[ἰκο]ν[ό]μον', B. [ο[ἰκο]ν[ό]μον per errorem for τοῦ ο[ἰκο]ν[ό]μου, Martin]; Μνήσθητι Κ(ύρι)ε τῶν δούλων σου Ἰωάννην {ΚΕ} | καὶ Ἀντόν(ιον) διάκονον | κὲ Ἐπιφάν[η]ν κὲ Ν[.]|ΩΝ τοὺς μ[ο]ν[αχ]ού[ς] (?), *SEG*).

1744. Panopolis. Christian inscriptions. D.Mazzoleni, in B.Mazzei (ed.), *Progetto pilota Deir el Ahmar, Deir anba Bishoi 'Convento Rosso'* (Rome 2004) 89-98, presents a survey of the Greek Christian inscriptions from Panopolis and its area (Sohag and the 'Red Convent'). Non vidimus; cf. M.-Y.Perrin, *An.Ép.* (2004) [2007] no. 1630.

1745. Panopolis. Epitaph of Karion, early Byzantine period. *SB* 3935 (only LL. 1/2). Triangular limestone stele; formerly in two private collections in Strasbourg (Robert Forrer; Jules Griess); in the Archaeological Museum of Strasbourg from 1988. Now fully published after re-examination of the stone, by J.Gascou, *Cahiers alsaciens d'archéologie, d'art et d'histoire* 47 (2004) 7-10 (ph.; French translation).

Σ(τ)ήλη | Καρίωννος· | ἐβίωσεν ἐτ(ῶν) | κη´, Φαρμου(θι) λ´, ‖ πρώτης ἰνδικ(τιῶνος)

Abbreviation sign: // ‖ horizontal strokes above the numerals ‖ typology, material and formulas show that the stele comes from Panopolis and dates to the early Byzantine period; cf. Lefebvre, *Recueil* 238-350 (232, assigned to Bawit, should be added; dubious on account of their different formulas are 259, 283, 294 - probably from Antinooupolis -, 297, 303, and 329); *SB* 5963-5972, 7301 (?), 7305, and 11098; *SEG* XVIII 696, XLI 1633 (the

2nd cent. A.D. date is erroneous), XLIII 1126/1127, and XLIV 2130, G. ‖ 1. ΣΓΗΛΗ, lapis ‖ 2. Καρίων: on record in three papyri of the later Roman Imperial period; also the name of a renowned Egyptian ascetic of the 4th cent. A.D. (provenance unknown) ‖ 4. ΦΑΡΜΟΥΗ, lapis ‖ the mason's errors in LL. 1 and 4 result from misunderstanding the models on papyrus, which offered a T included in a ligature and a ligature of Θ and I, respectively; similarly, the 'bizarreries' of *SEG* XLIII 1127 can be explained on the assumption that the left half of the text was already missing in the papyrus model (J.Bingen, *SEG* XLIII, wondered whether the stone had been cut from a larger stele).

1746-1755. Philai. Proskynemata on a wall of the Isis temple, 1st cent. B.C. On the basis of the photographs in *I.Philae* J.Bingen, *CE* 79 (2004) 249-256, republishes or provides new readings for the following inscriptions on the southern façade of the first pylon.

1746: 250-252. **Record of the ship-builder Apollonios.** *I.Philae* 39.

[᾿Α]πολλώνιος Πο[--| ὁ ἀ]ρχιτεκτονήσ[ας | τὰ] πρὸς τὴν παρακομι[δὴν | τοῦ] Ἡρ[α]κλέους πλοῖα

1-3. Πο[--] Θρᾷξ κ[αὶ | ἀ]ρχιτεκτονήσ[ας] πρὸς, *I.Philae* ‖ 4. initio [τὰ], *I.Philae*; Herakles = Arensnouphis ‖ 'Apollônios fils de Po[--], celui qui a dirigé la construction des bateaux destinés à assurer le transport d'Hèraklès': either ships transporting a giant statue of the god to Philae (and the blocks required for its erection) or (following *I.Philae*) ships for the procession of the statue on the Nile, a rite created or restored in the late Ptolemaic period, B.

1747: 251. **Fragment.** B. recognizes an inscription previously not isolated as such in the last line of *I.Philae* 38 + the right part of the first line of 39.

[("Ετους) -] Παχὼν κβ′ | [--]..αξ κ[--]

Θρᾷξ κ[αὶ (cf. our preceding lemma app.cr. ad LL. 1-3) is possible, but very uncertain; perhaps e.g. Κόραξ (cf. *I.Philae* 48), B.

1748: 251 note 8. **Proskynema.** *I.Philae* 38. In LL. 3/4 [τηγο]ῦ τοῦ Πανοπολίτου κ[αὶ | ᾿Απολλ]ωνίου τοῦ ἀδελφ[οῦ] instead of *I.Philae*'s [τηγο]ῦ τοῦ Πανοπολίτου | [-4-5-]ονιου τοῦ ἀδελφ[οῦ].

1749: 252/253. **Proskynema of (the representative of) a strategos.** *I.Philae* 41.

᾿Επι[--- ὁ παρὰ ---]|οδώ[ρου τοῦ συγγενοῦς καὶ στρατηγοῦ] | τοῦ [᾿Ομβίτου καὶ τοῦ περὶ ᾿Ελεφαν]|τίνη[ν καὶ Φίλας καὶ τοῦ Παθυ]|ρίτου [καὶ Λατοπολίτου καὶ] | Τεντ[υρίτου ἥκω πρὸς] τὴ[ν] | κυρία[ν ῏Ισιν --- κ]αὶ | τὰς θ[υσίας (?) --- ὑ]πὲρ [αὐ]|τοῦ [καὶ --- καὶ τ]ῶν || τέ[κνων -----]

1-2. Name of the strategos' representative (cf. LL. 8/9: [ὑ]πὲρ [αὐ]|τοῦ) rather than of the strategos himself (cf. *I.Philae* 32 and 146), B. ‖ perhaps ᾿Επι[-- τοῦ παρὰ] -- προσκύνημα -- ἔγραψεν ὁ δεῖνα ὑπὲρ αὐτοῦ, B., who, however, retains the formula ἥκω παρὰ/πρὸς as the most probable restoration ‖ ᾿Επι[---]|οδό[του ὁ συγγενὴς καὶ στρατηγὸς] κτλ. Τεντ[υρίτου ἥκω παρὰ] τῇ | κυρία[ι ῎Ισιδι μεγίστῃ κ]αὶ | ΤΑΕ[-----]ΠΕ[--]ΤΟΥ[-----]ΟΝ[--]|ΤΕ[-----], *I.Philae*.

1750: 254. **Proskynema, 88-81 B.C.** *I.Philae* 71. New reading of LL. 4-9.

παιδ[ίων καὶ] || τῆς γυ[ναικὸς] | καὶ Αρτ[---]| καὶ Αρη[---]| καὶ Θέω[νος καὶ τῶν | ἀδ]ελφῶν [καὶ ---]

παίδ[ων καὶ] || τῆς γυ[ναικὸς] | καὶ Αρτ[---] | ΔΙΑΡΗ[---] | καὶ θεῶ[ν ἀδ]|ελφῶν [---] (testimony of the cult of Ptolemy II and Arsinoe II Philadelphos), *I.Philae* ‖ B. reads the date in L. 11 as (ἔτους) λ[.]′, i.e., a regnal year of Ptolemy IX Soter II between 30 and 37 = 88-81 B.C. ((ἔτους) -′, *I.Philae*).

1751: 254. **Three fragments.** *I.Philae* 73-75. B. shows that these inscriptions were engraved on the same day; their authors belong to the same group of visitors. In 73, the date (L. 5) should be read as [Με]χεὶρ ις′ instead of ᾿Αθὺρ ις′; in L. 3 of 74, the date should be restored as [--] Μεχὶρ [ις′] (the letters ΙΑ before the month's name seem to written by another hand than that of 74); for 75, B. offers the following text.

[--]ος ῏Ισι κυρία[ι | --]είδου Μοιν[--]οι | [--] ᾿Απολλᾶ Δ[ιο]τέλου[ς | -- Μεχεὶ]ρ ις′

[--] ῎Ισιδι κυρία[ι] | [--]ειδου Μοιμ[--]οι | ΑΠΟΜΑΔ[.]ΤΕΛΟΥ | [Μεχὶ]ρ ις′, *I.Philae*.

1752: 255. **Proskynema, 84/83 B.C.** *I.Philae* 89. B. reads the regnal year (L. 3) as (ἔτους) λδ′ instead of (ἔτους) κα′: the 34th year of Ptolemy IX Soter II = 84/83 B.C.

1753: 255/256. **Proskynema.** *I.Philae* 126. In L. 3 B. reads ὧδε [κ]α[ὶ] ῟Ωρο[υ] ([..]ΔΟ-[...]ΡΟΣ, *I.Philae*); ὧδε is more frequent in traveller's signatures than in proskynemata, but cf. *I.Philae* 131, 273, and *IThSy* 326 (all dating to the early Roman Imperial period).

1754: 256. **Proskynema.** *I.Philae* 122. B. reads initio Ποσειδώνι[ο]ς Ποσειδων[ί]ου [--] (patronymic not read in *I.Philae*).

1755: 256. **Proskynema.** *I.Philae* 123. B. reads [--] καὶ τῶν ἀδελφῶν αὐτοῦ τῶν ([--] καὶ τῶν ἀδελφῶν μου τούτων, *I.Philae*).

1756. Phoibammon. Bilingual (Coptic-Greek) list of plants and vegetables, Christian period. *SEG* L 1613. On the basis of papyrological evidence F.Morelli, *ZPE* 149 (2004) 138-142, argues, contra R.S.Bagnall (cf. *SEG* L), that the use of the term λαχανόσπερμον / σπέρμα λαχάνου in the sense of 'sesame' in our inscription cannot be extrapolated; normally the terms refer to vegetable seeds in a generic sense (mostly to ῥάφανος, the oil commonly used in Egypt, contrary to sesame oil which should be considered a marginal product). Cf. also id., *Olio e retribuzioni nell'Egitto tardo* (Florence 1996) 6/7.

1757. Setis. Dedications to Ptolemaic rulers and the Gods of Elephantine, mid 2nd cent. B.C. *IThSy* 302 (*OGIS* 111; *I.Louvre* 14; *SB* 8878; *SEG* XLIX 2200*; cf. L 1555; 150/149 B.C. [from Elephantine rather than Setis Island: see *SEG* XLIX 2200, addition in fine]) and 303 (*OGIS* 130; *SB* 8394; *SEG* XLIII 1133; XLV 2032 (from Setis; ca. 143/142 B.C.). These inscriptions are adduced in a study, mainly based on Hieroglyphic documents, on the deities of Setis and their place in the cults of Elephantine: V.Rondot, in A.Gasse - V.Rondot (edd.), *Séhel entre Égypte et Nubie. Inscriptions rupestres et graffiti de l'époque pharaonique. Actes du colloque international (31 mai - 1er juin 2002), Université Paul Valéry, Montpellier* (Montpellier 2004) 111-125. Discussion of the following Egyptian deities recorded in the Greek inscriptions (1 and 2 can also be traced in the Hieroglyphic texts): 1) Πετεμπαμέντις (Διόνυσος), 'the deity of the west', principal deity of Σῆτις (= Sehel; 'island of Dionysos'), a special form of Osiris; 2) Πετένσητις (Κρόνος), 'the deity of Sehel', remarkably not the principal deity; 3) Πετένσηνις ('Ερμῆς), the third god, remains an enigma.

According to P.K.Koemoth, 'Osiris, Dionysos et le culte royal à l'île de Sehel', *CE* 81 (2006) 235-244. the fact that in *IThSy* 302/303 the deities are both called by their Greek and Egyptian names (connected by ὁ/ἡ καί) implies the existence of related yet distinct Greek and Egyptian cults (contra F.Kayser, *BE* [2007] no. 554: 'Cela paraît tout à fait douteux'). Koemoth also reflects on the question why Osiris rather than Sarapis is on record in the inscriptions from the first cataract and comments on the lunar character of Anoukis, which may account for her role in the celebration of the royal cult.

1758. Tebtynis. Various inscriptions from the temple of Soknebtynis, mid 1st cent. B.C.-mid 1st cent. A.D. V.Rondot, *Tebtynis* II. *Le temple de Soknebtynis et son dromos. Fouilles franco-italiennes* (Cairo 2004), (re)publishes the following inscriptions: 1) the honorary inscription for Ptolemy XII Philadelphos *SEG* XXXIX 1705 (ph.; French translation; 55 B.C.; R. 137/138; cf. 143: used to date the entrance area prior to 55 B.C.); 2) the dedication of an altar to Seknebtynis *SEG* XXXVIII 1692 (ph.; French translation; R. 147/149; it provides the name of the deity to whom the temple belongs, and dates the restoration of the dromos and perhaps the construction of the 'kiosque romain' to the reign of Augustus); 3) the dedication of another altar (stone block on a base) found near that mentioned under (2): [--]ΟΣΤΡΑΙ[--]ΗΣΠΟΛΕ (ph.; ineditum; undated; R. 149; C.Gallazzi apud R. (note 6) suggests reading [- ca. 6 -] ὁ στρα|[τηγὸς τ]ῆς Πολέ|[μωνος μερίδος]); 4) the inscription recording the construction of a δειπνητήριον *SEG* XLI 1638 (French translation; 54-62 A.D.?; R. 159); 5) a graffito on a drum of the

northwest column on the outside of the 'kiosque': Ἡρακλῆς (ph.; dr.; ineditum; reign of Augustus or later; R. 165; anthroponym rather than mythological name, R., who points out that Ἡρακλῆς is well attested in local onomastics, and refers to two parallel statuettes from Tebtynis (found in the temple enclosure) with the same inscription: Ἡρακλῆς | ἱππεὺς | ἀνέθηκεν | ἐπ' ἀγαθῷ: H.F.Lutz, *Egyptian Statues and Statuettes in the Museum of Anthropology of California*, Leipzig 1930, 11/12 nos. 15 a/b, and N.Thomas et alii, *The American Discovery of Ancient Egypt*, Los Angeles 1995, no. 120).

1759. Terenouthis. Funerary epigram for Diazelmis, 2nd/1st cent. B.C. Bernand, *Inscr. métriques* 10; *GV* 1153; *SEG* VIII 497; LI 2088 (11); *SB* 5829. B.Boyaval, *Cripel* 24 (2004) 72-74, observes that in the catalogue recording this mercenary's glorious exploits (LL. 1-6), the statement that he was merely ἀσκηθὴς ἐν νευσί ('indemne sur les navires'; L. 3) is embarrassing. B. follows J.Zingerle's and W.Peek's suggestion to understand ἀσκηθής as ἀσκηθείς ('exercé', 'expérimenté'; rejected by Bernand): ἀσκηθείς adds a quality of reflection to Diazelmis' quality in combat; the combination of virtuous action and reflexion is a topos in epitaphs of military men (see e.g. Bernand, *Inscr. métriques* 4; 35 L. 8: καὶ βουλᾶι καὶ δορὶ θαρσαλέος; cf. already *Il.* 9.443: μύθων τε ῥητῆρ' ... πρηκτῆρά τε ἔργων).

1760. Thebai (Memnonia). Epigram of Funisulanus Chareisios on the Colossus of Memnon, reign of Hadrian. *I.Col.Memnon* 19 (*SB* 8220; 8337; *SEG* VIII 725; XX 676). In his article 'Greek poetry in the Antonine age' E.L.Bowie, in D.A.Russell (ed.) *Antonine Literature* (Oxford 1990) 53-90, discussed this poem and some others from the Memnon collection. B. (65) assumed that Funisulanus asked his 'dearest friend T[--]' (L. 13: φίλτατος T[--]) to compose the poem. Contra P.A.Rosenmeyer, *CQ* 54 (2004) 620-624 (translation by Bowie): χάραξε (L. 12) narrowly defines the act of inscribing itself; either T[--] engraved it himself or, preferably, arranged to have it done on his own costs. The whole text was written by Funisulanus, who is also known from the prose inscription *I.Col.Memnon* 18 (*OGIS* 680; *IGR* I 1203; *SB* 8338; translation); here also Funisulanus speaks in the first person throughout, evidently being the author. In *I.Col.Memnon* 13 (*IGR* I 1198; *SB* 8896; Kaibel, *EG* 987; with two Greek verses inserted into eight lines of Latin prose; reign of Domitian) an officer took charge of having inscribed the verses of his superior Titus Petronius Secundus, governor of Egypt: a distinction between author and engraver similar to that in *I.Col.Memnon* 19. The contrary situation is exemplified by *I.Col.Memnon* 11 (*SEG* XX 674; *SB* 10176; Kaibel, *EG* 1007; translation), recording a professional poet writing (ἔγραψε, here implying verse composition) for a tourist.

If the final letter T in *I.Col.Memnon* 19 L. 13 begins the name of Funisulanus' friend, the preceding sequence should be read as ὃς εἴπετ' αὐτῷ instead of ὅς εἶπέ τ' αὐτῷ; *I.Col.Memnon* presents the former reading as an attractive alternative in the commentary; more strongly J.Bingen, *BE* (2005) no. 601: 'l'absurde ὅς εἶπέ τ' αὐτῷ devrait disparaître de nos discussions'; Bingen also points out that in the metaphor describing the Latopolite (L. 2) λάτων (i.e., the name of the Nile perch) instead of Λάτων πάτρης should be written.

Title of *Ps.* 87 (Septuagint) or, less probably, *Ps.* 47 (according to the version of the Septuagint in the Codex Sinaiticus), followed by the numeral 284: a well known isopsephism for Θεός (and the epithets ἅγιος and ἀγαθός), F.; φῶς δύναμις; the terms should be understood in the context of the debates resulting from the Arian crisis, F.; contra P.: 'sans argument véritablement probant' ‖ Ὠδὴ ψαλμοῦ τοῖς | υἱοῖς Κοτεσιλφα, *SEG*.

1772. Daqqi Mahari. Dedication by the Axumite king Sembrouthes, 3rd cent. A.D.? *SEG* XXIV 1247 (XLII 1644; LIII 2015 (7)); *SB* 6048 and 6948; *I.Éthiopie* 275. After resuming previous proposals for the date of this inscription (varying from the 2nd/3rd to the 5th cent. A.D.; tabular survey on 92), L.Pedroni, *Rassegna di studi etiopici* 41 (1997) [1998] 89-106, dates it to the 3rd cent. on the basis of the letterforms [contra J.Bingen, *SEG* XLII 1644: 1st/2nd cent. A.D.], the royal titulature (βασιλεὺς ἐκ βασιλέων Ἀξωμειτῶν μέγας Σεμβρούθης and Σεμβρούθης μέγας βασιλεύς, unattested otherwise; ἐκ underlines provenance, origin: 're di dinastia reale' (97); from the 4th cent. the regular title is simply βασιλεὺς βασιλέων) and possible reconstructions of the constitutional and historical context; it is likely to range between *I.Éthiopie* 269 (*SEG* XLII 1637; *SB* 6947) and 277 (= 'Adulitana II'; *FHN* 234; *SEG* XLII 1646; *OGIS* 199; *SB* 8545 b; *CIG* 5127 b). Speculations aiming at narrowing this 3rd cent. date result in the following hypotheses: 1) ca. 220-ca. 248, between *Gdrt* and *'ḏbh*; 2) ca. 250, with Sembrouthes to be identified with *'ḏbh*; 3) 248-272, with Sembrouthes to be identified with *Zqrns'* or *Dtwns'* (the royal names are known from south-Arabian epigraphical sources; the identifications are made on the assumption that these sources mention personal names, the Greek inscription an official name 'di trono'). See also L.Pedroni, 'Una collezione di monete aksumite', *BNum* 15 (1997) [1998] 7-146 (non vidimus), for an analysis of Axumite coinage (first struck under Endybis after 296 or in 298 A.D.) and its historical context.

Starting from the two studies by Pedroni, G.Fiaccadori, *PP* 59 (2004) 103-157 (ph.; copious bibliography on 144-157), offers an exhaustive and highly erudite study of the Sembrouthes inscription [overloaded with long digressions and ample citations of previous scholars, hence rather impenetrable to the non-specialist] in which he comments inter alia on 1) Sembrouthes' title (106-112; ἐκ introduces the partitive Ἀξωμειτῶν governed by μέγας; cf. ἐκ πολλῶν μόνος, vel sim.; 'Sembrouthes, re grande [= il piu grande] fra i re degli Aksumiti' [107]; Sembrouthes emulated the first king to assume the title βασιλεὺς μέγας (β. μ. Πτολεμαῖος), sc. Ptolemy III Euergetes in the oldest Greek inscription from Ethiopia: *I.Éthiopie* 276 (*OGIS* 54; *SEG* VIII 879; XLII 1645; *SB* 8545 a; *CIG* 5127 a = 'Adulitana I'); discussion of *I.Éthiopie* 286 = *FHN* 285; *SB* 2055 = *SEG* XLII 1655 (XLVII 2159), and of *I.Éthiopie* 269 [see above], recording the geographical indication ὁ Ἀξωμίτης); 2) 'Adulitana II' (see above; F. 113-132; no evidence of an Axumite campaign against Egypt; discussion of the extent of the territory and of the submitted peoples after the conquests by the anonymous (late 2nd/early 3rd cent. A.D.?) Axumite king, who should probably be identified with Sembrouthes; on this assumption the text from Daqqi Mahari testifies to one of the western or northern campaigns on record; comment on the term Αἰθιοπία, which came to indicate 'estensivamente quella porzione dell'altipiano, a S. di Meroe e dell'Etiopia classica, che l'emergente regno di Aksum veniva annettendo alla propria signoria territoriale' [125]); 3) the origins and development of the Axumite state in relation to neighboring peoples and states, again with frequent reference to 'Adulitana II'; philhellenic inclinations; Roman influence (notion of pacification) (132-144).

1773. Hiera Sykaminos (Maharraka). Christian building inscription, 550-660 A.D. *SEG* VIII 863; *SB* 8236 (both with restorations on the basis of a majuscule text of U.Monneret de Villard; see also id., *La Nubia medioevale* I, Cairo 1935, 74). Inscription on a key-stone; possibly from Ichmindi. C.M.Firth, *The Archaeological Survey of Nubia. Report for 1910-1911* (Cairo 1927) Plate 16 b (ph.; erroneously classified as Coptic); F.L.Griffith, *The Nubian Texts of the Christian Period* (= Abhandlungen der Königlichen Akademie der Wissenschaften, Berlin 1913, no. 3) 60 (majuscule text). Republished on the basis of the photograph in Firth by A. Łajtar, *JJP* 34 (2004) 89-94 (German translation), who reports all previous readings.

† Εὐχαρ(ιστήριον) τῶ θεοφ(ιλεστάτου) | ἄββα Ἐλισαίου | πρ(εσβυτέρου) κ(αὶ) οἰκονό(μου) | [..]ολ|τι | κ(αὶ) | [.]ννα

1. † Εὐχαρ(ιστία) τῷ θεο[ῦ δούλῳ], *SEG*; † Εὐχαρ(ιστῷ) τῷ θεο[--], *SB*; the formula 'Votive/donation of --(name)' only occurs in the eastern Mediterranean (Asia Minor, mostly with εὐχή; Cyprus; Syria, Palaestina, and Arabia, mostly with προσφορά; Egypt); εὐχαριστήριον is rare; cf. e.g. Lefebvre, *Recueil* 763. The object of our dedication is probably a building (church?), Ł.; τῶ for τοῦ ‖ 3-5. οἰκονό|μο[υ] M[--|--]γ(--) [--], *SEG*, *SB*; [..]ολ|τι: probably a Nubian toponym perhaps extended to a church or monastery where the monk and priest Elisaios was active as administrator, Ł. ‖ 7. ["A]ννα ('sua moglie?'), M. de V.; the reading is probable, but Anna cannot be a monk's spouse; alternatively [.]ννα may be another toponym, Ł.

1774. Nobadia (Ginari-Tafa). Christian epitaph of Amantose, early Byzantine period. C.M.Firth, *The Archaeological Survey of Nubia. Report for 1908/1909* I (Cairo 1912) 50; M.G.Tibiletti Bruno, *Iscrizioni Nubiane* (Pavia 1964) no. 59 (as ineditum; without provenance). Republished by A.Łajtar, *JJP* 34 (2004) 87-89 (German translation). For two similar epitaphs from Nobadia published as inedita by T.B. see *SEG* XLIII 1178/1179; the three stones are now in the Elephantine Museum.

† Ἔνθα κατά|κειτε ἡ μα|καρία Ἀμ|αντωσε· ΤΕ|[.]ΝΑΝ[.]ΙΔΕΘ | μηνὶ Φαμε(νὼθ) | ιη' : ἰνδ(ικτίωνος) : ια' · ἀναπαύση {..} | ἐν Ἀβραὰμ ΙΑ

3-4. Αμαντωσετε, F.; Αμαντως, T.B.; Ἀμαντωσε: previously unattested name of Nubian origin ('Hochwasser', 'Überschwemmungszeit') ‖ 4. in fine perhaps (ἐ)τε(λεύτησεν) or (ἐ)τε(λειώθη) or τε(λευτᾷ), Ł. ‖ 4-5. εν αν διδεθ, F.; ἐτε|θνάναι δὲ θ, T.B. ‖ 8. αναπαυση ▪ θ(εος), F.; ἀναπαύση σε, T.B.; both are possible, Ł. ‖ 8-9. variant of the Nubian prayer for the deceased running ἀνάπαυσον/ἀναπαύση τὴν ψυχὴν αὐτοῦ/αὐτῆς ἐν κόλποις Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ; here the word κόλποις was apparently omitted, Ł. ‖ 9. εν αβρααμια, F. ('unfinished for want of space on the stone'); ἐν Ἀβρααμιαίος, T.B.; in fine perhaps Ἰακώβ, Ł.

KYRENAIKA

1775. Kyrenaika. Linguistics: dialect in epigrams. C.Dobias-Lalou, in *La koiné grecque antique* V (cf. our lemma no. 875) 65-83, focuses on the linguistic characteristics (dialect and koine) of the epigrams from Kyrenaika, a category she largely excluded from her recent monograph on the dialect in Kyrenaian inscriptions (cf. *SEG* L 1637). Anticipating a repertory with editions of all epigrams, D.-L. on 77-82 presents a catalogue of 43 poems (funerary; dedicatory; honorary; varia) ranging from the 6th cent. B.C. to the 3rd cent. A.D.

1776. Kyrenaika. Rivalry between cities. A.Laronde, in *L'Hellénisme* 187-193, reflects on the rivalry between the cities (initially five: Pentapolis; from Hadrian onwards six: Hexapolis) on the basis of the following texts: *SEG* XXVIII 1566 (XXXIX 1721; XLVI 2206; XLVIII 2057; Oliver, *Greek Constitutions* 120-124), especially LL. 78-85 (= Oliver 124; text; translation; comment on the φιλονεικία between the cities and especially between Ptolemais-Barke and Kyrene); *GIBM* 1061 (*SEG* XXXVII 1675; Greek text in fine: a certain Κάρπος dedicates a relief of Κυρήνη as a μεγάλης σῆμα φιλοξενίης: a reaction upon the common φιλονεικία). L. suggests that the Κάρπος who dedicated *GIBM* 1061 is identical with the Σήστιος Κάρπος on record in *SEG* IX 370 (Ptolemais) [The same suggestion was already made by E.Catani: see his article summarized in *SEG* XXXVII 1675, not mentioned by L., Pleket].

1777. Balagrae (area of: Eshiem). Milestone, 221/222 A.D. Three major pieces of a milestone found on the surface of an ancient rock-cut road and now in the Museum in Balagrae; two pieces join; the third piece belongs to the base of the column. Edd.pr. F.Ali Mohammed - J. Reynolds in M.Khanoussi - P.Ruggeri - C.Vismara (edd.), in *L'Africa Romana* XV (cf. our lemma no. 1770) 1297-1301 (translation); cf. also C.Dobias-Lalou, *BE* (2005) no. 625.

Αὐτοκράτορι Καίσαρι
Μ. Αὐρηλίῳ ⟦Ἀ[ντω]νεί[ν]ῳ⟧
Εὐσεβεῖ Εὐτυχεῖ Σεβαστῷ,
4 Θεοῦ Ἀντω[νε]ίνο[υ] υἱῷ, Θεοῦ
Σευήρου ἐγγ[ό]ν[ῳ], ἀρχιερεῖ [μεγίστῳ],
δημαρχικῆς ἐξ[ου]σίας, ὑπάτῳ [? τὸ δ´]
καὶ Μ. Αὐρηλίῳ Ἀλεξάνδρῳ [? ἐπιφανεστάτῳ]
8 [Κ]αίσαρι υἱῷ τοῦ κυρίου Σεβα[στοῦ καὶ]
Ἰουλίᾳ Μαέσῃ Σεβ[α]στῇ μη[τρομήτορι?]
κ[αὶ Ἰουλίᾳ Σοαιμιάδ]ι Σεβασ[τῇ μητρὶ]
[τοῦ κυρίου Σεβαστοῦ - - - - - - - - -

Date: between June 221 A.D., when Heliogabalus (LL. 1-3) adopted his cousin as son and Caesar (LL. 7/8), and March 222 A.D., when he was murdered ‖ lunate and angular epsilon, lunate and square sigma, lunate omega; superscript bars on the abbreviated praenomina in LL. 2 and 7 ‖ 4. son of Caracalla ‖ 4-5. ἔγγονος = υἱωνός: grandson of Septimius Severus; 'pourrait-on ajouter qu' ἔγγονος a été choisi parce qu'en absence de filiation paternelle, il n'y avait même pas eu d'adoption?', D.-L. ‖ 6. H. was consul for the fourth (and last) time in 221 A.D. ‖ 7. in fine [ἐπιφανεστάτῳ]; in Latin milestones Alexander is regularly called nobilissimus Caesar, edd.pr. ‖ 9. Iulia Maesa was H.'s grandmother; in Latin texts she is called avia; in *IGR* III 1228 (Kanatha) this is translated as τήθη τοῦ Σεβαστοῦ; but τήθη does not agree with what edd.pr. read in L. 9 in fine; edd.pr. are not entirely satisfied with μητρομήτορι because it is not common in inscriptions; 'la restitution ... est tout à fait plausible', D.-L. ‖ 9-11. the mention of the two imperial ladies is not paralleled in Latin milestone-texts; this milestone was designed to honor the emperor and his family rather than to record his deeds, edd.pr. ‖ 10. Σοαίμιδ]ι, edd.pr.; rather Σοαιμιάδ]ι, D.-L. ‖ the road from which this milestone comes runs east-westward, from Kyrene to Ptolemais at Barca, edd.pr., who add that under Heliogabalus the province was governed by an equestrian praeses; they refer to an inscription in which the commander of a military unit pays his respects to such a praeses (*PBSR* 30, 1962, 37-39).

1778. Euesperides/Berenike. Contacts with the Greek world. D.W.J.Gill, 'Euesperides: Cyrenaica and its contacts with the Greek world', in *Greek Identity* -- (cf. our lemma no. 955) 391-409, is an archaeological study concerned with the foreign origins and local development of the city lay-out and building forms in the early colonial settlement (7th/6th cent. B.C.). In the introduction (391) G. lists the scanty epigraphical evidence of Euesperitan contacts with the Greek world from the 4th cent. B.C.: *SEG* XVIII 772 (decree for two proxenoi from Syracuse); Euesperitans abroad: *SEG* VIII 425 (Egypt), *GIBM* 974 (Cyprus), and *BCH* 66/67 (1942/1943) 99 no. 5 (Delphi).

1779. Kyrene. Bilingual (Latin/Greek) milestone, beginning of the reign of Nero. *SEG* IX 250 (cf. XXXVII 1672). Republished after re-examination of the stone in a good light by J.Reynolds, in *L'Hellénisme* 183-186 (ph.).

⟦Nero⟧ Claudius [Drusus]
Caesar Augustus
Ger[m]ani[cu]s [I]mp(erator)
4 via[s fe]cit per
L(ucium) • Pe[dium Blaes]um
p[roco(n)s(ulem) Cretae] e[t]
[Cyrenarum? vacat]
8 [Νέρων Κλαύδιος Δροῦσος]
Καῖσ[αρ Σεβαστὸς]
Γερμα[νικ]ὸ[ς] Αὐ[τοκράτωρ]
ὁδοὺς ἐ[π]όησε διὰ
12 Λ(ουκίου) • Πεδίο[υ Βλαίσου]
ἀνθυπ[άτου Κρήτης καὶ]
[Κυρηνῶν? vacat]
? [mileage figure]

[T]i Claudius ǀ C[aesar A]ugu[stus] ǀ Ger[ma]nic[us] Imp(erator) -- ǀ vi[am --] ‖ l[--]m[--]ir[--]e[--] ǀ [Τι(βέριος) Κλαύδιος] ǀ Καῖ[σαρ Σεβαστὸς] ǀ Γερ[μανικὸς Αὐτοκράτωρ] ‖ ὁδὸν [--ι.]π[--]λαν[--], *SEG* ‖ 5 (and 12). Pedius Blaesus is on record in Tac., *Ann.* 14.18 and *Hist.* 1.77.6 as a proconsul prosecuted by Kyrene and condemned for extortion in 59 A.D. but reinstated by Otho, R. ‖ 15. the mileage figure may have been 7 or 8 in the light of the distance from Kyrene, R. ‖ the stone was placed on the road from Kyrene to Apollonia, R., who adds that

Claudius probably was the first Roman to set up milestones in Kyrenaika and offers some reflections on the background of the road-building program.

1779 bis. Ptolemais (Barka). Dedication of a statue of Arsinoe II, ca. 270 B.C. *OGIS* 33; *SEG* IX 357. On the basis of a papyrus dating to 252 B.C. and mentioning several 'Ptolemaians from Barka', K.Mueller, *Libyan Studies* 35 (2004) 1-10, assigns the foundation of Ptolemais on the site of the harbor of Barka to Ptolemy III. M. briefly discusses our inscription, concluding that it is unclear whether ἡ πόλις (subject of the dedication) still indicates Barka or already Ptolemais. Cf. C.Dobias-Lalou, *BE* (2007) no. 568, who points out that the use of the koine, which distinguishes the official epigraphy of Ptolemais from that of the other cities in the region, points to the new city, even if the (almost non-existant) epigraphy of Barka does not provide an argument to the contrary.

UNKNOWN PROVENANCE

1780. Unknown Provenance (now in Oxford, MI). Epigram commemorating an Olympic victory, 3rd cent. A.D.? Fragment from the left side of a white marble stele, broken on all other sides; back reworked ('trough with oil stains'); moulded border on left. Find-spot unknown; now in the University Museum, Oxford, MI, from the David M.Robinson Memorial Collection of Greek and Roman Antiquties, inv. no. UM.G. 77.3.573; J.Bodel, S.V.Tracy, *Greek and Latin Inscriptions in the U.S.A. A Checklist* (Rome 1997) p. 138. Ed.pr. from autopsy S.D.Lambert, *ZPE* 148 (2004) 181/182 no. 1 (ph).

[.]ΣΣΕΜΣ .[------]
ΚΛΕΙΝΟΜΣ[------]
ΩΜΟΥΛ[---------]
4 ἀλλ' ετε[--------]
καὶ ΟΙΚΛ[-----]
χάλκεον [------]
εζομεν [-------]
8 στορνυ.[----]
τον μεν[-----]
Ἠλιδος .[-----]
ἀμφοτερ[-----]
12 εζεσθαι[------]
η καὶ μη[-----]
ὅπως Ε[-----]
νείκης Η[-----]

The date indicated in the heading is based upon the lettering, lunate epsilon and sigma, lower-case omega., ed.pr. ‖ 6. χάλκεον: bronze statue of a victor?, ed.pr. ‖ 8. the verb στόρνυμι ed.pr. ‖ 10 and 15. Olympic victory?, ed.pr.

1781. Unknown provenance (Syrian/east Anatolian border area?). List of offerings to Zeus, Hera and a king Demetrios, Hellenistic period. Lower part of a bronze tablet with two

perforations for fixing; punched letters; said to have been found in the Syrian/east Anatolian border area; now in a private collection. Ed.pr. S.Lücke, *Klio* 86 (2004) 55-65 (ph.; dr.; German translation).

ΡΑΙΧ[-----------------------]
ΠΔΑ[.]ΠΑΡΛ[.]ΗΤΑ[------]
θυσάτω Διὶ ΑΔΑ[---------]
4 ρου⟨ς⟩ (?) λευκοὺς ἑκατὸ⟨ν⟩
ΚΡΙ[2-3]ου⟨ς⟩ (?) λευκοὺς ἑκατὸ⟨ν⟩,
κριοὺς ἑκατόν, οἴνου
μετρητὰς ἑκατόν
8 ἀλεύρων μεδίμνου⟨ς⟩ ἑκα-
τόν, τῇ Ἥρᾳ εἰς ΠΡΟΘΥΡΙΔ (?) ⟨δ⟩(ραχμὰς)
χιλίας καὶ βασιλῖ (?) Δημητρί⟨ῳ⟩
δρ(αχμὰς) χιλίας· ἐπιτρόπου⟨ς⟩ (?) ΑΙΡΙ
12 ΤΑΙ τὸν Δία καὶ τὴν Ἥραν
καὶ βασιλέα Δημήτρι⟨ον⟩
vacat

⟨ ⟩ indicate letters omitted except in L. 9 ‖ 1-2. all letters uncertain, ed.pr. ‖ 3. θυσάτω: sc. Διί (L. 3), Ἥρᾳ (L. 9) and βασιλῖ Δημητρί⟨ῳ⟩ (L. 10); the same sequence (in accusatives) in LL. 12/13; the imperative may be dependent on one or several conditions formulated in the preceding lost section of the text; the epithet of Zeus may be derived from a toponym: possibly Cilician Ἄδανα (though this city was officially called Antiochia ad Sarum in the Hellenistic period), Ἄδαχα (Koilesyria) or Ἀδδαία (Mesopotamia); alternatively the name of a deity with whom Zeus was identified, e.g. the Syrian god Hadad (cf. dedications Διὶ Ἀδάδῳ: *I.Délos* 2262 and 2295); in fine Α or Δ, ed.pr. ‖ 3-4. perhaps [ταύ]|ρου⟨ς⟩ or βοῦ⟨ς⟩, ed.pr. ‖ 9. Θ or perhaps Φ, ed.pr., who considers but rejects πρόθυ⟨σιν⟩ and hesitatingly suggests considering εἰς προθυρίδα 'im Sinne einer Kultbezeichnung von Hera' (61 note 23; referring to H.'s competence or the location of her sanctuary); in fine probably Α, tablet [the dr. shows ΠΡΟΘΥΡΙΑ; the ph. does not allow control] ‖ 10. ΒΑCΙΛΙ or ΒΑCΙΜ, ed.pr.; Demetrios (cf. also L. 13): the kings of this name who were active in the region where the tablet is supposed to have been written are Demetrios Poliorketes (ca. 300 B.C.) or the Seleukids D. I Soter (162-150 B.C.), D. II Nikator (147-140 and 129-125 B.C.) or D. III Eukairos (ca. 96/95-88 B.C.), ed.pr. (with a slight preference for one of the Seleukids in view of the absence of iota adscriptum (L. 9), the iotacism (LL. 10 and possibly 11) and the cursive, lunate letter forms ‖ 11-12. possibly αἰρῖται (= αἱρῆται), ed.pr. ‖ 12. ΤΑΙ or perhaps ΚΑΙ, ed.pr. ‖ 11-13. the sense may be that Zeus, Hera and a king Demetrios were to act as 'Sachverwalter' for the effectuation of the above-mentioned orders, ed.pr. ‖ the purpose of the document, which seems to be unparalleled, is unclear; the enormous amounts and sums of the offerings contrast with the modest execution of the tablet; they may refer to a conditional offering, perhaps in the context of an (exorbitant) menace in case of grave-desecration; for the tablet's physical appearance ed.pr. refers to *IG* V.2.429 (dr.; Phigaleia; 3rd cent. B.C.).

1782. Unknown provenance (Asia Minor?). Dedication to Hermes, 2nd cent. A.D. Rectangular limestone altar moulded above and below; akanthus-shaped akroteria on the cor-

ners; on both lateral sides a relief wreath; on the front a relief bust of Hermes clad in a chlamys, with a curved staff behind his back; inscription below. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 129 no. 488 (color ph.; text in majuscules).

Φιλόστοργος ἱε|ρεὺς γενόμενος | Ἑρμῆ ἀνέθηκεν

ΦΙΛΟΣ ΤΟΡΓΟΣ ('Weihalter des Philos Torgos'), catalogue.

1783. Unknown provenance (Eastern Mediterranean?). Dedication to Aphrodite, 2nd cent. A.D. Bronze lamp with two beaks; inscription on the side. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 177 no. 703 (color ph.; text in majuscules).

Ἀφροδείτῃ ΥΡ(?)εάτιδι, ἐπὶ ἱερέως Κλάρου

[ΥΡΕΑΤΙΔΙ, catalogue; the ph. confirms ΕΑΤΙΔΙ, the preceding letters are illegible; there seems to be no room for ΑΦΡΟΔΕΙΤΗ: perhaps on the opposite side?, Tybout].

1784. Unknown provenance. Dedication of a bronze foot, 2nd/3rd cent. A.D. Bronze right foot with inscription on the instep (ex-voto). C.Clermont-Ganneau, *Album d'antiquités orientales* (Paris 1897) 49 (8) (non vidimus; C.C.Vermeule - J.M.Eisenberg, *Catalogue of the Greek, Etruscan, and Roman Bronzes in the Collection of John Kluge* (New York/Boston 1992) no. 88-68 (non vidimus). Now offered for sale by Christie's, New York; cf. auction catalogue *The Morven Collection of Ancient Art, Tuesday 8 June 2004*, 193 no. 546 (text in majuscules): Λούκις κὲ | Βαραθης | ἐνέθη|κε

1785. Unknown provenance (Phrygia?). Dedication of a silver roundel to Angelos and Zeus, 4th cent. A.D.? Silver medallion with the relief bust of a bearded man holding a cluster of grapes at his chest; bird seated on his right shoulder; inscription punched in careless lettering on the enclosing border. Offered for sale by Christie's, New York; cf. auction catalogue *The Morven Collection of Ancient Art, Tuesday 8 June 2004*, 195 no. 549 (ph.). Read from the photograph by A.Chaniotis and R.A.Tybout.

Φ(λάβιος) Λικίννι(ο)ς ΝΗΜΗΔΟΣ βετρανὸς Ἀγγέ<λ>ῳ κα<ὶ> τῷ Διεὶ τὴν εὐχὴν ὑπὲρ σωτηρίας τῆς οἰκίας

[ΝΗΜΗΔΟC (the first Η may be ΕΙ; Δ may be Λ): second name or ethnic; Νημηδός (previously unattested)?; βετρανός (the lunate E seems to be closed at right, resembling an O) = veteranus; ΑΙΓ (or Π per errorem?) ΕΛΩΚΑΤΩΔΙΕΙ, medallion ‖ the bearded man must be Zeus, and the mention of Angelos suggests a provenance from Phrygia].

1786. Unknown Provenance. Dedication of a statue of the Mother of the god, Roman Imperial period. Marble statuette representing an enthroned deity, dressed in chiton and himation; her feet rest on a foot-stool; inscription on the front of the foot-stool; reported to have been found in a house in Izmir without any information about its origin; now in the Museum in Izmir. Ed.pr. H.Malay, *EA* 37 (2004) 181/182 (ph.).

Φιλοδέσποτος Πολυχρο|νίου εὐξάμενος ὑπὲρ vvv | τῶν ἰδίων τὴν Μητέρα τοῦ | vvv θεοῦ ἀνέστησεν vvv

1-2. Πολυχρόνιος is frequent in all of Asia Minor, whereas Φιλοδέσποτος is much rarer; cf. attestations in Phrygia and Pisidia (Milner, *Survey* 13 no. 23, with references [cf. also H.Solin, *art.cit.* (cf. *SEG* LI 2325) 53 and 60, Sverkos]). The two names do not help to determine the provenance of the stone, ed.pr. ‖ 3. Μητέρα τοῦ θεοῦ: ed.pr. refers to *TAM* V.2.1306 (Μήτηρ θεοῦ; Hyrcanis) and *SEG* LIII 1344 (Μήτηρ Μηνός, Μηνὸς Τεκοῦσα; Mağazadamları) and is tempted to attribute the stone to northeastern Lydia; however, an inscription recording ■ Μήτηρ Ἀπόλλωνος (*BCH* 2 [1878] 174; Phrygian/Pisidian border) leads ed.pr. to prefer a non-liquet.

1787. Unknown provenance. Dedication on an Egyptian statuette ('Würfelhocker'), undated. *SEG* XLVII 2203 (incomplete text). Prior to the New York auction in 1997 mentioned in *SEG* XLVII, this object was offered for sale in 1996 by Sotheby's, London: cf. auction catalogue 10.12.1996, 32 no. 58. On the basis of a set of photographs provided by Sotheby's, K.Parlasca, in R.Bol - D.Kreikenbom (edd.), *Sepulkral- und Votivdenkmäler östlicher Mittelmeergebiete (7. Jh. v.Chr.-1. Jh. n.Chr.). Kulturbegegnungen im Spannungsfeld von Akzeptanz und Resistenz. Akten des Internationalen Symposiums Mainz, 01.-03.11.2001* (Paderborn 2004) 4 (ph.; text in majuscules) reads this text as follows. Cf. our lemma no. 1884.

Μάρων | παστο(φό)ρος | εὐχήν

ΠΑΣΤΟΡΟΣ, statuette (type of the Osiriphoros, P.) ‖ on the base traces of an erased inscription, P.

1788. Unknown provenance (Attica?). Epitaph of Diphilos, 4th cent. B.C. *SEG* L 1659. J.Curbera, *Hispania Epigraphica* 10 (2000) [2004] no. 707, points out that the stele is Attic. Letter forms point to the 4th rather than to the 3rd cent. B.C.

1789. Unknown provenance (Egypt?). Epitaph of Ioulitta, 2nd/3rd cent. A.D. Rectangular white marble relief; in a recessed field a flat relief representing ■ woman reclining on a couch; in front a table with food; inscription on the fascia below. Offered for sale by Gorny &

Mosch, Giessener Münzhandlung: cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 129 no. 489 (color ph. of front only; text in majuscules).

Εἰουλείττα, εὐψύχι

Ε ΙΟΥΛΕΙΤΤΑ ΕΥΤΥΧΙ, catalogue [the ph. shows clearly ΕΥΨΥΧΙ; probably from Egypt in view of the typology and the farewell formula, Tybout].

1790. Unknown provenance. Epitaph of Kasios, 2nd/3rd cent. A.D. Marble loculus plaque. Offered for sale in the catalogue *Gerhard Hirsch Nachfolger, Antiken, praekolumbianische Kunst. Auktion* 235, *am 21. und 22. September 2004* (Munich 2004) 9 no. 354 (ph.; no text): Κάσιε ❦ | χρηστὲ | καὶ ἄλυπε, χαῖρε· ❦ εἰς || θεοὺς ἐχώ|ρησε τὸ εἰε|ρὸν πνεῦ|❦ μα ❦

[Text read from the ph. and communicated to us by W.Günther || χρηστὲ καὶ ἄλυπε: cf. *SEG* LIII 2258, Sverkos].

1791. Unknown provenance (Athens?). Epitaph, ca. 1st/2nd cent. A.D. Rectangular marble grave stele, broken at top and bottom. In relief between two pillars supporting a decorative arch, a horseman riding left holding the reins in his left hand and waving with his right. He wears a chitoniskos and a large billowing cape; inscription in the field above. Now in the private collection of Demetrios Sakkalion (Athens?); present location not specified; no information on finding place or date. Briefly noted by M.Kazanaki-Lappa, *AD* 54 (1999) B.2 [2006] 1036 (ph), who prints ...{Μ}ΟΣ...|[Α]ΝΑΗΣ. [To judge from the ph. the first preserved letter in L. 2 is almost certainly alpha, Stroud].

1792. Unknown provenance. Alphabetic syllables on a clay tablet, early 4th cent. B.C. Fragment of a clay tablet incised before firing; letters in an incised frame. Formerly in the collection Cahn and now offered for sale: cf. catalogue *Jean-David Cahn AG, Auktion 3: Kunstwerke der Antike. Sammlung Tilly und Herbert A.Cahn, Sammlung Pierre Strauss: griechische, etruskische, römische und ägyptische Kunstwerke. Auktion 18. Oktober 2002* (Basel 2002) 35/36 no. 101 (ph.; non vidimus). Ed.pr. R.Wachter, *ZPE* 146 (2004) 61-74, especially 61/62 (ph.).

[β α γ α] δ α ζ α θ α
[β ε γ ε] δ ε ζ ε θ ε̣
[β η γ η] δ η ζ η θ η
[β ι γ ι] δ ι ζ ι θ ι
[β ο γ ο δ] ο̣ ζ ο θ ο̣
[β υ γ υ δ υ̣ ζ υ θ υ̣]
[β ω γ ω δ ω ζ ω θ ω]

Tablet used in writing lessons, in which syllables read aloud played a key role; the exercise for 'Minimalsilben' sounded 'βῆτα ἄλφα βα, βῆτα εἶ βε, βῆτα ἦτα βη', etc. It remains unclear why the tablet was fired after the exercise had been written, ed.pr., who considers various scenarios. Ample discussion of the systematic use of syllables of increasing complexity in the elementary teaching of writing by Greeks, Etruscans and Venetans; comment on various similar documents; those in Greek are inter alia *SEG* XLIX 386, an Attic ostrakon (D.E.Mavrophridis, Φιλίστωρ 4, 1863, 327/328; E.Ziebarth, *Aus dem griechischen Schulwesen*, 2nd ed., Leipzig-Berlin 1914, 124/125) and several papyri. The prominent place of 'Minimalsilben' already in the 7th cent. B.C. is evident from a specific writing error for which ed.pr. in an earlier publication coined the term 'Abbreviated writing' (see the explanation in *SEG* XLI 1881); it is equally clear from an analysis of Homeric hexameters or of early metrical inscriptions related to epic: on 72/73 ed.pr. shows how the two hexameters on the Nestor cup (*SEG* XIV 604; LIII 1084*; *CEG* 454; *IGDGG* I 2; *LSAG*[2] 239 no. 1).) can be split up into 'Einzelmoren', which can be considered 'Minimalsilben' (partly complete and partly incomplete) underlying the composition of these verses.

1793. Unknown provenance (Syria?; Bactria?; Parthia?). Owner's inscription and indication of weight on two pieces of silverware, 200-100 (150-100?) B.C. Hemispherical silver bowl and silver juglet acquired by the Louvre; inscriptions punched under one of the four indentations with reticulate pattern interrupting the narrow vegetal garland running on the exterior along the rim of the bowl (A), and under the foot of the juglet (B). Ed.pr. H.Cuvigny, *ZPE* 147 (2004) 183-189 (ph.; dr.; French translations); on 190-200, C. offers new readings and interpretations of nine other inscriptions on gold and silver ware: see our lemmata nos. 687/688, 709/710, 1012, 1603, 1761, 1795, and 1804.

A: Διονυσί(ου) (δραχμῶν) ρκʹ **B:** Διο(νυσίου) (δραχμῶν) νεʹ

Hellenistic letter forms; O above the line. The type of the bowl (probably a drinking bowl) suggests a provenance from Seleukid Syria, Bactria or Parthia, and a date in the 2nd cent. B.C., perhaps the second half, ed.pr., who adduces parallels (also for the juglet, which cannot be assigned to a specific region) || siglum for drachma: ⊢ || Dionysios: owner's name, ed.pr. || A. Weight: 418.9 g, supposing a drachma of 3.49 g, very close to the Thrako-Macedonian drachma (average of 3.48 g, with values ranging from 3.25 and 3.7 g), ed.pr. || B. Weight: 177.g, supposing a drachma of 3.225 g, slightly lower than the lowest value attested for the Thrako-Macedonian drachma so far (see above under A), ed.pr.

1794. Unknown provenance. Inscriptions on gems and rings in the Ashmolean Museum, 2nd cent. B.C.-6th cent. A.D. M.Henig - A.MacGregor, *Catalogue of the Engraved Gems and Finger-rings in the Ashmolean Museum* II. *Roman* (Oxford 2004), (re)publish 860 intaglios, rings and cameos dating to the 'Roman period' (including objects from the 2nd/1st cent. B.C.) now in the Ashmolean Museum, Oxford [vol. I = J.Boardman, M.-L.Vollenweider, *Catalogue of the Engraved Gems and Finger Rings I. Greek and Etruscan* (Oxford 1978)]. Three brief introductory chapters inform on owners, donors and collectors represented in the collection (5-15), places of provenance (16-21) and the role of engraved gems in the Roman period and beyond

(22-24). In the catalogue the gems are arranged by subject. Find-places are mostly unknown and the objects are intaglios (occasionally set in - ancient or later - rings or other mounts) unless stated otherwise. As to the images, we limit ourselves to concise references. Ph. of all pieces. As usual on gems and other seals, inscriptions are normally in mirror script [which leads H.-McG. to the misleading qualifications 'retrograde' and 'boustrophedon'; in our descriptions, 'left and right' refer to the stones themselves, not to the images appearing in their impressions. As usual in catalogues of gems (cf. e.g. *SEG* LIII 2101) the authors deal with the inscriptions in a cavalier way. In the transcriptions, presented in Greek or Latin capitals, flaws are numerous; in the Index of inscriptions (143-145), the Greek texts are disfigured by additional errors; comments are mostly unrewarding. We amended the readings of H.-McG. (which we do not present in cases where they are clearly deficient) as much as possible without claiming to have established fully correct readings for all texts, especially for the more complex magical inscriptions; the latter may greatly profit from a detailed discussion by a specialist in the field. We give the 56 texts which include unequivocally Greek letters, omitting a few which are likely to be forgeries, in the order in which they appear in H.-Mc.G.'s monograph. Additions between square brackets are mine unless stated otherwise, Tybout].

Inscriptions on gems representing deities and their retinue, mythological figures or (divine) symbols (2nd cent. B.C.-4th cent. A.D.)

1) Καπ (31 no. 1.5; standing Apollo with a cock's body playing the lyre; inscription at right; [probably abbreviated owner's name: Καπίτων?]; red jasper; 2nd/1st cent. B.C.); 2) Σωλ (35 no. 1.48; standing Helios with rayed crown, sword and whip; inscription at right (= Latin Sol)); bloodstone; 3rd cent. A.D.; bought in Rome); 3) δικέως (50 no. 3.29; Eros bound to a tree surmounted by a griffin with a wheel (Nemesis); inscription at left [= δικαίως; 'justly' refers to the punishment of Eros; cf. *SEG* LIII 2101 (9)]; pale-blue glass; 1st cent. B.C.; from Salona; S.H.Middleton, *Engraved Gems from Dalmatia from the Collections of Sir John Gardner Wilkinson and Sir Arthur Evans* [Oxford 1991] 69 no. 88); 4) Ὄρβι|ος (63 no. 4.41; Tyche of Antiochia seated on a personification of the river Orontes; inscription left and right [owner's name: Urbius]; cornelian; 2nd cent. A.D.); 5) ἡ κυρία (71 no. 5.51; female bust; inscription below; red jasper; mid 2nd cent. A.D.; G.M.A.Richter, *Engraved Gems of the Romans* [London 1971] 114 no. 555; cf. below sub no. 50); 6) Θεοδότου 72 no. 5.59; busts of man and woman; owner's inscription left, above and right [ΘΕΟ|ΔΟΤΟ, H.-McG.; however, the ph. shows the Y at right; the inscription is conceived as running continuously along the border from left to right]; chalcedony; 3rd/early 4th cent. A.D.; bought in Smyrna; Richter, *op.cit.* [cf. sub 5] 128 no. 633); 7) **A:** Ὀπι|τᾶ|τα **B:** πολλοῖς ἔτεσιν (74 no. 6.3; gold child's ring; A on the bezel, B around the outside of the hoop; 1st/2nd cent. A.D.; bought in Rome; G.Taylor - D.Scarisbrick, *Finger Rings from Ancient Egypt to the Present Day* [exhibition catalogue Oxford, Ashmolean Museum, 1978] 40 no. 176); 8) πό|τε; (75 no. 6.14; octagonal gold child's ring; standing Tyche with rudder and cornucopia; letter [?] at right: ω [meaning unclear]; ΠΟ and ΤΕ -'when?' - on the left and right facet below; bought in Athens; Taylor-Scarisbrick, *op.cit.* [cf. above sub 7], 40 no. 173); 9) Βασι (79/80 no. 7.29; mounted horseman with spear and shield; inscription below: 'perhaps ΒΑΣΙ[ΛΕΩΣ], "[of the] king"' [rather abbreviated owner's name, e.g. Βασιλείδης or Βασίλιος]; black and light-brown jasper; 1st cent. A.D.); 10) ζῆ (89 no. 9.31; deer and bird; inscription below; chalcedony; 2nd/1st cent. B.C. bought in Issa); 11) Ι ω (93 no. 9.71; two goats left and right of a tree; letters left and right;

pale amethyst; 1st/2nd cent. A.D.; bought in Egypt); 12) **A:** Καλπουρνίου Σεουήρου; **B:** Φῆλιξ ἐποίει (104 no. 10.20, and, for the history of this famous piece, 5-8; copious bibliography; Diomedes and Odysseus seizing the palladium; statue of Poseidon; walls of Troy; A above Diomedes, B on the altar on which D. is seated; *CIG* 7271; cf. *SEG* XLIX 2426 in fine; cornelian; 1st cent. A.D.); 13) Μαραινου (105 no. 10.30; Herakles strangling the Nemean lion; inscription in a semi-circle left, above and right; owner's name, H.-McG. [the ph. does not support the N, showing a sign resembling rather Π or Ω]; red jasper; 3rd cent. A.D.; found in Syria); 14) μνημόνευε μου τῆς καλῆς ψυχῆς (114 no. 11.11; right hand pinching an ear; inscription around [for this motif and inscription see our lemma no. 1848]; onyx cameo; 3rd cent. A.D.; M.Henig in M.Henig - M.Vickers, *Cameos in Context. The Benjamin Zucker Lectures 1990* [Oxford 1993], 30); 15) **A:** εὐτυχῶς **B:** ὁμόνοια (115 no. 11.15; clasped hands; A above, B below; onyx cameo; 3rd cent. A.D.; from North Wraxell, Wiltshire, GB; S.S.Frere - R.S.O.Tomlin, *The Roman Inscriptions of Britain* vol. II.3 [Stroud 1991] no. 2423.11 = *SEG* XLIII 686 sub II.3 no. 2423.11; see also M.Henig, *OJA* 20 [2001] 307-310).

Magical inscriptions (2nd-6th cent. A.D.)

[Michel = S.Michel, *Die magischen Gemmen* (cf. our lemma no. 1847)].

16) **A:** Αβλαναθαναλβα ια; **B:** Σεσε|νγενβα|ρφαραν|γης Μι||χαήλ (123 no. 13.1; inscriptions on the obverse (A; in a circle around a cock-headed anguipede) and reverse (B); ΣΕΕΕ|ΝΓΕΝΤΛΑ|ΕΦΑΡΝΥ|ΤΗΣΜΙ|ΧΑΗΛ, H.-Mc.G. [the ph. shows Σεσε|νγενβα|ρφαραν|γης; for this and similar formulas cf. e.g. *SEG* XXXVIII 1837 L. 36; XLII 1582; XLV 2200 and 2202; Michel 486 s.v. Sesengenbarpharangês, and Index on 520 s.v.; cf. also below sub no. 17]; blue-green heliotrope; 2nd cent. A.D.); 17) **A:** Ιαω | Αβρα|σαξ Σ|εμ||εσει|λαψ; **B:** Αβλα|ναθαν|α(λ)βα Σεσε|γγενβα||ρφαραγ|γης (123 no. 13.2; inscriptions on the obverse (A; around a cock-headed anguipede [for Σεμεσειλαψ, vel sim., cf. Michel 486 s.v. Semesilam, and Index on 520 s.v.; see also *SEG* L 1746; LIII 2101 (38) and (45)]) and reverse (B); ABA, gem [for Σεσεγγενβαρφαραγγης see above sub no. 16]; green jasper; 2nd/3rd cent. A.D.); 18) **A:** Ιαω; **B:** ΧΑΡ|ΜΑΧΗ (123 no. 13.3; inscriptions on the obverse (A; under a cock-headed anguipede) and on the reverse (B; 'ΧΑΡ[ΕΙΗ] | ΜΑΧΗ[Ι], may you rejoice in battle', H.-Mc.G.; green jasper; 2nd/3rd cent. A.D.); 19) ΜΕ|ΩΜΙΖ|ΑΜΤΟΜ | Ιαω || Χ|Ι (123 no. 13.5; lion-headed anguipede; inscription on the reverse; quartz; 3rd/4th cent. A.D.); 20) Σα|βαωθ, Ἀδωνέ, | Μιχα|ήλ (123/124 no. 13.6; jackal-headed Anubis with chi-rho monogram behind his left arm; inscription on the reverse; green serpentine; 4th cent. A.D.); 21) στο|μά|χο|υ (124 no. 13.7; Anubis; inscription on the reverse [cf. e.g. *SEG* LII 1569]; haematite; 4th cent. A.D [for the healing of stomachic disease]); 22) Αβρα|σαξ (124 no. 13.8; Anubis; inscription on the reverse; brown haematite; 4th cent. A.D.); 23) **A:** Μιχαήλ; **B:** δύν|αμις | Μιχα|ήλ (124 no. 13.9; inscriptions on the obverse (A; in a semi-circle above a winged and hawk-headed standing male) and on the reverse (B); black limonite; 3rd/4th cent. A.D.); 24) **A:** Αβλ|αναθ|αναλ|βα; **B:** Αρπονχνουφι Βριντατηνωφρι Βρισκυλμα Ρυζαβαρα μεσενκριφι νιπτουμι χμουμαω· δός μοι χάριν Διονυσιᾶτι, κύριε θεέ, ἤδη, πρὸς πάντες (124 no. 13.10; green jasper; scarab beetle flanked by hawks; Osiris mummy in solar barque held aloft by Anubis; inscriptions on the reverse (A) and around the bezel, extended to the lower part of the reverse (B); transcription of the second part of (B) by C.A.Faraone, *ZPE* 160 [2007] 158 (sub 1; translation), who points

out that this is ▪ prayer on behalf of Dionysias, owner of the gem, not a 'prayer invoking the immediate assistance of Dionysus'; for a parallel see *SEG* LIII 2143 (2) [πάντες for πάντας; see also below sub no. 36 C; for the first three terms of (B) see Michel 483 s.v. Arponchnouphi-Logos, and Index on 494 s.v. Αρπονχνουφι; the following terms in connection with the Arponchnouphi-logos on C.Bonner, *Studies in Magical Amulets Chiefly Graeco-Egyptian* (Ann Arbor 1950) no. 7]; 2nd/3rd cent. A.D.); **25)** Χνουβ⟨ι⟩ς (124 no. 13.11; Chnoubis: lion-headed serpent; inscription left: XNOYBC; blue chalcedony; 2nd/3rd cent. A.D.); **26) A:** Χνουβις; **B:** ANOC (124 no. 13.12; obverse: Chnoubis serpent; inscription at left (A); reverse: 3 x 3 charakteres; inscription below (B); green chalcedony; 3rd cent. A.D.); **27)** Ιαω (125 no. 13.13; obverse: Chnoubis serpent; reverse: Ibis, lotus, two serpents; inscription below; greenish-black glass; 2nd/3rd cent. A.D.); **28)** Ιαω (125 no. 13.14; obverse: lion-headed man; two horsemen trampling upon two naked recumbent figures; Sun and Moon; animals; birds; reverse: Athena naked, cloak draped between her legs; helmet, spear, shield; inscription above and at right; heliotrope; 2nd cent. A.D.); **29) A:** Βρηβρη; **B:** Ιαω (125 no. 13.15; obverse: Harpokrates on lotus flower erupting from solar barque, flanked by two cherubic figures and two hawks; inscription (A; vox magica) below; reverse: inscription (B); gray-green jasper; 2nd cent. A.D.); **30) A:** Κυκαωυραοντουαοκονοσξυιξρνο|λιοσσλσεδλσ|μυπ; **B:** Νεχεξμξ|ευλσκατω|δεδαχευλι|σσ?λλ?||λξ?εσρξλ|υωενες; **C:** Οφισουσοροσσλολλοσουσοιν (125 no. 13.16; obverse: Harpokrates on lotus flower, enclosed by an ouroboros; inscription (A) in ▪ (partly double) circle around, 'containing elements of the Chabach formula', H.-McG. [the transcription of LL. 2/3 is not fully supported by what the ph. seems to show; in L. 1 one letter (probably I, perhaps T) between AKON and OC]; inscription (B) on the reverse [the reading seems to be uncertain especially in LL. 4-6; the ph. shows seven lines, partly embroiled; in L. 1 Ξ and X are uncertain; in L. 2 ΕΥΛΟΚΑΤΩ; in L. 3 perhaps ΔΕΡΑΧΕΥΛΙ]; inscription (C) on the bevel [only partly visible on the ph.]; heliotrope; 2nd/3rd cent. A.D.); **31) A:** Πνλμ|υπ; **B:** HN; **C:** Υε (125 no. 13.17; obverse: kynokephalos (dog-headed baboon) and Harpokrates; inscriptions left (A) [in L. 2 ΠΥ (dextrorsum like L. 1) rather than ΥΠ], above (B) and below between the bodies (C); reverse: standing bearded figure with sceptre and patera (Zeus?); yellow-brown jasper; 3rd cent. A.D.); **32) A:** Βαλθαμ; **B:** χρῶ εὐτυχῶς, Θεοδώρα (125/126 no. 13.18; Psyche extending a garland to Eros; inscription (A) between them; (B) encircling the scene above and below (Θεοδώρα); milky chalcedony; 2nd/3rd cent. A.D.); **33)** σιγά (126 no. 13.19; 'silence', H.-McG. [or σίγα: 'be silent'?; probably referring to Selene's magic powers requiring darkness and secrecy]; orange cornelian; 3rd cent. A.D.); **34)** ἡ χ|άρι|ς (126 no. 13.20; lapis lazuli; 3rd/4th cent. A.D.); **35)** Αβραω (126 no. 13.21; obverse: dolphin between Aphrodite Anadyomene and Nike; reverse: inscription ('a conflation between the two names Abrasax and Iao'); other inscriptions were obscured by the metal mount now removed: Σα|βα|ω and Ιαω; amethyst; 2nd cent. A.D.); **36) A:** Βαινχωωω; **B:** Δα|μνα|με|νε||υς; **C:** δὸς χά|ριν τῷ σε | φοροῦντα | πρὸς πάντ||ας καὶ πρὸς | πάσας τὴν χά|ριν (126 no. 13.22; obverse: Herakles fighting the Nemean lion; inscription (A) above and right, (B) left of the scene [for these terms see Michel 483 s.v. Bainchôôôch and 484 s.v. Damnameneus, and Index on 496 and 499 s.v., respectively]; both are names associated with solar deities; reverse: inscription (C) [φοροῦντα for φοροῦντι; cf. above sub no. 24 B || see also A.Delatte - P.Derchain, *Les intailles magiques gréco-égyptiennes. Bibliothèque Nationale, Cabinet des Médailles* [Paris 1964] 242 no. 333: δὸς τὴν χάριν τῷ φοροῦντι, Martin]; dark-green porphyry; 3rd cent. A.D.); **37) A:** ΘΕ; **B:** S TT; **C:** TIPO (126 no. 13.23; obverse: standing male with a kalathos and five rays on his head and holding two

torches; inscriptions at left (A) and right (B); reverse: inscription (C); heliotrope; 2nd/3rd cent. A.D.); **38)** βοηθεῖτέ μοι (126 no. 13.24; obverse: Zeus Sarapis enthroned; sheep (= astrological: Aries) walking left; inscription on the sides [ΒΟΗΘΕΠΕ ΜΟΙ, H.-McG.; no ph.] gray haematite; 2nd/3rd cent. A.D.); **39)** Ωτθ|μενιω|χιλμιω (126/127 no. 13.25; light brown jasper; obverse: scorpion (perhaps astrological: Scorpio, who cures diseases of the genitals; reverse: inscription; 'garbled version of the usual magical formula ωιθμενχενιαμε', H.-McG. [cf. Michel, Index 529 s.v. Ωρθμενχινιαμβων for similar terms, inter alia Ωιθθμενχινιαμβων and Ωιθμενιωχιαμβω]; 3rd cent. A.D.; bought in Rome); **40)** Χαβραξ | φνεσχνη | φικο φιου|ω φωωχ|ω βωχ (127 no. 13.26; obverse: altar with star and moon above; reverse: inscription; 'a play of sounds, the first being on the common magical name, Abraxas', H.-McG. [variant of 'Chabrach-logos'; see Michel 483 s.v., and Index on 526 s.v.]; slate-gray haematite; 2nd/3rd cent. A.D.); **41)** two lines of three charakteres each | Ιαβεζ|εβυθ (127 no. 13.27; obverse: Osiris; reverse: inscription [cf. Michel, Index on 505 s.v.]; haematite; 2nd/3rd cent. A.D.); **42)** ΥΥΥ (127 no. 13.28; obverse: nude male figure; reverse: donkey; inscription below: 'a common repetition in the *Greek Magical Papyri*', H.-McG.; red jasper; 2nd cent. A.D.); **43)** μέγας | Σάραπις (127 no. 13.29; obverse: anchor; reverse: inscription; black-yellow jasper; 3rd cent. A.D.); **44)** Σισι|νις (127 no. 13.30; obverse: rider piercing a recumbent figure with a lance; reverse: star with inscription below [for Σισίννιος; cf. e.g. *SEG* XLIV 1564, 1570, and 1661; cf. Michel, Index 521 s.v.]; haematite; 6th cent. A.D.).

Christian inscriptions (3rd/4th cent. A.D.)

45) A: HOI; **B:** Χρ(ιστός) (1129 no. 14.6; anchor; inscriptions above (A) [probably 'Iη(σοῦς), in mirror script, on the assumption that the supposed 'O' is not a letter but the anchor's hole (cf. e.g. the anchor on no. 13.29)] and left and right (B); nicolo; 3rd cent. A.D.); **46)** Ιαω (130 no. 14.10; dove above, fish under the inscription; reddish-brown cornelian; 3rd/4th cent. A.D.); **47)** BAI (130 no. 14.15; Good Shepherd; inscription on the reverse; 'probably an abbreviation of "Βαιογ", signifying a palm-branch, the emblem of martyrdom and victory', H.-McG.; red jasper; 3rd cent. A.D.); **48)** 'Iησ(οῦς) (131 no. 14.21; ship; below Jonah cast forth by the sea-monster; inscription left and right of the ship's mast; christogram left of the ship; white and black onyx; 3rd cent. A.D.).

Inscriptions on gems or rings without figural representation (2nd/3rd cent. A.D.)

49) +NYNT | illegible (133 no. 15.1 [two hardly legible lines written in opposite and reversed directions] agate; 3rd cent. A.D.); **50)** κύρα | καλή (133 no. 15.2 [κύρα = κύρια = 'Madame'; cf. above sub no. 5]; red cornelian; 3rd cent. A.D.); **51)** ΑΛΘΦΚΚ (133 no. 15.3 [owner's initials?]; cornelian; 2nd cent. A.D.; from Tripolis); **52)** Λοῦπος Σαλουτά|ρις (133 no. 15.6 [owner's name; H.-McG.: 'wolf saviour' (!)]; cornelian or sard; 2nd cent. A.D.); **53)** χαῖρε, | καλή (133 no. 15.7; sard; 3rd cent. A.D.; found in Megalopolis); **54)** ΕΥΑΓΡΙ (133 no. 15.8 [probably owner's name in the genitive: Εὐαγρί(ου); for the same inscription on another gem see *SEG* XLI 1721]; Taylor-Scarisbrick, *op.cit.* [cf. above sub 7] 39 no. 162; bought in Athens); **55)** 'Ολύμπει | ζήσαις (134 no. 15.11; ΟΛΥΜΠΕΙ[Α] | ΖΗΣΑΙΣ, H.-McG. ['Ολύμπει (= 'Ολύμπιε), Chaniotis; 'Ολυμπεί, *SEG* XXXIX 1091 (app.cr.) || ζήσαις: opta-

tive; see Delatte-Derchain, *Les intailles* (cf. above sub 36) 319 no. 467: 'puisses-tu être en plaine force (sens pregnant de ζῆν)', Martin]; gold ring; 3rd/early 4th cent. A.D.; from Stonham Aspal, Suffolk; *IG* XIV 2573 (11); *SEG* XXXIX 1091; Taylor-Scarisbrick, *op.cit.* [cf. above sub 7] 39 no. 158; *RIB* II 3 (cf. above sub 15) 2422.9); 56) εὐτύχι | Εὐστάθι | ζήσαις (134 no. 15.12; black onyx cameo; 3rd cent. A.D.; Taylor-Scarisbrick, *op.cit.* [cf. above sub 7] 39 no. 156).

1795. Unknown provenance. Owners' names and indication of weight on silver bowls, 1st cent. B.C. *SEG* XLIV 1554. H.Cuvigny, *ZPE* 147 (2004) 190 (ph. of A 1; French translation), republishes (A): inscriptions on a pair of fluted bowls.

A 1: Κτασιμοτου Μαμοτου (δραχμῶν) ρμʹ vacat
A 2: ⟦Ἀρτεμου (δραχμῶν) ρμʹ vacat Σαμωτος⟧

Siglum ▯ for (δραχμῶν); (ἔτους) ρμʹ (Seleukid era = 172/171 B.C.), *SEG*; the lettering suggests a date in the 1st cent. B.C., C., who points out that in spite of the equal weight indicated in the inscriptions, the two bowls weigh 415 and 470 g, respectively; the indications - based on a drachma-unity of ca. 3 g, which seems low - are not precise ‖ A 2. an attempt was made to efface this inscription (clearly visible in Σαμωτος, to a lesser extent in Ἀρτειμου (δραχμῶν) ρμʹ), C., who wonders whether Arteimas and Samos (?) were former owners.

1796. Unknown provenance. Inscriptions on gems, cameos and rings, 1st cent. B.C. and 2nd/3rd cent. A.D. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137 (color ph.; texts in majuscules; date: 2nd/3rd cent. A.D. unless stated otherwise): 1) Ἡλίας (78 no. 229; carneol ring; concave field with inscription in mirror script above a dextrarum iunctio); 2) YNB (81 no. 241; red jasper set in a gold ring; monogram [which seems to include (also?) N and K]; 3rd cent. A.D.); 3) εὐτυχία | ὁμόνοια (91 no. 318; cameo; achate, white on blue; inscription in ■ wreath above (L. 1) and under a dextrarum iunctio); 4) ακραμαχαμα[ρε]ι (95 no. 342; ph. of obverse only; magic gem; carneol; obverse: magic signs and letters including XPI (initio) and Φ; reverse: inscription [for the term see S.Michel, *Die magischen Gemmen* (cf. our lemma no. 1847) 482]: 'Name der Sonne in der dritten Tagesstunde'); 5) YΠB (95 no. 345; bust of a bearded man; inscription in mirror script below; ΘΠB, catalogue [the ph. seems to show YΠB]; 1st cent. B.C.); 6) OAI[.]MNIIBE (95 no. 349 a; red jasper set in an iron ring; inscription in mirror script); 7) καλή (95 no. 349 b; red carneol set in a bronze ring) [95 no. 349 c is ■ green jasper with Harpokrates on a lotus flower on one, and ■ magic inscription which we are not able to transcribe on the other side]; 8) Ἑλένης (95 no. 349 d; red stone; female bust [inscription invisible on the ph., presumably on the reverse]).

1797. Unknown provenance. Amphora stamp, Hellenistic period. Stamped amphora handle offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 226 no. 965 (lot of 17 objects; text in majuscules; no further details); inscription and kerykeion.

Ἀντιόχου

1798. Unknown provenance. Inscription on a glass vessel, 1st cent. A.D. White mould-blown glass beaker with inscription on a fascia between double horizontal lines. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 12 no. 18 (color ph.; text in majuscules).

Κέρδος καὶ εὐφροσύνη

ΚΕΡΔΟΣ ΚΑΙ ΕΥΦΟ ΟΙΝ, catalogue [undoubtedly corrupt in fine; the ph. shows ΚΕΡΔΟC alone; for the formula κέρδος καὶ εὐφροσύνη on glass vessels cf. e.g. *SEG* XXXV 1760 bis; XXXIX 1757; XLII 424; XLIX 833; LI 1464, Tybout].

1799. Unknown provenance. Bronze stamp, 2nd cent. A.D. Rectangular bronze stamp; inscription in mirror script divided over four fields (ΚΑΡ and ΠΟΙ on the opposite short sides; ΤΡΑΙ and ΑΝΟΥ in between); on the back the bust of a bearded Oriental god with head-dress, chiton and himation, holding a serpent staff in his right and an unidentifiable object in his left hand; the bust rests on a punched base flanked by two eagles; underneath a lion. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 173 no. 693 (color ph. of stamp only; text in majuscules).

Καρ|ποὶ | Τραϊ|ανοῦ

1800. Unknown provenance. Manufacturer's signature on a lamp, 2nd/3rd cent. A.D. Terracotta lamp with a relief representing a bestiarius piercing a bear with his lance; inscription on the bottom ['Werkstattmarke': stamp?]. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 179 no. 711 (color ph. of upper side only; text in majuscules): Καλλίστο|υ

1801. Unknown provenance. Mosaic inscription, 2nd/3rd cent. A.D. Mosaic representing a beardless man; inscription at right. Offered for sale in *Gerhard Hirsch, Auktion* 235 (cf. our lemma no. 1790) 7 no. 322 (ph.; text in majuscules): Δύσ[τρ]|οπος

ΔΥΟ[..]ΤΡΟΟ, *Auktion* [Δύσ[τρ]|οπος, a comedy of Menander, Chaniotis].

1802. Unknown provenance. Inscription on magical amulets, ca. 100-350 A.D. Five oval gems in the Museo Archeologico Nazionale of Venice. Ed.pr. B.Nardelli, in *Studi -- Traversari* II (cf. our lemma no. 1574) 657-665 (ph.; texts in majuscules; detailed study of the icono-

graphy; references to parallels); 1) Ιαω (heliotrope; inscription under figure of Abraxas; 2nd cent. A.D.; N. 658/659); 2) obverse: a) Ιαω; b) Ἀβ[ρ]ασα[ξ]; reverse: Μιχαἱήλ, Οὐlριήρ, | Ιαω (green diasper; inscriptions on the obverse under (a) and in a circle around a cock-serpent figure; N. 659 [Οὐριήρ - if read correctly; the ph. is illegible - for Οὐριήλ, Tybout]); 3) a) Ιαω; b) ΠΛ|ΗΥ (heliotrope; inscription (a) left (IA) and right (ω) of a cock-serpent figure; inscription (b) - 'incomprensibile' - right of it; undated; N. 659/660); 4) Αβλαναθαναλβα (yellow diasper; inscription in a circle enclosing magical charakteres on two lines; other letters (?) and charakteres on the rim; scorpion on the reverse; 3rd cent. A.D.; N. 660/661); 5) a) επ|ακ[.]|αλου|δσσε||πιανχ | Ιαω | χνου|ινμε|[.]ιατπ||ω η|υι[..]τλνο; b) συντελεσηπηπηφυμιαπν (cornelian; on the obverse a bust of Iupiter Heliopolitanus wearing a kalathos; inscription (a) on the reverse; (b) on the rim; both texts consist of magical terms previously unattested except for Ιαω in (a) L. 6 [in LL. 7/8 probably Χνοῦ(β)ιν, vel sim., Tybout]; 300-350 A.D.; N. 661-663).

1803. Unknown provenance. Defixio, 3rd/4th cent. A.D. *IG* XIV 1047 (Kaibel); Audollent, *DefixTab* 188. D.R.Jordan, *Mediterraneo antico* 7, 2 (2004) 693-710 (ph.; translation), republishes this lead lamella which he rediscovered in the British Museum. There is no reason whatsoever to attribute the tablet to Rome. The object once belonged to the Collection of the antiquarian F.Douce (1757-1834) and should now be regarded as of unknown provenance. In the text J. recognizes a magical formula known from a magical papyrus (*PGM* LVIII). In the name of Osiris the defigens orders an ἄωρος to haunt a certain Nikomedes. His magic device is that of the διαβολή: he charges N. with having committed sacrilegious acts against the god. J. noticed that the tablet is inscribed on both sides (A/B). *CIG* and Audollent have only (B). Below we give the text of (A), followed by (B) in two columns (left Jordan, right Audollent).

A:
[- -ca. 8 - -] ΥΩ Ενθι Ενθω ΘΙΩ [- 3-]
[- -ca. 7 - -] ΔΕΘΕΡΜΙΝΩΣΧΕΒΟΝΟΘ
- - - - - - - - - charakteres- - - - - - - -
- - - - - - - - - charakteres- - - - - - - -
charakteres ΩΩΩΩΩΩΩ
- - - - - - - - - charakteres- - - - - - - -
- - - - - - - - - charakteres- - - - - - - -
- - - - - - - - - charakteres- - - - - - - -
[Ερηκ]ιϲιφθη Αραρα vacat χαρ[αρα Η]φθ<ι>σ[ι- -]
[κηρ]ε ΡΕΙΝΤΟΕΛ[- - - - max. 15 - - -]

1. Ενθι Ενθω: so *PGM* XIX (a), J. ‖ 9-10. imperfect form of the palindrome ερηκισιθφη (etc.), for which J. refers to *GRBS* 40 (1999) 166/167.

B: Col. I	Col. II
[Σοὶ] λέγω τῷ ἀώρῳ τῷ [ΚΛ -ca.6-]	[..]λέγω τῶ ἀώρω τῶ κλ[...]
[-ca.3-]ουντι Μήρῃ καὶ παρε[ιλημμέ]-	[...].ντιμηρη καὶ παρ[.]λ[.]ω
νῳ ὑπὼ τοῦ ἀνόμου Τυφῶ[νος, ὥτι]	[..] ὑπὼ τοῦ ἀνώμου Τύσων[ως]
ἐπιτάσσι σοι ὡ μέγας Ὤσε[ιρις ὡ]	[ἐ]πιτάσσι σοι ὡ μέγας Ὤσειρις ὡ [ἔχ]-
λαβὼ<ν> τὴν κατεξουσίαν κ[αὶ τὼ]	[ων] ἄ[ν]ω τὴν κατεξουσίαν καὶ τὼ
βασίλειων τῶν νερτερίων θεῶ[ν]·	βασίλειων τῶν νερτέρων θεô[ν]·
Παράλαβε Νεικωμήδην, δείωκ[ε]	παράλαβε Νεικομήδην δειώκ[ων]
καθημερινὰς ἀθαραπείας [ἐπὶ]	καθημερινὰς δὲ ἀρὰ γεγας
τώνδε τὼν ἄνωμων καὶ ἀσεβ[ῆ],	τώνδε τὼν ἄνωμων καὶ ἀσε[βῆ]
ὥτι οὕτώς ἐστιν ὡ καύσας τὼν	ὥτι οὕτώς ἐστιν ὡ κ[α]ύσας τὼν
παπυρῶνα τοῦ Ὠσείρεως κα[ὶ]	παπυρῶνα τοῦ Ὠσείρεως κα[ὶ ὡ]
φαγὼν τὰ κρέα τῶν ἰχθύων τῶν	φαγὼν τὰ κρέα τῶν ἰχθύων τῶ[ν ἱερῶν?]
ἀλαβήτων, Νεικωμήδην, ἣν ἕτεκα[ι]	[παρ]αλάβη τὸν Νεικομήδεν ἣν ἕτεκα
[Φ]λαμμεῖνα· ἐξω[ρκί]ζω σέ (?).ΟΥΝΝ.[.]	....
[- - -ca.10 - - -]Ω[. .]ΟΙΣ[ ]	
- - - - - - - - - - - - - - - - - - - -	- - - - - - - - - - - - - - - - - - - -

Underlined letters, now lost, but seen by Kaibel ‖ 2. perhaps κλ[ηθέντι | Κλέ (or Λύσ or Νίκ]ουντι; Μήρῃ: from Μήρης, unattested so far (or the equivalent of Latin Merens?), J. ‖ 5-6. τὼ βασίλειων = τὸ βασίλειον ‖ 8. ἀθαραπείας = ἀθεραπείας ‖ 10. ὥτι οὕτώς = ὅτι οὗτός ‖ 11-13. Neikomedes is charged with having burnt the papyrus bed of Osiris and having eaten sacred fish; ἀλάβητων: gen. plur. of ἀλάβης (Egyptian *repi* or λεπι), name of an Egyptian fish (labeo niloticus), J. ‖ 14-15. magic names?, J.

1804. Unknown provenance. Indication of weight on a silver spoon, 300-400 A.D. Silver spoon of the 'cochlear' type; inscription incised in the cavity; now in the Cleveland Museum of Art. Photograph in W.M.Milliken, *Bulletin of the Cleveland Museum of Art* 45.3 (1958) (plate without number); read from this ph. by H.Cuvigny, *ZPE* 147 (2004) 195 (dr.; French translation): Λι(τρῶν) κβ'

22 litrae = 7.1 kg: the spoon apparently served to record the weight of a set of silverware; incised rather than punched, it was written on the occasion of an inventory rather than by the craftsman, C.

1805. Unknown provenance. Inscription on a bronze amulet, 4th-7th cent. A.D. Fragment of a bronze medallion with suspension ring and part of a chain; on the obverse a man with nimbus a on horseback brandishing a spear and killing a female figure lying on the ground; in the partly missing right lower part a scarab and perhaps a quadruped; inscription in a semi-circle along the upper edge; on the reverse an eye pierced by a trident and two other pointed objects, and, in the lower half, a female lion, an ibis, a serpent, a scorpion and a male lion; now in a private collection; bought in the antiquities market in Jordan. Ed.pr. B.Hamarneh, *SBF* 54 (2004) [2006] 429-432 (ph.; Italian translation): Εἷς Θεὸς ὁ νικῶν τ[ὰ κακά]

The object belongs to a well known group of similar amulets representing the rider-saint (Solomon/Sisinnios, occasionally identified by a label), ed.pr., who adduces many parallels, inter alia C.Bonner, *Studies in Magical*

Amulets Chiefly Graeco-Egyptian (Ann Arbor 1950) 216-219 [cf. also e.g. *SEG* XLVII 2222 and LI 2254 for examples with the same inscribed formula, Tybout]. All secondary iconographical elements have equally parallels on amulets of this type with the exception of the scarab - perhaps to be equated with the Evil Eye -, but ed.pr. points to a piece of Coptic textile (6th/7th cent. A.D.) representing the scarab in combination with the rider-saint.

1806-1809. Unknown provenance (northern Syria: Apamene?; now in Madrid). Christian mosaic inscriptions, 5th/6th cent. A.D. Ed.pr. R.López Melero, 'Nuevos mosaicos de la colección del Hotel Villa Real de Madrid. III', *Anas* 17 (2004) 133-144 nos. 1-4 (ph.; Spanish translations), publishes four mosaic inscriptions, probably originating in Syrian churches; see also J.Mª.Blázquez, J.Cabrero, *ibid.* 111/112 (ph.). On the basis of the dating formula and the archbishop's name in the text of our lemma no. 1808, L.M. assigns the mosaics to Apamene. Cf. *Hispania Epigraphica* 13 (2003/2004) [2007] nos. 810-813, with comment by J.Curbera, and D.Feissel, *BE* (2007) no. 501.

1806: 133/134 no. 1. **Dedication of a mosaic by Marianos, 439 A.D.** Rectangular polychrome mosaic; two doves flanking a wreath below.

† Ἔτους πεντηκοστοῦ ψ', † | μηνὸς Δύστρου πέμτῃ, | σελήνης πέμτῃ, ἡμέρᾳ | κυριακῇ· Μαριανὸς † || εὐξάμενος ἐπλήρω|σεν τὸ ἔργον τοῦτο ἐν ὀ(νό)ματι Κυρίου· ἀμήν

Horizontal strokes above Ψ (L. 1 in fine) || 1. year 750 (Seleukid era: 312/311 B.C.) = 438/439 A.D., ed.pr.; Dystros 5, 750 (Seleukid era and Antiochian calendar) = March 5, 439 A.D., F. || 2-4. μηνὸς Δύστρου, πέμ(π)τη(ς) | σελήνης, πέμ(π)τῃ ἡμέρᾳ | κυριακῇ, ed.pr.; corr. C. and F. || 5. ΟΜΑΤΙ, mosaic [unlike in all other lines, there is room for two letters initio: probably [ὀν]όματι, on the assumption that the first two letters did not survive a restoration, Tybout].

1807: 134/135 no. 2. **Commemoration, ca. 500 A.D.** Mosaic medallion; horizontal strokes separating the lines; palm branch below.

Κύριε, | μνήσθητ(ι) | τῶν μετὰ | προερέσ<ε>||ως ψηφω|σάντων

Dots before and after the letters of L. 1 and between E and C in L. 4 || 2. ΜΝΗΣΘΗΤ, mosaic [perhaps rather μνήσθητ[ι], since there is room for an I in fine] || 4-5. ΠΡΟΕΡΕΣΘΙΩΣ, mosaic; Προερεσθ|ως, ed.pr. [we give C.'s and F.'s text: προερέσ(ε)ως for προαιρέσεως; 'con dedicación', C.; 'avec détermination', F., who points to εὐπροαίρετος, epithet of a donor in *SEG* XL 1759].

1808: 135/136 no. 3. **Names of dedicants, ca. 500 A.D.** Rectangular mosaic panel with a geometrical motif in a central rectangle; inscriptions on three sides: A and C left and right in rectangular panels with their small sides at bottom and top; B in the center above the geometrical rectangle.

A: Βιμαρις διάκον(ος) **B:** † Ἰωάννης Σέργις **C:** Ἰουλιανοῦ

A. Βιμαρις (previously unattested): related to Aramaic *mr* ('señor'), ed.pr.; Syriac text in a second line: 'Amén y amén', ed.pr. || B. Ἰωάννης and Σέργις, ed.pr.; Ἰωάννης Σέργις, F., who interprets Ἰουλιανοῦ (C) as this person's patronymic.

1809: 136-142 no. 4. **Building inscription and commemoration, 502 A.D.** Rectangular mosaic; both left and right of the central inscribed panel two ducks (one above the other).

Ἐπὶ τοῦ ἁγιωτάτου καὶ ὁσιωτάτου ἀρχιεπισκό-
που ἡμῶν Στεφάνου καὶ τοῦ θεοφι-
λεστάτου Ἰωάννου περιοδευτοῦ
(καὶ) τοῦ θεοσεβ(εστάτου) Ἰουλιανοῦ ⟨πρεσ⟩β(υτέρου) τὸ φιλι-
ακὸν τὸ εἰς τὰ πανία εὐ<θ>ετιστῶν
τὸ διακονικὸν ἔκτισεν (καὶ) ἐψήφω-
σεν ἐν ἔτι γιω', μη(νὶ) Δύστρ(ῳ), ἰνδ(ικτίωνι) δεκάτῃ
σπουδῇ τοῦ εὐλαβ(εστάτου) Συμεώνου
διακόνου καὶ παραμοναρίου·
Κ(ύρι)ε, μνήσθητι Συμεώνην τὸν Καιουμα ❦

Abbreviation signs: ■ (LL. 4, 7 and 8), diagonal stroke (L. 7: Δύστρ(ῳ)), horizontal stroke above ΓΙΩ (L. 7) and ΚΕ (L. 10) || 1-2. Stephanos, archbishop of Apamea, is on record in ■ dedication from Huarte (*SEG* XXIX 1589; for the correct restoration by D.Feissel see XLIV 1313*; the 8th indiction is likely to correspond to 514/515 A.D. [cf. now F. (2007): 499/500 is equally possible]). A successor of this Stephanos is known for 516 A.D. [Photios or Photeinos on record in a Syriac inscription], which implies that Stephanos on record as (arch)bishop of Apamea in *SEG* XLVI 1773 should be distinguished from our archbishop, ed.pr. || 4-5. ΤΚΗΣΒS, ΕΥШΕΤΙΣΤΩΝ mosaic (errors probably due to a later restoration); τὸ φιλιακόν: ■ sort of collegium; cf. *SEG* XXXVII 1275 (XXXIX 1420); normally centering around saints, martyrs vel sim., it is here identified by a craft: τὸ εἰς τὰ πανία εὐθετιστῶν, i.e., 'la hermandad de pañeros' ('the brotherhood skilled in the work of cloth'); τὸ παν(ν)ίον (probably borrowed from Latin pannus) = 'piece of cloth' (cf. G.W.H.Lampe, *A Patristic Greek Lexicon* [Oxford 1961] s.v.); εὐθετιστός: hapax, but cf. εὐθετίζω as a synonym of εὐθετέω in the Byzantine period; cf. Lampe s.v. εὐθετέω, who registers εὐθετοῦντες ('being skilled in') in οἱ εἰς τὴν οἰκοδομὴν εὐθετοῦντες (Meth., *Porph.* 1 [p. 504.25; M.18.400c]), ed.pr.; cf., however, F.: 'Le dernier mot au moins, qui serait un hapax, paraît bien douteux' [F. states that the letters ΘΕΤ result from repairs; cf., however, ed.pr. (137): 'el deterioro ... habría afectado tan solo a una letra, la Θ'] || 6. ΙΟΙ, mosaic (error probably due to a later restoration) || 7. γιω' = year 813 (Seleukid era) = 501/502 A.D., ed.pr.; Dystros = March 502 A.D., F. [ΠΩ, both in the text and in the commentary of *Hispania Epigraphica*, should be corrected into ΓΙΩ] || 10. Συμεώνην τὸν καὶ Οὐμαω(--), ed.pr.; C. and F. read Συμεώνην τὸν Καιουμα (S. son of K.) and point out that ed.pr.'s omega is an hedera.

1810. Unknown provenance. Christian mosaic inscription, 5th/6th cent. A.D. Mosaic with a large cross in a rectangular frame; small crosses in medallions in the four corners of the mosaic, in the middle of the cross and at the four ends of the cross. Offered for sale in *Gerhard Hirsch, Auktion* 235 (cf. our lemma no. 1790) 8 no. 323 (ph.; text in majuscules).

ΕΙΕΛΙΩΘΗΗ | ΥΙΙΦΩΣΙΣΤΟΥ

[Read from the ph.; i.e., ἐτελιώθη ἡ | ψήφωσις τοῦ [---], Chaniotis].

1811-1812. Unknown provenance. Christian inscriptions on brass and silver objects, 5th/6th cent. A.D. L.Wamser (ed.), *Die Welt von Byzanz. Europas östliches Erbe. Glanz, Krisen und Fortleben einer tausendjährigen Kultur* (exposition catalogue; München 2004), contains two unpublished early Byzantine objects bearing Greek inscriptions now in private collections; both lemmata by C.Schmidt; non vidimus; cf. C.Schmidt-Heidenreich, *An.Ép.* (2004) [2007] nos. 1928/1929.

1811: 140. *An.Ép.* no. 1929 (French translation). **Anonymous dedication, 5th cent. A.D.?** Brass chalice; on the exterior a decoration of hexagonal patterns between two ornamental bands; inscription incised.

Ὑπὲρ εὐχῆς κὲ σωτιρίας οὗ οἶδεν ὁ [Θ(εὸ)ς τὸ ὄνομα]

Well known formula also known from other chalices; the anonymity of the dedicant may imply that he aspired at divine rather than human reward, S.

1812: 112/113. *An.Ép.* no. 1928 (for B we give S.-H.'s text). **Signature, weight and place of manufacture, 5th/6th cent. A.D.** Silver ladle (trulla); on the handle a relief decoration (four fishes in a basket; at left and right two pairs of delphins above shells); inscriptions punched (A; on the reverse of the handle) and stamped (B; right of A in a rectangular frame).

A: Θεωδότου· λ(ίτραι) β′, ο(ὐ)γ(γίαι) θ′, γρ(άμματα) ιδ′
B: Νικομ(ηδε(ίας) | [-----]

A. Signature of the silversmith; the weight indicated corresponds to 916.41 g, S. ‖ **B.** Νικομήδεια, S.; for stamps from workshops in Nikomedia see *SEG* LIII 2120/2121. The absence of mythological figures like Poseidon and the Christian connotation of the fish suggests that the ladle belongs to an ecclesiastical set of vessels, S.

1813. Unknown provenance, Inscriptions on bread (?) stamps, 6th/7th cent. A.D. Early Byzantine bronze stamps (bread stamps, catalogue). Offered for sale by Gorny & Mosch,

Giessener Münzhandlung: cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 174 nos. 694-699 (color ph.; texts in majuscules): 1) ☧ Εἷς Θεὸς | ὁ βοηθῶν (no. 694; rectangular; inscription in four fields); 2) Ζοή, ὑγία (no. 695; shape of footstep; Z in mirror script); 3) Δόσις | Θεοῦ (no. 696; rectangular; inscription in two fields); 4) Βασιλίου (no. 697; shape of a footstep; offered for sale again by Gorny & Mosch in catalogue *Auktion. Kunst der Antike, 24. Juni 2008*, 181 no. 473; ph.); [no. 698: two seals with several monograms each]; 5) Εἷς Θε|ός (no. 699; shape of a cross; O and C on the vertical branch).

1814. Unknown provenance. Bronze stamps, Roman Imperial period. Two rectangular stamps offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 174 no. 700 (color ph.; texts in majuscules): 1) HPA[--?] (terracotta [it is not certain whether part of the text is missing at right; Greek or Latin?]); 2) VIEE (bronze; ΛΙΕΕ, catalogue [apparently on the assumption that V is written upside down; however, the stamp may be Latin: numeral VI followed by EE, Tybout]).

1815. Unknown provenance. Lead weight, Roman Imperial period. Square lead weight with a circular attachment on top; inscription on the disc (obverse; upside down) and on the square plaque (obverse: B; reverse: C); in the private collection of Georgios Pilichos. Ed.pr. M.Kazanaki-Lappa, *AD* 54 B2 (1999) [2006] 1043 (ph.).

A: Ἰουλί|ου Ἀμυ|ντιαν|οῦ   B: ἡμί|λει|τρον   C: Ἰουλί|ου Ἀ|μυντι|ανοῦ

1816. Unknown provenance. Fragmentary inscription on a re-used relief, undated. Light grayish marble relief representing a bearded man clad in a chlamys; inscription upside down on the back. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 124 no. 472 (color ph. of front only; text in majuscules): Η | ΜΕΝΩΝ | ΕΝΟΥΣ

[It is unclear whether the inscription or the relief (dated to the 3rd cent. A.D.) is due to re-use of the stone; also, the place of the lacunas remains unknown: possibly [--]η|μένων | [--]ένους, Tybout].

VARIA

1817. Actors. C.Hugoniot - F.Hurlet - S.Milanezi (edd.), *Le statut de l'acteur dans l'Antiquité grecque et romaine* (Actes Colloque Tours, 3-4 Mai 2002; Tours 2004), contains a number of contributions which are relevant for Greek epigraphists. E.Csapo (51-76) writes about the expansion and diffusion of the theatre in Attica and the concomitant professionalization of the actors; in the process he discusses at some length a number of inscriptions.

B. Le Guen (77-106) discusses 'Le statut professionel des acteurs grecs à l'époque hellénistique'. She focuses on the question whether in the Hellenistic period actors (κωμῳδός; τραγῳδός) were invariably members of one of the associations of περὶ τὸν Διόνυσον τεχνῖται (see *SEG* LI 2279) or whether there was room for individual actors signing contracts for a performance independently. For the period 323-280 B.C. Le G. argues that the available sources do not entitle us to say that the actors, known to have been active in that period, were all members of an association of technitai (brief comment on *IGUR* 223). For the Hellenistic period (ca. 280-end of the 1st cent. B.C.) she gives ■ chronologically arranged tabular survey of the various associations and the technitai (with their specialism, as far as recorded) known to have been member of them. All in all we know 205 members, ca. a third of whom (73) consists of actors. From Stephanis' *Διονυσιακοὶ Τεχνῖται* (see *SEG* XXXVIII 1934) we know the names of 450 actors. This means that only ca. 16% of the grand total (73 out of 450) are known to have been member of an association.

Brief discussion of some inscriptions testifying to the role of associations in drawing up contracts: *Syll.*^{3} 690; *I.Magnesia* 54; *I.Iasos* 152; *CID* IV 70-72; cf. the formulas τῶν νεμηθέντων εἰς τὰς τριετηρίδας ὑπὸ τῶν τεχνιτῶν; τῶν νεμηθέντων ὑπὸ τοῦ πλήθους. Le G. suggests that, when representatives of cities are sent ἐπὶ τοὺς τεχνίτας for negotiations, we should not automatically assume that this refers to associations of technitai.

In a final section Le G. discusses the following texts, in an attempt to find out whether or not there were independent actors signing contracts with employers without any reference to an association of *technitai*: *IG* XII.9.207 (Eretria; see *SEG* XLIII 213 in fine: 'organization of *technitai*'); *IG* IX.1.694 [*IG* IX^2.1.798] (Korkyra); *IG* IV^2.1.99/100 (Epidauros); *F.Delphes* III.1.48; III.3. 125/126. Discussion of the term ἐργολάβος ('on se trouve alors en dehors d'un contexte corporatif' (103)).

W.Slater (143-160; 'Where are the actors'), argues that in many inscriptions the Dionysian technitai are absent; this is due to the fact that in euergetistic inscriptions officials are praised, not for regular duties but for personal extras. Agonothetes normally contracted the Artists (= Dionysian technitai) for competition in official contests (ἀγῶνες) and were praised for investing extra money in παραμισθώματα, i.e., artists performing *in addition to* the official agon. The Artists were given a contract and a salary to participate in the contests but on ideological grounds they did not want this mentioned: 'wages' are a degrading phenomenon; they came for the agones and the concomitant prizes. S. analyzes the terms θεατρικοί and ἀκροάματα (for the latter see also S.Milanezi, *ibid*. 183-209, with on 205/206 a list of inscriptions recording θαυματοποιοί, an ὀρχηστής, νευροσπάσται, and ῥωμαϊσταί), adducing and commenting upon: *I.Stratonikeia* 199, 248, 254, 256, 266, 309, 668, 672, and 685;

I.Kaunos 30; *MAMA* VIII 492 (b); *F.Delphes* III.2.47/48; *I.Ilion* 10; *I.Gerasa* 190 (*SEG* VII 825); *SEG* XI 923; XXXVIII 1462A and L 725 ‖ For pantomimes see our lemma no. 1864.

1818. Alexander the Great, the exiles decree, and the Greek cities. S.Dmitriev, *Klio* 86 (2004) 348-381, attempts to assess the impact of Alexander's exiles decree on the Greek cities, studying the relevant epigraphic evidence, arguing that the decree violated neither the laws of the Greek cities nor the principles of the Corinthian League; the restoration of exiles took place according to local laws. We summarize his remarks on the historical context of several inscriptions: 1) As regards the decree of **Tegea** (*Syll.*^{3} 306; *SEG* LIII 417*), D. confirms the date to 324 B.C. After a study of the use of the terms διαγραφή and διάγραμμα to designate communications of Alexander to Greek cities (especially Eresos and Mytilene), he argues that this διάγραμμα was not the exiles decree but an individual communication of Alexander to Tegea (351-354); 2) The decrees of **Eresos** concerning the tyranny (*IG* XII.2.526; *SEG* LIII 828*) should also be dated to 324 B.C. The trial of the former tyrants Agonippos and Eurysilaos did not take place shortly after they had been removed from power (332 B.C.) but after the exiles decree, which allowed both for exiles to return and for their cities to apply their laws to those who decided to return (354-357); 3) D. favors a date in 324 B.C. (not ca. 332 B.C.) also for the decrees of **Mytilene** concerning the restoration of exiles (*IG* XII.2.6; *SEG* LIII 829*) and the reconciliation (*SEG* XXXVI 750; *SEG* LIII 829*; pp. 357-361); 4) D. rejects the early date (334 B.C.) proposed by A.J.Heisserer for the letters of Alexander to **Chios** (a: *Syll.*^{3} 283; *SEG* XXVI 1019; XXX 1071; b: *SEG* XXII 506; XXX 1072) and dates both documents to 332 B.C. (362-366); 5) D. discusses the historical background of the honorary decree of Samos for Gorgos and Minnion (*IG* XII.6.17), arguing that the announcement of Alexander concerning the restoration of the Samian exiles and the pledge of Gorgos to help him against Athens occurred in the autumn of 324 B., after Harpalos' arrival in Athens and before Hephaistion's death; his decision did not anticipate the exiles decree, but only reflects the tension between him and Athens (366-370); 6) D. points out that it is impossible to date the honorary epigrams for Gorgos from **Epidauros** (*IG* IV^2.1.616) and rejects A.J.Heisserer's effort to associate them with the exiles decree (370-372).

1819. Alphabet. Letter forms in Byzantine inscriptions (ca. 400-ca. 700 A.D.). C.Morss, *Byzantion* 73 (2003) 488-509, presents ■ very useful overview of the development of letter-forms in stone and mosaic inscriptions in the early Byzantine period and discusses the factors which influenced changes in style. Cf. D.Feissel, *BE* (2004) no. 493, for some criticism.

1820. Amphoras. Inscriptions on amphoras. A.W.Johnston, *MEFRA* 116 (2004) 735-760, presents his introduction to a colloquium on inscriptions on Archaic (and early Classical) amphoras (cf. our lemma no. 871): various media (graffiti, incised before or after firing; dipinti) inscribed on different parts of the amphoras and on various amphora types; few fixed patterns (relatively long texts on Attic SOS and 'à la brosse' ware; underfoot marks on northern

Greek jars; marks incised before firing on jars from Samos, Corinth and Klazomenai); survey of various (possibly) numerical marks. Inscriptions only occasionally help to establish the provenance of the amphoras. The larger part of the article consists of tabular surveys (745-755; catalogue of 224 amphoras with marks of some sort, occasionally unpublished) and numerous drawings (756-760), both showing the range and diversity of the material.

1821. Army. The legio XV Apollinaris. M.Mosser, *Die Steindenkmäler der legio XV Apollinaris* (Vienna 2003), lists the 241 inscriptions recording this legio and its soldiers or veterans, including those found in Asia Minor, Syria and Egypt. Non vidimus; cf. M.Corbier, *An.Ép.* (2004) [2007] no. 83.

1822. Athletics. The Agon Minervae. C.Wallner, *Tyche* 19 (2004) 223-235, presents and analyzes the literary and epigraphical testimonia for the pentaeteric Agon Minervae, held in Rome in June immediately after the Kapitolia and founded by Gordian III in 242 A.D. in honor of Athena Promachos, patron of his expedition to the Orient, just as in the 5th cent. B.C. Athena supported the Greeks in their struggle against the Persians. Three inscriptions mention victors in the agon Ἀθηνᾶς Προμάχου ἐν Ῥώμῃ: *IG* VII 49 (*IAG* 88; Megara; unknown discipline); *IG* II^2 3169/3170 (*IAG* 90) and *IvO* 243 (both recording victories of the κῆρυξ Valerius Eklektos). The program of this agon was probably the same as that of the Καπετώλια: athletic, equestrian and musical agones. *IGUR* 246 (*IG* XIV 956 and 2240; ca. 313 A.D.), where in A LL. 15/16 and C L. 3 (ἀγὼν) Ἀθηνᾶς Πρ[ομάχου] and Ἀθηνᾶς Προ̣[μάχου] have been restored, shows that the agon was still organized in the 4th cent. A.D.

1823. Baths. C.Saliou, in *Antioche de Syrie* 289-300, writes on seasonal baths (summer; winter) in Syrian Antiochia. In an Appendix on 301-306, she collects literary and epigraphical testimonia from all over the Empire for such baths; she mentions Greek texts: *ALA* 138 no. 87 (θερινὸν λουτρόν); E.Bosch, *Quellen zur Geschichte der Stadt Ankara im Altertum* (Ankara 1967) 369 no. 306 (οἶκος τοῦ χιμερίου δημοσίου); *IGLS* 1999 (λουτρὸν χειμερινόν); *SEG* XXXIX 1577 (τὰ θερινὰ δημόσια; S. dates the text to the 4th-6th cent. A.D.; *SEG*: ca. 445 A.D.); G.Mazor, *Excavations and Surveys in Israel* 6 (1987/1988) 15 (αἱ ἐξέδραι τοῦ χιμερινοῦ; early 5th cent. A.D.).

1824. Conventus. D.Campanile, in U.Laffi - F.Prontera - B.Virgilio (edd.), *Artissimum memoriae vinculum. Scritti di geografia storica e di antichità in ricordo di Gioia Conta* (Florence 2004) 129-142, studies the conventus iuridici in Asia Minor, with special reference to the creation of the conventus of the Hellespont, with Kyzikos as its centre, in 51/50 B.C. Non vidimus; cf. A.Bérenger, *An.Ép.* (2004) [2007] no. 12. For the conventus in Spain see P.Le Roux, *ibid.* no. 686.

1825. Death. Conceptions of death in Jewish epitaphs. See our lemma no. 1889.

1826. Death. Death of children. On the basis of epigraphic and literary evidence, C.Laes, *AncSoc* 34 (2004) 153-170, studies the perception of and reaction to the death of children in accidents. He concludes that, although the death of a child was as sad for the parents as it is today, it was not considered by society 'to be a major concern to its parents'.

1827. Death. Tombs in Asia Minor. S.Cormack, *The Space of Death in Roman Asia Minor* (Vienna 2004), offers a detailed study of the monumental, free-standing tomb buildings ('temple-tombs') in Asia Minor. Inscriptions too many to enumerate them play an important role in the following sections: 'epigraphic evidence for periboloi' (περίβολος; 34/35); intramural tombs (37-46; tabular survey on 49); epigraphic evidence for sculptural display within the space of the tomb (76/77); evidence for the public funeral and the cult of the dead (109-112); the organisation and hierarchy of space within the tomb (σηκοί, ὑποσόρια, etc.; 112-116); ritual activity at the tomb (funerary altars; libations; sacrifices; 116-121); 'epitaphs and their meaning': funerary imprecations, fines (123-133); social status of the deceased, with special reference to women and their function as priestess (133-143). On 161-332 a catalogue of temple-tombs in southwest Asia Minor: Greek text and translation of (parts of) various relevant inscriptions: *TAM* II.1.206 (Sidyma), 247 (Pinara); *TAM* II.2.438 and 461 (Patara); *TAM* II.3.1224 (*IGR* III 766; Kitanaura); *TAM* III.1.268, 285, 318, 382, 585, 648, and 713 (Termessos); *I.Assos* 27 and 71; *I.Eph.* 2121 (*SEG* IV 544); *I.Arykanda* 106, 109, and 111; *I.Pisid.Cen.* 146 (Sia) and 162 (Melli); Heberdey-Kalinka, *Bericht über zwei Reisen im südwestlichen Kleinasien* (Denkschr. Akad. Wien 69; Vienna 1896) 123 (Kanytela) and 158/159 (Demırcılı / Dösene in Cilicia); R.Heberdey - W.Wilberg, *JÖAI* 3 (1900) 180-187 (Termessos).

1828. Decrees. F.Ghinatti, *I decreti dalla Grecia a Creta* (Milano 2004), presents a panorama of the form and content of Greek decrees. He discusses the following subjects: deliberation (1-6); archives (7-10); types and structure of decrees (10-18); dating formulas (15); invocation (18-21); headings (21-24); prescript (24-31); formulas of sanction (ἔδοξε), proposal (εἶπε, γνώμη), motion (δεδόχθαι), and publication (31-41); on 42-79, he presents examples and variants of these formulas from mainland Greece, the islands, Asia Minor, and the Greek colonies. G. briefly discusses honorary decrees (79-84); decrees of associations and other bodies (84/85); laws (85-93); and the development of decrees in the Hellenistic and Imperial period (95-98). For his discussion of the Cretan decrees see our lemma no. 827.

1829. Economy. Craftsmen and traders: self-representation. K.Ruffing, *MBAH* 23, 2 (2004) 85-102, discusses inscriptions testifying (A) to the respectability of associations of craftsmen and traders in urban societies (cf. also *SEG* XLVII 2245) and (B) to the self-respect which craftsmen show in inscriptions erected by or for them.

Ad A: *SEG* VII 167 (with *IGR* IV 642); XXXV 1572; XLVI 1524; *IGBulg* III 908 (*IGR* I 717); *TAM* V.2.914 and 932; *I.Anazarbos* 3 (*IGR* III 896).

Ad B: *SEG* VIII 703 (*SB* 7539); XXXI 1284 (Merkelbach-Stauber, *SGO* III 16/05/02); XLI 1033 (*SGO* I 04/05/03); *IGUR* 1326 (*IG* XIV 2000; *GV* 1049); *Altertümer von Hierapolis* 51 (*Syll.*^{3} 1229; see our lemma no. 1304) and 156; *TAM* IV.1.132 (*SGO* II 09/06/15; *SEG* LII 1235); *I.Perinthos* 220 (*SEG* XXVI 827); *I.Selge* 66 (*SGO* IV 18/10/01).

1830. Economy. Ἐμφύτευσις in the Roman East. Arguing that the phenomenon of deserted agricultural areas was an economic and social reality in the Roman East, A.D.Rizakis, in *L'hellénisme* 55-76, discusses the measures recommended by Dio Chrys., *Or.* 7.33-37 (59-62), and taken by the Roman provincial administration in Greece (Achaia and Macedonia) in order to face this problem. R. briefly refers to several inscriptions which may be connected with this phenomenon (*IG* V.1.21 = Oliver, *Greek Constitutions* no. 11; *IG* II^2 1100 = Oliver, *Greek Constitutions* no. 92; *SEG* XXXII 460-471 = Oliver, *Greek Constitutions* no. 108-118; *SEG* XLVIII 592; 62-64) and discusses in more detail the following documents: 1) *IG* II^2 2776 (Athens, early 2nd cent. A.D.). This document possibly contains the names of persons (many women), who received land in perpetual lease under the obligation to pay an annual rent of 8% (63/64); 2) *SEG* XXIV 614 = *Philippi* II 544 (Gazoros, 159 A.D.): The land given to Gazoros seems to have been wasteland (cf. LL. 10/11); the decree concerning the exploitation of this land provides for a flexible rent depending on the nature of the cultivation (65); 3) *SEG* XXX 568 = *EAM* 186 = *SEG* LII 602* (Battynaioi, 193 A.D.). The earlier arrangement mentioned in this text (under Terentius Gentianus, censitor in Macedonia in ca. 118-120 A.D.) seems to have aimed at ἐμφύτευσις (67/68); 4) *Syll.*^{3} 884 = *RDGE* 2 (Thisbe, early 3rd cent. A.D.): see our lemma no. 523 bis. R. concludes that these measures followed different aims. The measures in Delphi (*SEG* XLVIII 592) and Battyna aimed at taking into cultivation unexploited lands, whereas fiscal considerations (an increase in revenues) played an important part in Athens, Gazoros and Thisbe. Generally, these measures reinforced the existing social order and favored the big landowners (74-76).

1831. Economy. Grain supply. R.Descat, in B.Marin - C.Virlouvet (edd.), *Nourrir le cités de Méditerrannée. Antiquité – Temps modernes* (Paris 2003) 589-612, presents a short history of the measures taken by Greek poleis for their grain supply and the control of grain trade (primarily in Athens). He adduces numerous inscriptions, inter alia: *IG* I^3 61, 174; *IG* II^2 408/409, 1356; *SEG* XXVI 72; *Syll.*^{3} 354, 799; *I.Magnesia* 100; *I.Selge* 17; *I.Tralleis* 80; *RC* 3/4.

1832. Economy. The Seleukid economy. G.G.Aperghis, *The Seleukid royal economy. The finances and financial administration of the Seleukid empire* (Cambridge 2004), starts from the observation that on the one side the Seleukids inherited the Achaemenid system of taxation in kind but on the other operated in a world in which payments in precious metals, especially to the army, were quite common: how did they ensure that their treasury always had an adequate

supply of silver for their needs? Gold and silver deposits in Seleukid territory were far from abundant and may have been just sufficient to maintain 'a "replacement coinage", as the initial "Alexanders" wore out or were lost from circulation' (64).

Though the sources do not record measures actually taken by the kings, A. postulates their existence in complementary areas: increasing requirements to make tax payments in coin, implying that peasants had to convert their surpluses into silver on *markets* (to be sure, A. does not exclude the existence of a commodity-based economy: see 72); urbanization, i.e., the creation of markets; sale of commodity surpluses from royal land on those markets; policy of land grants to cities, temples and individuals aiming at more intensive economic activity; creation of an efficient tax-administration. A. offers a detailed analysis of the various taxes levied by the kings and the cities.

In an Appendix (310-331) A. presents the Greek text and a translation of (parts of) the following inscriptions (between brackets we give the pages on which A. discusses the text concerned in some detail): *Syll.*^{3} 344 (*RC* 3; letter of Antigonos Monophthalmos to Teos); *I.Ilion* 33 (*RC* 10-13; the dossier of Aristodikides; 101/102 and 185); *I.Didyma* 492 (*RC* 18-20; land sale to Laodike; 102/103, 144/145 and 290-292); *SEG* XXIX 1613 + 1808 (Skythopolis; dossier concerning Antiochos III and his general Polemaios; 104 and 269-273); *I.Sardis* 1 (*SEG* XLV 1642; Mnesimachos inscription; 103/104, 137-148 and 278/279); *I.Iasos* 4 (letter of Laodike to Iasos; 187/188 and 274); *La Carie* 285/286 no. 166 (decree of Apollonia on the Salbake; 274/275 and 282); *SEG* XLVII 1739 (honorary decree for Achaios and two of his officials; 281/282); *SEG* XXXIX 1283 (letter of Antiochos III to Sardis); *SEG* XXXVII 859 (letters of Antiochos III and Zeuxis to Herakleia on the Latmos); *SEG* XXXIX 1289 (fragment of a letter of Antiochos III to Sardis; 277); *IGLS* 4028 (*OGIS* 262; *RC* 70; *SEG* XLIII 1027; Baitokaike; 110/111).

In *Le Roi et l'Économie* various authors discuss (and occasionally express doubts about) elements of Aperghis' theories. In addition problems of royal and civic taxation, taxation in kind or money, royal euergetism, the status and typology of communities (royal land; cities; private land; villages situated on all three categories of land) and local economic development are dealt with. More or less detailed discussions of the following inscriptions (many of them also discussed by Aperghis: see above) are offered by various authors independently from each other; between brackets we give the names of the author concerned and the pages: *SEG* XXXVI 1046 (see our lemma no. 1199); XXXVII 859 (Martinez-Sève; Chandezon; 86-89, 139; see also our lemma no. 1071] for Migeotte and LIII 1363 for Schuler); XXXIX 1283 (Martinez-Sève; Chandezon; Migeotte; 86-89; 134, 140; 214-219) and 1289 (Chandezon; 134, 140); XLI 1003 (Martinez-Sève; Migeotte; 86/87; 214-219); *RC* 14 (*Milet* I.3.139; Migeotte; 214-219) and 54 (Chandezon; 136); *I.Sardis* 1 (Schuler; 536/537); *I.Erythrai* 31 and *I.Mylasa* 201 (Migeotte; 214-219); *I.Magnesia am Sipylos* 1 (*I.Smyrna* 573; *OGIS* 228/229; Migeotte and Schuler; 214-219 and 525/526). See also our lemma no. 1244 for *RC* 47 (*SEG* XXXIX 1337; L 1220).

Various authors discuss the meaning of φόρος, ἀφορολόγητος, σύνταξις, εἰσφορά: see 86-88 (Martinez-Sève); 107-111 (Capdetrey); 219-222 (Migeotte).

1833. Education. The role of athletics and παιδεία in the Imperial period. O.van Nijf, in B.Borg (ed.), *Paideia: The World of the Second Sophistic* (Berlin-New York 2004) 203-227, argues that, according to epigraphic evidence, physical education still had ■ higher reputation than often assumed. He illustrates this by the fact that there were more opportunities 'to engage in competition for honour and status' in athletics than in culture, not only because athletics were preferred by youths but also because families wanted 'to display their strong and healthy sons' to support their elite status. He starts from *SEG* XLIV 1182 (Merkelbach-Stauber, *SGO* IV 17/06/02), 1165 (*SGO* IV 17/06/03) from Oinoanda and compares and quotes the following inscriptions (all with translations): *SEG* XLIV 1198 (*SGO* IV 17/06/05, Oinoanda), *SEG* XLVIII 1362 (*SGO* I 03/02/68, Ephesos), and *I.Hadrianoi* 77 (*SGO* II 08/08/10).

1834. Education. Remuneration of teachers. E.Perrin-Saminadayar, in J.-M.Pailler - P.Payen (edd.), *Que reste-t-il de l'éducation classique? Relire 'le Marrou' Histoire de l'éducation dans l'Antiquité* (Toulouse 2004) 307-318, collects epigraphic evidence for the remuneration of teachers: salaries in 'endowed' schools (*Syll.*^{3} 577/578; the well-known foundations for schools in Miletos and Teos); payments made by benefactors who invite a teacher for a performance in the gymnasion (*IG* VII 1861; XII.9.234/235; *MDAI (A)* 32, 1907, 279 no. 12; 33, 1908, 376 no. 15); special privileges like citizenship (*IG* II^2 1938 L. 38 (with 3901 L. 1) and 3781; *SEG* XXXII 496; *I.Délos* 1512). Some teachers performed free of charge (*Syll.*^{3} 739 with L.Robert, *EEP* 42; cf. also L.Robert, *Hellenica* II 34-36). In addition to official duties and performances many teachers had private pupils (*IG* XII.1.141). S.Agusta-Boularot, *ibidem* 322, mentions a honorary inscription for a female rhetor (*F.Delphes* III.4.79); see also our lemma 1919.

1835. Emperor. Cult. See our lemma no. 1885.

1836. Emperor. Honorary office-holding. M.Horster, in *Roman rule and civic life* 331-355, discusses the phenomenon of honorary office-holding by (living or dead family- members of) the Roman emperor in Greek and Roman cities and of substitutes (praefecti, ἐπιμεληταί) fulfilling the tasks of the imperial (or other divine) office-holders. In the preceding Hellenistic period deities and occasionally even kings were sometimes chosen as eponymous magistrates. On 353-355 a list of emperors as honorary magistrates, both eponymous and non-eponymous, in Greek cities of the empire. Substitute office-holders for the emperor are rarely mentioned in Greek inscriptions.

1837. Emperor. Unofficial titles. A.Chaniotis, *AAntHung* 43 (2003) 341-344, presents examples of Greek inscriptions, in which members of the imperial family were given titles, which they did not officially posses; they are always found in a cultic context (dedications; priesthoods). C. argues that for the Greeks, especially in the early principate, such titles has the

same function as epithets of gods, which could be awarded freely, without official authorisation. 1) Livia is designated as Σεβαστή prior to Augustus' death (e.g., *IG* II^2 3241; *IGR* 249); similarly, the designation Θεοὶ Σεβαστοί in an inscription from Ioulis (*SEG* XLVIII 1129) refers to Augustus and her; 2) Ἰουλία Σεβαστή, associated with Ἐλεύθια in Apollonia (*SEG* XLVII 847), may be identified as Augustus' daughter and not Livia. Iulia was often associated with goddesses of childbirth in the East: Καλλιτεκνία (*SEG* XLIII 71), Θεὰ Καλλίτεκνος (*I.Priene* 225), and Λητῶ Καλλίτεκνος (see our lemma no. 765); 3) Caius Iulius Caesar is called Παρθικός in an inscription from Kos (see our lemma no. 797); 4) in an inscription from Aphrodisias (P.Paris - M.Holleaux, *BCH* 9 [1885] 79/80 no. 10), an αὐτοκράτωρ Καῖσαρ Σεβαστὸς Γερμανικός (Domitian, rather than Caligula, Caesar, or Nero; cf. *SEG* XXXII 1099) is designated as ἀνίκητος θεός. This unofficial designation antedates the introduction of invictus as an official imperial title under Septimius Severus by a century; 5) although the title Augusta was awarded to Sabina in 128 A.D., she is called Σαβεῖνα Σεβαστή/ Sabina Augusta in several inscriptions of earlier date (*SEG* XLII 813/814; *CIL* II 4992; *I.Perge* 99).

1838. Emperor. Julian: the inscriptions. S.Conti, *Die Inschriften Kaiser Julians* (Stuttgart 2004), presents a geographically arranged collection of 192 Greek and Latin inscriptions (+ 16 'Inscriptiones incertae') recording the emperor Julian (concise bibliography and commentary; no translation; ph. and (a few) dr. of selected texts: ph. of the Greek texts nos. 32, 35, and 54). Indices of names, titles, formulas and selected Greek and Latin terms; epigraphical concordance (also including inscriptions mentioned in the commentaries; 217-221). Introductory chapters discuss the geographical distribution of the texts, criteria for dating, types of 'Inschriftenträger' (statue bases; altars; architraves; rock inscriptions; milestones; lead seals; fibulae), Julian's titulature and traces of imperial legislation in the inscriptions. In a review G.W.Bowersock, *JRA* 19 (2006) 703-705, addresses three examples of 'questions which eluded the editor' (703): the interpretation of Εἷς θεός in honoring Julian (on record in nos. 3, 5, 7/8, and 16); erasures of the emperor's name; Julian's assumption of the title Sarmaticus (Sarmaticus maximus in nos. 13, 17/18, 58/59; Σαρματικὸς μέγιστος in no. 34). We give a comparatio numerorum with *SEG* and the corpora for the Greek and Greek/Latin bilingual inscriptions.

SEG		Conti	*CIG*	Conti
XXVIII	1129	44	2744 (+ Add. 1109)	32
XXXVII	546	56		
	863	34	**Feissel, *Recueil***	
XLI	1544	16	86 bis	54
XLV	1682	29		
	1993	Incertae 3	***MAMA* VIII**	
XLVII	2066	6	426	32
XLVIII	1912/1913 (1)	5		
	1912/1913 (2)	3	***I.Didyma***	
	1912	3	60	38
	1913	Incertae 2		

I.Iasos	Conti
14	34
I.Magnesia	
201	35
I.Side	
50	45
ALA	
19 /20	32/33
PAES III	
186	1
I.Gerasa	
252	3
345	5
346	7
347	4

*Syll.*³	Conti
906 a	36
906 b	35
OGIS	
520	34
CIL III	
14149 (38-40)	Incertae 1
14149 (41-44)	2
14172 (2)	11
14175 (1)	8
14175 (2)	6
14176	5
ILS	
751	34
5845 a/b	Incertae 1

1839. Emperor. Women of imperial families. A.Alexandridis, *Die Frauen des römischen Kaiserhauses. Eine Untersuchung ihrer bildlichen Darstellung von Livia bis Iulia Domna* (Mainz am Rhein 2004), presents a study on the public representation of female members of the imperial families from Livia to Iulia Domna, mainly based on statues (catalogue of 235 items) and coins. The analysis of their 'Ehrentitel und -ämter' (14-18) is based on Latin terminology. Greek and Latin inscriptions are occasionally adduced in the text (see the Index of 'Inschriften und Papyri' on 394-396), especially on 35-37 concerning 'Aufstellungsanlässe nach dem Zeugnis der Inschriften': no specific occasion was required for the dedications of statues; occasionally the imperial women are styled εὐεργέτις or held an office (e.g. the gymnasiarchy). On 290-293 tabular surveys of the Latin and Greek inscriptions testifying to the frequent identification of imperial women with deities; the Greek divine names are Ἄρτεμις (Βουλαία); Ἀφροδίτη (Ἀγχεισιάς; Γενέτειρα); Βουλαία; Δημήτηρ (Καρποφόρος); Ἑκάτη; Ἑστία (Βουλαία); Εὐβοσία; Ἥρα; Θεὰ Αἰολίς (Καρποφόρος); Θεὰ Καλλίτεκνος; Θεὰ Οὐρανίων; Ἶσις (?); Καρπόφορος; Μνημοσύνη; a Muse (σοφαῖς Ἑλικωνιάσιν πινυτόφρων σύνχορος); Νικηφόρος (and σύνθρονος of N.); Ὁμόνοια; Περσεφόνη (?); Πρόνοια; Πυθία; Ῥέα; Τύχη; Χάρις.

1840. Epigrams. The voice of the dead. E.Casey, in I.Sluiter - R.M.Rosen (edd.), *Free Speech in Classical Antiquity* (Leiden-Boston 2004) 63-90, collects funerary epigrams, which give voice to the dead person, and discusses the various aspects of this phenomenon in connec-

tion with the notion of free and constrained speech. C. observes, inter alia, the following phenomena: the voice of the dead is constrained in that it forever repeats a single refrain; epigrams for children play with the double meaning of νήπιος ('young', but also 'without words') and also with the fact that the epigram gives children the ability to articulate speech; persons, who lack a public voice (e.g., young girls) receive one through the epigram; epigrams constitute an inversion of what is really happening (living persons speaking to living persons) and let the dead speak only what the living want to hear; sometimes, the words of the passer-by (or the name of the deceased person) are given in prose, those of the dead in verses; the poets create word plays with the name of the dead (especially, when the name of the deceased person can be understood as tragic irony), and exploit other rhetorical devices (callida iunctura, reversal, chiasmus); epigrams may allude to the separation of the eternal voice from the ephemeral body; they contain paradoxical utterances (e.g., ἄναυδος); the epitaphs are in part a response to the belief that the dead lose their voice, but also comforted and assured the living that they have nothing to fear from the dead and their hostile emotions. The following inscriptions are discussed and translated: *Studia Pontica* III.145 A (C. 64); *CEG* 108 (*IG* XII.9.285 + XII Suppl. p. 186; *GV* 1210; C. 68); *CEG* 119 = *GV* 942; C. 65); A.-M.Vérilhac, *ΠΑΙΔΕΣ ΑΩΡΟΙ. Poésie funéraire* I/II (Athens 1978/1982) 63 (*GV* 1862; *I.Hadrianoi* 77; Merkelbach-Stauber, *SGO* I 08/08/10; C. 75/76); 74 (*AP* 7.589; C. 82); 78 (*IG* XIV 2012; *IGUR* 1336; *IGR* I 350-352; *GV* 1924; *SEG* L 1060*; *CIL* VI 33976; *ILS* 5177; C. 76); 104 C (*IG* XII.2.489; *GV* 2039; C. 81/82); 105 (*I.Hermoupolis* 71; *GV* 1975; Bernand, *Inscr. métriques* 97; *SEG* VIII 621; L 1600; *SB* 7871; C. 78-80); 106 (*GV* 1166; C. 80); 109 a (*PAES* III 12; I.*Gerasa* 231; C. 77); 119 (*SEG* XX 299; C. 71); 122 (*IG* XIV 1565; *IGUR* 1201; *GV* 781; C. 82); 123 (*IG* XIV 1422; *IGUR* 1162; *GV* 789; C. 80); 125 (*IG* XIV 1787; *IGUR* 1255; *GV* 731; C. 77); 127 (*IG* XIV 2431; *CIL* XII 306; *GV* 1796; C. 81); 128 = (*PH* 343; *GV* 936; C. 69/70); 131 (*GV* 2022; C. 73/74); 136 (*IG* II² 3765; *GV* 1634; C. 72); 141 (*IG* XIV 1909; *IGUR* 1290; *GV* 2013; C. 72); 198 (Merkelbach-Stauber, *SGO* III 16/23/06; *GV* 1318; C. 77).

1841. Epigraphy. Antiquarians: correspondence of G.C.Amaduzzi and G.Marini. M.Buonocore, in *III Giornata amaduzziana, Rubiconia Accademia dei Filopatridi. Centro di Studi Amaduzziani - Savignano sul Rubicone, 30 marzo 2003* (Viserba 2004) 79-203, studies 27 letters exchanged between Giovanni Amaduzzi (1740-1792) and Gaetano Marini (1742-1815) between 1761 and 1786 concerning Marini's project for a corpus of Greek and Latin Christian inscriptions prior to 1000 A.D. B. examines the following texts, mostly from Rome [our nos. 1-14 correspond to those in B.'s publication]: **1)** *IG* XIV 1637 (*IGUR* 1225); **2)** *CIG* 9709 (*ICUR* IX 24292); **3)** *IG* XIV 1634 (*IGUR* 565; *CIG* 6404); **4)** *CIL* XIV 3968; **5)** *CIL* XI.44*.b = VI 13879; **6)** *IG* XIV 1868 (*IGUR* 1280; *CIG* 6264); **7)** *JIWE* II 557 (*CIJ*² 380); **8)** *CIL* VI 15005; **9)** *ICUR* I 1658; **10)** *IG* XIV 1007 (*IGUR* 177; *SEG* XXVI 1150); **11)** *IG* IX.1.1057 (*CIG* 1874; a forgery of Pirro Ligorio); **12)** *CIL* VI 20617; **13)** *CIL* IX.498*.1 = VI 36327; **14)** *CIL* IX 4994. Non vidimus; cf. M.-Y.Perrin, *An.Ép.* (2004) [2007] no. 26).

1842. Epigraphy. Antiquarians: Renaissance collections in the Veneto. G.Bodon, in *Studi -- Traversari* (cf. our lemma no. 1074) 111-134, presents some 'riflessioni preliminari' to a systematic study of Greek artefacts in Renaissance collections in the Veneto; reference is made inter alia to the following inscriptions, now partly in musea in Padua (see especially 122-126; dr. mainly from Sertorio Orsato, *Monumenta Patavina*, Padua 1652): *IG* II^2 6863 (*CIG* 690; B. 123); 10214 (dr.; *CIG* 7015; B. 114); *IG* XII.5.324 (B. 126 note 73; dr.); *SEG* XL 512 (*CIG* 6913; B. 123; dr.); *CIG* 1949 (B. 114); 6748 (B. 115 and 126); 6921 (B. 125; dr.); 6925 (B. 126; dr.); 6941 (B. 114); 7028 (124; dr.); *I.Kyzikos* 1629 (B. 123 note 49; dr.).

1843. Epigraphy. Antiquarians: L.Ross. See K.Fittschen, in *Festschrift Isik* 297-308, for the travels of L.Ross (1806-1859) in Lycia.

1844. Epigraphy. Museum collections: Louvre. The second volume of M.Hamiaux, *Catalogue des sculptures grecques du Musée du Louvre. La période hellénistique (IIIe-Ier siècles avant J.-C.* (Paris 1998), is dedicated to Hellenistic sculpture (ph.). There are several inscriptions (French translations; no Greek texts), for which we provide a comparatio numerorum [Dain = A.Dain, *Inscriptions grecques du Musée du Louvre: les textes inédits* (Paris 1933)]. For inedita see our lemmata nos. 512-514 and 1767; cf. also our lemma no. 1238.

IG IV	Hamiaux	Dimitsas,	Hamiaux	*I.Kyzikos*	Hamiaux
767	195	*Ἡ Μακεδονία*		8	167
IG VII		557	130	17	164
2483	197			100	162
IG IX.2		*EAD* XXX		147	171
581	198	220 note 4	225	151	168
IG X.2.1				152	185
908	133	*I.Cret.* I		172	174
IG XII.3		viii.29	144	262	163
468	220			320	173
IG XII.8		*TAM* IV		339	165
239	51	145	177	340	172
IG XIV				348	166
1226	60	*IGR* IV		434	169
		135	204	530	170
SEG XLIX					
827	130	*I.Ephesos*		*I.Smyrna*	
		2285 c	179	48	150
CIG				60	151
2311	226	*I.Kios*		98	155
		59	176s	122	148
				128	149

I.Smyrna	Hamiaux	*I.Louvre*	Hamiaux	Dain	Hamiaux
139	153	48	187	32	197
158	154			33	146
236	158	*Syll.*^{3}		35	178
513	156	763	204	37	166
532	161			38	164
		Pfuhl-Möbius		40	163
		1639	182	49	149
I.Sardis		1844	184	52	161
106	233			54	179
120	235	Dain		65	233
123	234	9	221	75	186
		17	144	185	229
				186	232

1845. Epigraphy. Scholars: Peter Herrmann. The volume *Zum Gedenken an Peter Herrmann, 22.5.1927-22.11.2002* (Hamburg 2004), contains the speeches delivered during a commemorative celebration on May 15, 2003. On 29-51, C.Habicht presents an assessment of the contribution of P.Herrmann to epigraphical studies; on 21-27, M.Errington sketches Herrmann's services to *Inscriptiones Graecae*.

1846. Epigraphy. Scholars: Petros Papageorgiou. The correspondence of the Greek classicist and epigraphist Petros N. Papageorgiou (1859-1914), covering the years 1880-1912, is now published with comments by P.M.Nigdelis, *Πέτρου Ν. Παπαγεωργίου τοῦ Θεσσαλονικέως Ἀλληλογραφία (1880-1912)* (Thessaloniki 2004). P.'s correspondence (among other scholars, with Stephanos Koumanoudes and Friedrich Hiller) refers to his epigraphic research in Macedonia and Lesbos (68-71 no. 24, 1889; 88-90 no. 33, 1892; 167 no. 84, 1900; 201-204 no. 110, 1906) [cf. *SEG* LII 582]. P. mentions the following texts [the numbers between brackets are those of the letters]: *IG* X.2.1.146 (nos. 112/113); Dimitsas, *Ἡ Μακεδονία* 678 (no. 24); *I.Lampsakos* 4 (no. 2); *Syll.*^{3} 700 (no. 24).

1847. Gems. Magical gems: handbook. S.Michel, *Die magischen Gemmen. Zu Bildern und Zauberformeln auf geschnittenen Steinen der Antike und Neuzeit* (Berlin 2004; many excellent ph., partly in color, and dr.), offers a comprehensive survey of the representations and inscriptions on magical gems/amulets. Inscriptions - consistently presented in majuscules - are prominently present; their number defies enumeration or citation of formulas. Two introductory chapters inform on 'Ursprung, Wesen und Verwendung' (1-15) of magical gems and on the long history of scholarship and collectionism (16-34). Subsequently their iconography and inscriptions are studied in three main sections: 1) regeneration and divine protection (35-145; deities; cults; conceptions of afterlife; astrology: role of solar cycle and hour-circle; redemp-

tion, mysteries and the acquisition of knowledge; the Jewish and the Christian God/Jesus Christ); 2) medicine and prophylaxis (146-202; diseases caused by demons taking possession of human limbs; aspects of gynaecology); 3) magic bringing love or loss (203-223; 'Begehren, Binden, Trennen'; aggressiveness, fury and black magic). The backbone of the monograph is a catalogue of ca. 2600 pieces from various collections, classified on the basis of 57 basic iconographical motifs alphabetically arranged from 'Adler' to 'Zeus', each subdivided into variants (235-479; the lemmata include the full texts of inscriptions and occasionally translations; the entry 'Inschriften' on 288-296 no. 28 offers a large selection of gems with text only). On 481-487 a 'Glossar' commenting on the following frequent magic names, logoi and palindromes [read 'vel sim.' after most of the terms; from the logoi we give the key-words, not the complete formulas]: Αβλαναθαναλβα; Αβρασαξ; Αδωναι; Αιαναγβα; Ακραμμαχαμαρει; Ακτιωφ(ι); Αρωριφρασι(ς); Αρπονχνουφι; Βαινχωωωχ; Βακαξιχυχ; Δαμναμενευ(ς); Ιαεωβαφρενεμουνοθιλαρικριφιαευεαιφιρκιραλιθονυομενερφαβωεαι; Ιαω; Ιαρβαθα; Κρατουαθ; Λαιλαμ; Λερθεμ(ε)ινω; Μαρμαραιω(θ), Ν(α)αβις, Ν(ε)ιχαρωπληξ; Ορωριουθ; Σαβαωθ; Σαλβαναχαμβρη; Σεμεσ(ε)ιλαμ(ψ); Σεσενγενβαρφαρανγης; Σισιρω; Σοροορ; Σουμαρτα(ς); Σθομβαυ(ο)λη; Στοχβαθλη; Χαβραχ. Concordances and general index; a dense 'Alphabetisches Verzeichnis magischer Wörter und Inschriften' (488-530) will be an invaluable help in identifying and interpreting word sequences in inscriptions on gems to be published [the lemmata of this 'Verzeichnis' refer to the ed.pr. of the inscribed objects, unfortunately not to M.'s own text and catalogue; the index does not include magical terms; as a result the monograph is quite inaccessible from an epigraphical point-of-view || in the text and/or the catalogue M. adduces a considerable number of unpublished objects (listed on 551-553); part of these bear inscriptions, which we do not reproduce, Tybout].

On Egyptian motifs on magical gems/amulets and in papyri, see C.Sfameni, 'Fra religione e magia: temi isiaci nelle gemme di età imperiale', in L.Bricault (ed.), *Isis en Occident. Actes du IIème colloque international sur les études isiaques, Lyon III, 16-17 mai 2002* (Leiden-Boston 2004) 377-404, with occasional reference to inscriptions.

1848. Gems. Right hand clasping ear lobe and inscription μνημόνευε, vel sim. M.Paoletti, in S.Bruni - T.Caruso - M.Massa (edd.), *Archaeologica Pisana: scritti per Orlanda Pancrazzi* (Pisa 2004) 290-299 (ph. and dr. of some examples), aptly connects Pliny, *NH* 11.251 locating memory in the lower part of the ear ('est in aure ima memoriae locus') with the iconographic motif, frequent on gems, showing an ear and a right hand clasping its lobe with thumb and index; this image is nearly always accompanied by the inscription μνημόνευε (μνημόνευε μου τῆς καλῆς ψυχῆς; μεμνήσο; μνήμη; memento), vel sim., intended as a love message. Catalogue of numerous attestations. [See also our lemmata nos. 1014 (4) and 1794 (14)].

1849. Gymnasion. D.Kah - P.Scholz (edd.), *Das hellenistische Gymnasion* (Berlin 2004), contains several contributions heavily indebted to epigraphic sources. For criticism on minor points see P.Gauthier, *REG* 119 (2006) 483, 488 (with note 22) and 490 (with note 27). We single out the following:

1) D.Kah (47-90), explores military training in Hellenistic gymnasia: ἀκοντίζειν (ἀκοντισταί; as trainers in the gymnasion); τοξεύειν; καταπάλτη (καταπαλταφέτης); σφενδονάω, λιθάζω, λιθοβόλος; ὁπλομαχία (" 'entschärfter' Zweikampf"), θυρεαμαχία (cf. also οἱ διὰ τῶν ὅπλων ἀγῶνες in Pergamon). Brief remarks on participation of ephebes under arms in parades and processions (K. interprets the διαδρομαί on record in *JÖAI* 8 [1905] 161-163 no. 1, from Pergamon, as 'Paraden'; contra P.Gauthier, *REG* 119 [2006] 490: 'une épreuve de course'). In the Roman Imperial period these military disciplines were hardly continued (51; cf. 64: 'Schrumpfformen', especially the ὁπλομαχία). Outside the gymnasion there are contests in εὐανδρία, εὐοπλία (e.g. in the Athenian Θησεῖα) and in the πυρρίχη. The sports-program in the gymnasion ('Leichtathletik' and 'Schwerathletik') mainly served the maximizing of physical fitness ('allgemeine Ertüchtigung'). In three Appendices K. collects evidence for (a) the contests in the Athenian Theseia, (b) military training in the Boiotian League (see especially *SEG* XXXII 496; a τακτικός in *IG* VII 2440 LL. 1-8; contests in εὐοπλίῃ, ἱππασίῃ, perhaps [εὐ?]τακτίῃ - *SEG* XXVI 551; K. finds the restoration 'problematisch' - and εὐταξία) and (c) especially military training in the gymnasia (82-90). K. points out that the military disciplines in the gymnasion hardly prepared the young men for action as hoplites in the phalanx ('Schwerpunkt der "regulären" Kriegführung' (70) [at the same time, however, he writes that the poleis, above all, needed experts in siege-warfare and in the defense of rural strong-holds; for such people training in javelin-throwing and archery may well have been useful, Pleket]. For military training in the gymnasia see also our lemma no. 1916 sub 1. M.B.Hatzopoulos (91-96) doubts whether the military training of the ephebes in the gymnasion really met the requirements of the Hellenistic armies, royal or urban, for which the hoplite-phalanx remained essential. H. suggests that the training in the gymnasia prepared the young citizens, above all, for their activities as περίπολοι. It is the armies themselves which trained their members in hoplite fighting in the phalanx [H. still favors theories about ephebes as 'pre- or anti-hoplites' [see *SEG* XLIII 395; XLIV 537 and 1748], who thus almost per definitionem cannot have been trained for hoplite warfare. It may, however, have been a change in methods of warfare (more emphasis on siege-warfare and light-armed troops) which encouraged the cities to train their young men in non-hoplitic warfare rather than the impact of rites de passage allegedly originating in a distant past; cf. L.Burckhardt, *ibidem* 192/193 note 3, who prefers the concept of 'socialisation' to that of 'initiation'; cf. also 201 note 43; cf. also the reflexions of A.S.Chankowski, in J.-M.Pailler - P.Payen (edd.), *Que reste-t-il de l'éducation classique? Relire "le Marrou" Histoire de l'éducation dans l'Antiquité* (Toulouse 2004) 272-277; 'il n'existe donc pas de continuité institutionelle entre les rites d'intégration des jeunes et les institutions éducatives' (275), Pleket].

2) P.Scholz (103-128), emphasizes the limited importance of urban gymnasia for the intellectual education of young citizens (contra J.Köbes, *ibid.* 238; 'geistig-wissenschaftliche Hauptbeschäftigung mit sportlich-paramilitärischen Akzenten'). Private tutors and schools (private; occasionally public, financed by the revenues of a foundation) remained essential. He deals with (a) elementary schooling of παῖδες in the public gymnasion and in private palaistrai; four foundations, royal and civic, are known which explicitly aim at the education of young children (inter alia, *Syll.*³ 577/578); (b) education of the ἔφηβοι: inscriptions recording the presence of itinerant philosophers, rhetors and historians in the gymnasia in Athens; outside Athens inscriptions mention gymnasiarchs inviting philosophers and philologists to lecture in the gymnasion (cf. virtues like φιλομαθία); (c) intellectual education after the epheby: νέοι

and πεπαιδευμένοι; comment on *SEG* XXXIX 1243 I LL. 19-21 and 1244 I LL. 2-4 (honorary decrees for Polemaios and Menippos from Kolophon) and *IG* XII.6.128 (honorary decree for the Peripatetic philosopher Epikrates); ἀκροάσεις and σχολαί. On 125-128 reflections on the rise and spread of the βιβλιοθήκη, especially in gymnasia.

3) W.Ameling (129-161), writes about benefactors in the gymnasion, adducing too many inscriptions to be enumerated here (*SEG* XLVII 1997 = *I.SultanDağı* 393, from Tyriaion, plays an important role); royal benefactions (mostly elicited by the cities themselves), often gifts of oil (or measures to ensure its supply) and/or money, with special reference to the relations between the Attalids and the Pergamene gymnasion and to the function of the gymnasiarch; after the demise of the Attalid dynasty gymnasiarchs became more important; brief reflections on Diodoros Pasparos as gymnasiarch (*IGR* IV 293/294; see below under 4)); contributions by the gymnasiarchs and the relation with public money; gymnasiarchs invested more money in the corpus sanum than in the mens sana, in spite of inscriptions recording rhetors, poets, philosophers or physicians hired by gymnasiarchs; in the Imperial period 'Bildungsdisziplinen' gained in importance in the gymnasia (157).

4) C.Schuler (163-191), uses almost exclusively epigraphic evidence in his discussion of the following aspects of the gymnasiarch in Hellenistic times (Egypt and Athens excluded): a) the modalities and duties (γυμνασιαρχία as ἀρχή; the γυμνασιαρχικὸς νόμος; director of the gymnasion; supervision of ἔφηβοι and νέοι; εὐταξία and εὐκοσμία; organization of ἀποδείξεις and ἀγῶνες; presentation of ephebes and *neoi* during processions and public funerals; responsibility for cults and sacrifices in the gymnasion); b) origin of the gymnasiarchy as magistracy (between 350 and 300 B.C.; connection between the education of the ephebes and the expansion of public festivals (processions; torch-races; agones) on the one hand and the increasing importance of the gymnasion on the other); elected by the assembly or by the visitors of the gymnasion (νέοι; οἱ ἀλειφόμενοι, vel sim.); transition from the latter to the former method; no antagonism between the polis and the gymnasion-community; c) financing of the gymnasion: public money, revenues of foundations, contributions by the visitors and donations by the gymnasiarchs, who often appointed sons as ὑπογυμνασίαρχος, thereby contributing to the 'Privatisierung' of functions in the gymnasion; funds of the gymnasion (κοινὰ χρήματα; αἱ πρόσοδοι) administered by the gymnasiarch; the latter invested private money especially in building-projects in the gymnasion and in education (παιδεία). In the Imperial period the gymnasia change from 'Bürgerschule(n)' into 'Freizeiteinrichtungen' (190) [instead of thinking in terms of a transition from A to B, it is better to think in terms of an addition of B to A. Inscriptions from the Imperial period show that young athletes (*paides*; *andres*) still originated in local urban gymnasia: see, e.g., the reflections on agonistic inscriptions from Termessos erected both in public spaces and in the local gymnasion in O.M.van Nijf, *BICS* Suppl. 75 (2000) 27-31 and id. in S.Goldhill (ed.), *Being Greek under Rome* (Cambridge 2001) 324/325: 'the essential training in athletics ... was closely bound up with the culture of the *gymnasion*, and thus remained at all times the realm of a self-selecting crowd'. There is no reason to suppose that in other Greek cities the gymnasion lost its function as training-ground for young athletes, Pleket]. In an Appendix (192) S. lists the inscriptions most exploited by him: *MDAI (A)* 33 (1908) 379-381 no. 2 (Pergamon); *IG* XII Suppl. 122 (Eresos); *OGIS* 764 = *IGR* IV 294 (see *SEG* XLVIII 1490-1492; decrees for Diodoros Pasparos; Pergamon; cf. above sub 3); *IG* XIV 256 (Phintias in Sicily); *SEG* XLVI 1721 (Xanthos); *OGIS* 339 (*I.Sestos* 1); *I.Pergamon* 252 + *MDAI (A)* 32 (1907) 273-278 no. 10; *SEG* XLVII 1218 (Delos); *Syll.*³ 691 (*IG* II² 1227; Salamis); *IG* XII.7.515 (see *SEG* XXX 1084; Aigiale, on Amorgos); *IG* XII.5.647 (*Syll.*³ 958; Koressos on Keos); *SEG* XXVII 261 (XLIII 381; *I.Beroia* 1); *SEG* XXV 664 (XXIX 552; Pherai).

5) L.Burckhardt (193-206), investigates the Athenian ephebate in the Hellenistic period: after the 'Lycurgan reform' (335-332 B.C.) the ephebate was no longer compulsory; ephebes were recruited among the hoplite-class (and up) and were less numerous than in the 30s of the 4th cent. B.C. In the many ephebic inscriptions (honorary inscriptions; list of ephebes) the virtues praised remain the same: εὐταξία, φιλοτιμία, πειθαρχία, εὐκοσμία, εὐσέβεια. B. discerns a gradual decline in military activities which in the 2nd/1st cent. B.C. reduced the epheby to a 'zivile Einrichtung' (contra P.Gauthier, who saw a change ca. 200 B.C.). Admittedly the military organization and the concomitant teachers in military disciplines are still on record in the 1st cent. B.C. but 'Einsatz' in military operations went down; the annual cohort of ephebes was too small (25 à 50 people [but several enrollments together would add up to a reasonable group of trained men, Pleket]), and the duration (one year) too short. The social composition (sons of wealthy citizens) points to a military academy for officers rather than a training institute for hoplite-soldiers. Education ('Bildung') and 'the cult of tradition' ('Traditionspflege') became more important. Physical exercises remained an essential precondition for participation in the many agones. In addition to torch-races and rowing-regattas the ephebes also performed in aognes and in the cultic ceremonies of the festivals in which the agones were embedded. In the 2nd cent. B.C. the ephebes begin to visit the philosophical schools. Conclusion: 'die Ephebie war bei allem militärischen Anstrich, den sie noch wahrte, endgültig zur zivilen Einrichtung geworden' (204). Occasional ὁπλομάχοι are to be related to traditional 'Vorführungen ihrer Waffenkünste bei diversen städtischen Anlässen' (205). For some elegantly formulated and almost veiled criticism see S.V.Tracy, *ibidem* 207-210. [For the Athenian epheby in the 1st cent. B.C./1st cent. A.D. cf. É.Perrin-Saminadayar, 'L'éphébie attique de la crise mithridatique à Hadrien: miroir de la société athénienne?', in *L'Hellénisme* 87-103].

6) B.Dreyer (211-231), focuses on the νέοι in the gymnasion: the νέοι as age-group (between 20 and 30 years old); brief comment on νεανίσκοι (= the νέοι in 'Formation im Felde'(216)); the gymnasion was the centre of the activities of the νέοι, where they enjoyed the oil-donations, trained for and participated in agones, prepared themselves for military operations and, especially from the 2nd cent. B.C., increasingly were initiated in intellectual μαθήματα ('Wissensfächer'); activities of the associations of νέοι; νέοι and πρεσβύτεροι/γέροντες honored individuals together with the ekklesia; this testifies to 'eine gewisse Entpolitisierung der städtischen Institutionen' (236). D. joins those scholars who believe in the decreasing importance of sport and agones in the gymnasion (cf. above sub 4 in fine).

7) S.Aneziri - D.Damaskos (247-271), write about cults in the gymnasia: Hermes/Herakles (several inscriptions are adduced for this cult); Apollo, the Muses, Eros-Anteros, Asklepios, Eileithyia, Kabiroi, Zeus; hero-cults; ruler-cults; cult of urban euergetai and of the Romans as κοινοὶ εὐεργέται.

8) E.Mango (273-311), studies the evidence for banquets (cf. e.g. *SEG* XXX 1084) and the concomitant infra-structure (kitchens; banquet-halls) in the gymnasia [for banquets in the city in general see *SEG* XLII 1746]. In three Appendices (293-299) she collects the literary and epigraphic evidence for banquets in the gymnasia, gives a tabular survey of table-ware found in the

kitchen of the gymnasion in Eretria and lists the archaeological evidence for banquet-halls and kitchens in gymnasia.

[In *JRS* 97 (2007) 87-96, J.R.W.Prag studies the gymnasion culture in late Republican/early Imperial Sicily and underlines the military aspects of gymnasion-training; P. writes about 'the gymnasion as a means to a citizen army' (92) ‖ For the gymnasion in Hellenistic Pergamon see M.Wörrle, *Chiron* 37 (2007) 501-516, Pleket].

1850. Institutions. Asiarchs and archiereis in Asia Minor. D.Campanile, in *Les cultes locaux* 69-79, rejects S.Friesen's thesis that the ἀσιάρχης and ἀρχιερεὺς τῆς Ἀσίας were two different functionaries. She focuses on *Digesta* 26.1.6.14 and rejects F.'s views (a) that ἔθνους ἱερωσύνη cannot denote the provincial high priest because 'ethnos' is not a synonym for 'province' here and (b) that ἱερωσύνη is not to be interpreted as synonym of ἀρχιερωσύνη. See already *SEG* XLIX 2402 and LII 1951 for detailed refutations of Friesen's theory [see now also D.Campanile, 'Sommi sacerdoti, asiarchi e culto imperiale: un aggiornamento', in B.Virgilio (ed.), *Studi Ellenistici* 19 (2006) 523-584, Pleket].

1851. Kings. Cf. our lemmata nos. 1240, 1832, 1852, and 1899.

1852. Kings. Ptolemies and Greek sanctuaries. With six newly published epigrams of Poseidippos as her starting point (*ep.* 78-80, 82, 87/88 edd. Austin-Bastianini), L.Criscuolo, *Chiron* 33 (2003) 311-333, collects the evidence for the participation of members of the Ptolemaic royal family and the court of Alexandria in equestrian competitions and for their commemoration in Greek sanctuaries. Poseidippos' epigrams and the relevant epigraphic evidence show that the presence of the first Ptolemies in great Greek sanctuaries served their diplomatic purposes. She adduces the following inscriptions: **Lykeia:** *IG* V.2.550 (victory of Λάγος Πτολεμαίου, probably a son of Ptolemy I). **Nemea:** *SEG* XXX 364 (honorary inscription for Ptolemy I). **Olympia:** *IvO* 306/307 (dedication of Kallikrates in Olympia); *IvO* 309 (honorary inscription of Ptolemy III for Kleomenes or Eudamidas: [Κλεομένε]α or [Εὐδαμίδ]α); *IvO* 178 (victory of Glaukos in Olympia). **Delphi:** *F.Delphes* III.4.233 (monument for Ptolemy III) [see now *SEG* LII 524]. **Delos:** Durrbach, *Choix* 24 (Ἐτέαρχος, envoy of Kyrene to Delos in 279 B.C., may be a victor at the Ptolemaia in Poseidippos, *ep.* 76 edd. Austin-Bastianini; these Ptolemaia may be an agon in Delos). See also our lemma no. 495.

1853. Lamps. Manufacturers' signatures on Hellenistic lamps. A.Giuliani, *JÖAI* 73 (2004) [2005] 137-157, presents an alphabetical catalogue of manufacturers' signatures stamped or incised on clay lamps or their matrices dating to the Hellenistic period (some are still used in the first half of the 1st cent. A.D.): complete names, abbreviated names (which may be reduced to an initial; single letters may alternatively be interpreted as workshop's marks) and monograms. The main find places are Athens, Delos and Ephesos. We give a list of the complete names (plus some abbreviated names) are recorded: Ἀθηναίου, Αἰνείου, Ἀπολλωνίδου, Ἀπολλωνίου, Ἀριστονίκου, Ἀρίστωνος, Ἀρχετίμου, Ἀσκληπιάδου, Ἀφροδισίου, Γλαυκίου, Δημητρίου, Διονυσίου, Εἰσυδώρου [= Ἰσιδώρου], Ἑρμοδότου, Ἑρμογένου, Ἡρᾶ [abbreviation of Ἡράδος?], Ἡράδος, Θεοδότου, Θύρσου, Ἰσιδότου, Ἴωνος, Κτησικλέους, Λεόντος), Μαικείου, Μενεμάχου, Μηνοδώρου, Νίκω(νος), Πάμου (?), Παραμόνου (Π. νεωτέρου), Παυ(σανίου), Ποπλείου, Πρωτέου, Πτολεμαίου, Σατύρου, Σιμίου, Σωπάτρου, Φιλομόσου [= Φιλομούσου], Φίλων ἐπόει, Χαι(ρεστράτου?). For inedita see our lemmata nos. 1193 and 1727.

[See now also ead., 'Lampenmatrizen hellenistischer Zeit aus ephesischer Produktion im Rijksmuseum van Oudheden, Leiden', *JÖAI* 74 (2005) 73-83 (no full names; single letters except for 82 no. 4: ΕΦΕ in ink), Tybout].

1854. Vacat.

1855. Law. International law and territorial claims. A.Chaniotis, in E.M.Harris - L.Rubinstein (edd.), *The Law and the Courts in Ancient Greece* (London 2004) 185-213, studies the legal principles upon which territorial claims were based in Classical and Hellenistic Greece. The starting point of his discussion is the verdict of judges from Magnesia on the Maeander in a conflict between Hierapytna and Itanos in which the judges give the reasoning behind their decision along with a theoretical statement about the arguments that can be used to support a claim of ownership (κυριεία) over land: inheritance, purchase, donation, and conquest (*I.Cret.* I.IV.9 LL. 133/134). After discussing the terminology of ownership and possession in Greek 'international law' (ἔστι, ἔχω, ἡμέτερος, ἴδιος, καρπίζομαι, κατέχω, κέκτημαι, κρατέω, κτῆσις, οἰκεῖος, νέμομαι; cf. *SEG* XXXIX 1426; XLVI 787; *IvO* 47, 52; *F.Delphes* III.4.280; *I.Priene* 37, 111), C. attempts to identify important parameters taken into consideration by arbitrators and courts in international arbitration: the origins of the claim (ἐξ ἀρχῆς κτῆσις; e.g. *SEG* XLVII 1745; *I.Priene* 37); the question who occupied the disputed territory at a given moment of time (e.g. *IG* IX.2.89; *IvO* 52; *I.Cret.* III.IV.10; *I.Magnesia* 93; *I.Priene* 40); the question whether or not the lawful owner exercised the rights of ownership (ἔχειν καὶ νέμειν; e.g. *IG* IX.2.521; *OGIS* 13; *I.Cret.* III.IV.9); the duration of the occupation and exploitation of the disputed territory (*OGIS* 13; *I.Cret.* III.IV.10; *I.Pergamon* 245); the right of conquest (e.g. *I.Cret.* III.IV.9 L. 133: δόρατι κρατήσαντες; *I.Pergamon* 245 L. 132: [μάχηι ἐπι]κρατήσαντος; *SEG* XLVII 1745 L. 21: παρὰ τῶν κρατησάντων καὶ πολέμωι καὶ σ[υν]ιθήκαις; cf. *I.Priene* 37 LL. 105/106) and its limitations (unjustified war, victory over unlawful occupants of territory; cf. *SEG* XXXIX 1426 LL. 22-26); inheritance and ancestral rights; purchase from a lawful owner (*I.Pergamon* 245; cf. *F.Delphes* III.4.280); donation (δίδωμι; cf. *SEG* XXXIX 1426; *I.Cret.* III.VI.7 = Chaniotis, *Verträge* no. 64). The literary and the epigraphic evidence from the fifth to the second century reveal a high degree of uniformity both with regard to the vocabulary of proprietary rights, ownership, possession, and occupation and with regard to the arguments presented by the adversaries in order to justify their territorial claims. The existence of a well defined and differentiated legal vocabulary and the fact that the same principles, sometimes referred to as the 'common laws of the Greeks', were consistently

and regularly invoked and applied in territorial disputes constitutes international law, albeit not in a written form. C. argues that these principles originated in the late Archaic/early Classical period and were closely connected with the principles applied for the resolution of property disputes among private citizens within the city.

1856. Law. Supplication. F.S.Naiden, in *The Law and the Courts* -- (cf. our lemma no. 1855) 71-91, studies the close connection of supplication with law, which originates in the fact that supplication was a ritual culminating in an act of judgment. In addition to literary sources, which refer to the occasional rejection of supplication on legal grounds, Athenian inscriptions (e.g., *IG* II^2 218; cf. 192, 211, 276, 336/337, 404, 502) refer to acts of supplication, which were examined by the council. The expression ἔδοξεν ἔννομα ἱκετεύειν shows that supplication was subject to scrutiny and legal consideration. For *IG* II^2 218 see our lemma no. 110.

1857. Law. Written law. M.Gagarin, in H.Yunis (ed.), *Written Texts and the Rise of Literate Culture in Ancient Greece* (Cambridge 2003) 59-77, studies the impact of writing on law in the Archaic period. Although the Greeks used writing to record a great deal of legislation, it played a peripheral role in the judicial process which was almost entirely oral. Writing helped standardize legal rules and created the idea of law as a body of written rules already in the 7th cent. B.C. Written law should not be associated with a particular type of government; it strengthened the authority of whoever held power in a community. Legislation was meant to be read and used by members of the community. References to *SEG* XXVII 631; *I.Cret.* IV 3; cf. our lemma no. 831. See also our lemma no. 4.

1858. Linguistics. Dialects in Hellenistic inscriptions. C.Consani, in G.Rocca (ed.), *op.cit.* (cf. our lemma no. 544) 143-160, endorses the distinction between genuine and artificial dialectical features, discussing Thessalian texts (*IG* IX.2.517; *SEG* XLIII 311; 147-152) and the graffiti from Kafizin on Cyprus (*SEG* XXX 1608; 153-156).

1859. Linguistics. The writing of -ξ and -ψ in early inscriptions. After reviewing various explanations for the writing of -ξ and -ψ as -χσ and -φσ in early inscriptions, J.Clackson, *Glotta* 78 (2002) [2004] 22-35, argues that -χ and -φ were not used to represent aspirated 'stops', but stops with voicing onset delay.

1860. Mobility. C.Moatti (ed.), *La mobilité des personnes en Méditerranée de l'antiquité à l'époque moderne. Procédures de contrôle et documents d'identification* (Rome 2004). See our lemmata nos. 1867, 1869/1870, and 1917.

1861. Onomastics. Αἰμύλος. Starting from *MAMA* IV 19 ([Merkelbach-Stauber, *SGO* III 16/52/03]; Prymnessos; L. 4: σὺν Αἰμύλ[ῳ]; 2nd/3rd cent. A.D.), H.Solin, *Arctos* 38 (2004) 191/192, argues that this name is a corrollary to Αἴμων (cf. Ἀθηνύλος/Ἀθήνων, Ἀριστύλος /Ἀρίστων, etc.) rather than an equivalent of the highly rare Latin name Aemulus (as implied by the editors of MAMA IV, who in their Index give Αἴμυλος ['Haimylos', *Merkelbach-Stauber*]). Αἰμύλος is on record from the early 3rd cent. B.C. (*IG* V.2.323 L. 9, from Mantineia); see also *IG* II^2 10601 (1st/2nd cent. A.D.); XII.5.882 L. 20 (Tenos; 1st cent. B.C.; father and son). The female form Αἰμύλη is on record in *MAMA* IX 237 (Aizanoi; late Hadrianic period; Αἰμύλη, *MAMA*, 'mit konfusen Bemerkungen zu einer Korruptel für Aemilia').

1862. Onomastics. Latin cognomina in Greek inscriptions. Cf. *SEG* LIII 2197*. In this year's addenda to the corpus of cognomina H.Solin, *Arctos* 38 (2004) 163-190, signalizes and mostly briefly discusses the following new Latin cognomina on record in Greek inscriptions and new parallels from Greek inscriptions to cognomina already known (we record those for which S. gives the Greek form, and note the Latin equivalent or related names where S. adds them): Ἀγριπ(π)ιανή (Agrippiana); Ἀδριᾶς (probably derived from Hadrianus); Αἰμιλιάς (dative Ἐμιληάδι in an inscription from Isauria: W.H.Ramsay, *Studies in the History and Art of the Eastern Provinces of the Roman Empire*, Aberdeen 1906, 78); Ἀκυλιανή (Aquiliana; daughter of Ἀκύλας in *MAMA* VI 373 from Synnada); Ἀκυλιανός (Aquilianus); Ἀματία (cf. Amatius); Ἀπελλινάρις (Ἀπελ(ε)ινάριος; either abbreviation -ις for -ιος (regular form: Ἀπολλινάριος) or assimilation to Latin Apollinaris, in which case the accent should be -ᾶρις); Ἀρελλιανή (cf. Arellianus; in *MAMA* I 292 L. 6, from Atlandy in southern Galatia, S. reads and restores e.g. [καὶ] Ἀρελλιανῇ rather than [κὲ Οὐ]αρελλιανῇ); Ἀριλιανή (?) (either derived from the gentilicium Arilius or orthographic variant of Ἀρελλιανή or epichoric); Ἀρουιανός (either derived from the gentilicium Arvius or epichoric); Ἀτικιανή (cf. Aticianus); Αὐρηλιᾶς; Αὐρηλλιανός (Aurellianus); Βαλβίων (Balbio); Βαλεριάς (cf. Valerius; comment on suffix in -άς); Βεττηνιανός (*Vettenianus); Βιολεντίλλη (Violentilla); Βρουττιανός (Bruttianus); Βῶλας (cf. names like Bolanus); Γάβιλλα; Γάλβας (Galba); Γεμελλίων; Γλαβριωνιανός (cf. Γλαβριωνιανή); Δομιτιάς (Δομιττιάς/Δομεττιάς in *SEG* XLVI 1932 (1) and 2000, respectively, both from the Golan); Δομναροῦς (?) (probably to be related to Domnus /Domna; Δομναροῦ in L. 2 of *TAM* III 592, from Pisidian Termessos, is either an alternative dative form or an abbreviated dative form: Δομναροῦ(τι); reflections on the suffixes -αροῦς and -οῦς); Ἐγνατιανός (Egnatianus); Εἰουεντιανός (Iuventianus); Ἠουηιανός (Γάϊος Ἠουήιος Ἠουηιανός in *MAMA* VIII 352 = *I.Sultan Daği* 507, from Phrygian Neapolis); Ἴνβικτος (Invictus); Ἰουλιάδης; Ἰουλιάς; Καλανδάριος (Καλανδαρία; cf. Calendarius); Κάλανδος (probably 'eine Art Rückbildung' from Καλανδῖνος, Καλανδίων, etc.); Καπιτίων; Κεστιανός (Cestianus); Κοδρατιανός (Quadratianus); Κοδρατίων (Quadratio, probably 'eine Art Kosename'); Κομιτᾶς (derived from Comes (cf. comes) like the two following names); Κομίτισσα (genitive Κομητήσης in *MAMA* III 611 from Korykos); Κομιτοῦς (genitive Κομιτοῦ and Κομητοῦτος in *MAMA* III 385 and 510, respectively, both from Korykos); Κομ(μ)όδιλλα; Κουαρτιανός (Quartianus); Κουρίων (Curio; alternatively, the name may be considered Greek: cf. Ἐπίκουρος, Κούρων); Κρεσκιτούρα (genitive Κρισκιτούρας in *SEG* XLVI 1368 from

Carthago Nova; cf. Crescituras); Λαιβιανός (Laevianus); Λαιλιανή, Λικιννιανός/Λικιννιανή (comment on the doubling of -ν-), Λογγιανός (Longianus); Λόγγιλλα; Λουπιανός (Lupianus); Λυτατιανός (Lutatianus); Λωρεντιανός (derived from the gentilicium Lorentius); Μάκελλα (?) (variant of Μάρκελλα rather than cf. Macellus, Macellio), Μαρκελλάς, Ματρωνιανός (Matronianus); Μεσσικᾶς (possibly derived from the gentilicium Messius via Messicus); Μοσκιλιανός (cf. Musc(u)lus/–a, and perhaps an unattested gentilicium *Muscilius); Νέρβιλλα (?) (*Nervilla, derived from Nerva), Νιγερίων (cf. Nigrio); Νομερειανός (Numerianus); Νουντιανή (first attestation of a 'Namenssippe' Nuntius); Ὀπικός; Ὄπτουμα (Optima); Οὐαρελιανός (?) (cf. also Οὐαρυλιανός; probably a variant of Οὐαλεριανός - 'reziproke Distanzmetathese' - rather than a name Varelianus; cf. also Οὐαρέλιος for Valerius); Οὐρβανιανός (Urbanianus; probably a gentilicium in *SEG* XLVI 800); Πλωτιάς, Πλωτινάς, Ποπλᾶς, Ποπλιανή (Publiana); Ποπλικιανός (Publicianus); Πραιτωρεῖνος (Praetorinus); Πριμάς; Πρ(ε)ιμιλλιανή/-νός (in *I.Beroia* 334 as gentilicia); Πωλ(λ)άς; Πωλλιττᾶς (or Πωλλιττάς); Ῥεγινιανός (Reginianus); Ῥηγλιανός (Regulianus); Ῥότειλος (Rutilus?); Σάλουιττος (cf. Salvitto, Salvitta); Σεβηρᾶς (cf. Severus); Σεργοῦς (derived from Sergius); Σεργωνᾶς (derived from Sergius); Σηρωτινός (Serotinus); Σητιανός (Setianus); Σπεδιανός (Spedianus); Σῶσπις (Sospes); Τακιτούρνους (father of a Τάκιτους in *SEG* LII 728 = *I.Apulum* [cf. *SEG* LII 727] 370); Τερτιανός (Terti-anus); Τερτιάς; Τιβεριάς; Τιβέρι(ο)ς; Τριβοῦνος (Tribunus); Φαλκωνίλη (Falconilla); Φιδηλ(ε)ία (cf. Fidelius); Φλάβιλλα (Flavilla); Φορτίων (Fortio; in *I.Perinthos* 159, Φορτίων should not be corrected into Φορτ<ουν>ίων; in the same sense C.Brixhe, *BE* 1999, no. 382 [cf. *SEG* XLVIII 906 on p. 272, where Φορτ<ουν>ίων instead of Φορτ<ου>ίων should be read]); Φορτούνι(ο)ς; Φρουγιανός (Frugianus); Φρούγιος. Cf. also our lemma no. 893.

1863. Onomastics. Participles as names. In a note on the name Egorazmenus = Egorasmenus (= ἠγορασμένος, 'losgekauft') in a Latin inscription H.Solin, *Arctos* 38 (2004) 193/194, points out that perfect participles used as names are very rare: cf. Κεχαρισμενός (*SEG* XI 558; Sparta) and Τετιμαμένα (*IG* V.1.520; Sparta), and Pephilemene in Latin inscriptions.

1864. Pantomimes. After an introduction on the history of the pantomime and its late incorporation in the official programs of the ἀγῶνες, J.-Y.Strasser, *Tyche* 19 (2004) 175-212, focuses on inscriptions mentioning pantomimes: 1) texts concerning the pantomime Τιβ. Ἰούλιος Ἀπόλαυστος: *I.Eph.* 2070/2071 (our lemma no. 1184), *Corinth* 8.3.370 + 693 (our no. 417) and *F.Delphes* III.1.551 (our no. 534 bis). S. argues that Apolaustos was a descendant of a freedman, not a freedman or slave. Reflections on the cities which honored Apolaustos (Greece; Asia Minor; Syria) and on the 'intellectual' critique on the pantomime and its artists. Among the cities Saittai is remarkable: *TAM* V.1.91/92 (from Saittai) mentioning the περὶ τὸν Διόνυσον ποδάριοι and a σύνοδος τῶν νέων ποδαρίων. Ποδάριος is the Greek equivalent of scabillarius: 'ces musiciens portaient à leur pied une sorte de sandale en bois qui leur permettait de rythmer les évolutions du danseur et l'accompagnement instrumental' (188); 2) *I.Magnesia* 192 with *SEG* XLVI 1469: our lemma no. 1197; 3) *SEG* XXXI 1072: our lemma no. 1256.

1865. Personifications. Τροπή. In support of her interpretation of (anepigraphic) figures on late 2nd cent. A.D. mural paintings in a villa in Seleukeia-on-the-Euphrates/Zeugma as personifications of Seasons, A.Barbet, *CRAI* (2004) 1591-1605, on 1599/1600, lists the following mosaic inscriptions identifying figures as Τροπή: *IGLS* 808, 851/852, and 1013 (Ἐαρινή, Θερινή, Χ(ε)ιμερινή; Antiochia; 808 and 851/852: ca. 100-150 A.D.; 1013: 5th/6th cent. A.D.); *SEG* XXXI 1394 (Ἐαρινή, Θερινή, Χιμερινή; Palmyra; 3rd cent. (before 272) A.D.) and XLIX 2104 (Τροπαί; Philippopolis; reign of Philippus Arabs).

1866. Politics. Citizenship. J.K.Davies, in *Poleis e politeiai* 19-30, discusses the complex development of the concept of the 'citizen' in earky Greece, identifying both obstacles which had to be overcome (exile groups; old ethnic identities) and the factors which promoted this process (assembly of warriors; social complexity). He briefly adduces the following inscriptions: *SEG* XV 384; *I.Cret.* IV 13; *I.Cret.* IV 72 Col. X 35/36 and XI 13/14; Meiggs-Lewis, *GHI* 2 (Koerner, *Gesetzestexte* 90; *SEG* XXVII 620). In an appendix (27/28), D. compiles a list of words for 'citizen': ἀστός, δημότης, δρομεύς, ἔντιμος, ἔτας, ὅμοιος, πολιάτας/πολίτης /πολίτας, χρηστός.

1867. Politics. Control of and privileges for foreign entrepreneurs. F.Lefèvre, in *La mobilité des personnes* -- (cf. our lemma no. 1860) 99-125, offers some reflections on the control exercised by cities on entrepreneurs drawing up contracts with those cities. On 121-124 B. gives the Greek text and a French translation of the relevant parts of the following inscriptions: *I.Eph.* 1420 (concerning the potters Κίττος and Βάκχιος); *I.Délos* 500 B LL. 1-8; *IG* XII.9. 191 A LL. 28/29 (Chairephanes' contract for the draining of a marsh); *Tit.Cam* 105; *CID* IV 27 LL. 7-9 (contract with the Argive Eudoxos for the manufacturing of bronze shields for the Πύθια); *Syll.*^{3} 185 LL. 18-25 (agreement with the king of the Sidonians); *Milet* I.3.141 LL. 37-41 (Miletos-Kios treaty); *SEG* XLIV 1218 LL. 15-19 (isopoliteia treaty between Xanthos and Myra).

1868. Politics. The eirenarches. Cf. *SEG* LII 1364 and 1953. P.Brélaz, in *Colonie romane* 200-203, discusses the introduction of the eirenarches in the Roman colonies Antiochia, Comama and Iconium. The function was probably established in peregrine cities in Asia Minor in the course of the 1st cent. A.D.; the eirenarch was responsible for public security in the territory of the city. Roman colonies simply followed suit; the introduction of the office in the colonies has nothing to do with an alleged defensive function of the colonia as such [See now also C.Brélaz, *La sécurité publique en Asie Mineure sous le Principat (I^{er}-III^{ème} s. ap. J.-C.). Institutions municipales et institutions impériales dans l'Orient romain* (Basel 2005), Pleket].

1869. Politics. Poleis and indigenous groups. J.-M.Bertrand, in *La mobilité des personnes* -- (cf. our lemma no. 1860) 83-89, offers some reflections on the relations between πόλεις and

the indigenous population. In an Appendix on 93/94 he offers translations of relevant passages of *I.Priene* 1, 3 and 14 (Priene and the Πεδιεῖς); *Syll.*^{3} 279 (Zelea and the tribute-paying Φρύγες) and *OGIS* 338 (Pergamon and the πάροικοι).

1870. Politics. Protection of itinerant foreigners. L.Migeotte, in *La mobilité des personnes* -- (cf. our lemma no. 1867) 615-648, briefly analyzes the various ways protection was offered by cities to freeborn travellers (e.g. merchants, artists, athletes): individual grants of ἀσυλία, ἀσφάλεια; ἀσυλία-treaties between cities; treaties guaranteeing reciprocal access to local jurisdiction for members of two cities (σύμβολα); φιλία- and/or συμμαχία- and, above all, ἰσοπολιτεία-treaties. On 628/629 M. lists fifteen isopoliteia-treaties (3rd/2nd cent. B.C.); on 629-636 further analysis of the main clauses; on 636-645 he gives the Greek texts and French translations of seven such texts: *I.Magnesia* 7 b (*Syll.*^{3} 941); *Milet* I.3.136 (*Milet* VI.1 pp. 170/171; *Syll.*^{3} 286), 143 (*Milet* VI.1 pp. 176/177) and 150 (*Milet* VI.1 pp. 185-189; *Syll.*^{3} 633); *I.Cret.* III III 4 (Chaniotis, *Verträge* no. 28); *I.Cret.* IV 186 B (Chaniotis, *Verträge* no. 31); *SEG* XLIV 1218.

1871. Politics. Public examination of magistrates. P.Fröhlich, *Les cités grecques et le contrôle des magistrats (IV^e-I^{er} siècle avant J.-C.)* (Genève 2004), offers a fundamental study of the various ways Greek magistrates were checked in the late classical and Hellenistic period. After *Prolegomena* (15-74), in which F. discusses the relevant literary sources (Herodotos; Plato; Aristotle) and the vocabulary used to denote the public examination of magistrates (εὐθύνω; εὔθυνα; τὰς εὐθύνας διδόναι; ὑπεύθυνος; ἀνυπεύθυνος; ἀνεύθυνος; λόγον (ἀπο)-διδόναι or ἀναφέρειν/ἀποφέρειν; λόγον τιθέναι or καταβάλλειν; ἀπόλογος; ἀπολογίζω), four long Parts follow, all consisting of a varying number of chapters. Each chapter begins with a list of the relevant literary and epigraphical sources and is concluded with a brief conclusion. In some cases a brief outlook on the situation during the Principate is added ('Le contrôle ne semble pas avoir été bien rigoureux' (533); see *SEG* LII 1904 in fine).

In **Part I** (77-250), F. in eight chapters deals with the various magistrates involved in the examination of public officials ('les magistrats contrôleurs'): λογισταί (λογιστῆρες); εὔθυνοι; ἐξετασταί; κατόπται; μαστροί; ἀπόλογοι; ἐκλογισταί; συνήγοροι; ἀρχέσκοποι; δοκιμαστῆρες; τίται; νομοφύλακες; θεσμοφύλακες.

In **Part II** (251-329; two chapters), the focus is on the public examination of magistrates during their term of office: control of financial operations and the decision-making process; procedures concerning the bringing into court of magistrates; participation of the citizens in the process of public examination: rôle of the ἐκκλησία, the βουλή and law-courts.

In **Part III** (331-442; three chapters), F. investigates the public examination of the financial conduct of magistrates on the expiration of their term of office, in and outside Athens, and the procedures used for the examination of the magistrates' accounts.

In the final **Part IV** (441-528; four chapters), (dis)continuities in the system between the 4th and the 1st cent. B.C. are discussed, with special sections on the control of magistrates in Boiotia in the late Hellenistic period, on the growing importance of the βουλή and the situation in

the Roman Imperial period. In a 'Conclusion générale' (529-540), F. presents a summary of the main results of his research. In three Appendices (541-558), F. discusses 1) problems concerning the date of some inscriptions from Lycian Phellos/Antiphellos, Erythrai (*I.Erythrai* 1, 24, 76, and 503), Boiotia (*IG* VII 2426, 3078, 4130/4131, and 4144) and Odessos (*IGBulg* I^2 45); 2) the magistrates involved in the examination of magistrates in Erythrai and the problem of who takes the initiative; 3) *I.Magnesia* 79/80.

Throughout the book inscriptions are discussed in large numbers and with detailed interpretations, often with French translations of the relevant clauses. An elaborate *Index locorum* testifies to the fundamental importance of inscriptions for the problems discussed by F. On 559-562 some Addenda are presented.

1872. Politics. Roman provincial governors and their relations with the Greeks. Cf. *SEG* LII 1958; LIII 2207. C.Kokkinia, 'Ruling, inducing, arguing: how to govern (and survive) a Greek province', in *Roman rule and civic life* 39-58, briefly analyses four cases 'illustrating how provincial governors in the East ... went about ruling this proud and quarrelsome folk' (39): *I.Beroia* 7 (*SEG* XLVIII 742; see our lemma no. 604); *SEG* LI 1832 A (Stadiasmus provinciae Lyciae; see app.cr. of (A) ad LL. 25-30 for K.'s interpretation of these lines); *MAMA* IX p. XXXVI A (*OGIS* 502; *IGR* IV 571; letter of Avidius Quietus to Aizanoi); *TAM* II 905 doc. no. 28 (VII F 13 - VII H 11; letter of Cornelius Proculus; see also *SEG* L 1355 and our lemma no. 1440.

1873. Politics. Seleukids. See our lemmata nos. 1832 and 1899.

1874. Politics. State unity, phratries, and sympolities. A.Eich, *ZPE* 149 (2004) 83-102, argues that the unity of Greek polis society was achieved through continual social processes and should not be taken for granted. The phratries and similar groups were of great importance in the process of socialization, as they excercized great influence on the individual citizen towards his integration into the ideals of his polis. In this context, E. adduces the following inscriptions: *IG* II^2 1237 (decrees of the Demotionidai; 85-87); *IG* XII.5 Suppl. 303 = *LSCG Suppl.* 48 (law of Tenos concerning εἰσαγωγή; 94); *CID* I.9 (the regulations of the Labyadai; see our lemma no. 531); *SEG* XXX 1119 = *IGDS* 206; cf. our lemma no. 880 (decree of Nakona concerning reconciliation and ἀδελφοθετίαι; 95-98; summary in *SEG* LIII 992). The various forms of sympliteia included mechanisms for the integration of separate communities into one (98-102); cf. *SEG* XXVI 1306 (Teos and Kyrbissos); *IG* IX.2.205 (Meliteia and Pereia); *SEG* XXXVII 340 = *I.PArk.* 9 (Helisson and Mantineia; see our lemma no. 474); *OGIS* 229 = *I.Magnesia am Sipylos* 1 (Smyrna and Magnesia near Sipylos); *SEG* XLVII 1563 (Pidasa and Latmos).

1875. Prosopography. C. Marcius Censorinus. C.Eilers, *Phoenix* 58 (2004) 86-95, reconstructs the career of Censorinus. He argues that he cannot have been a legate of Agrippa nor of Caesar (*I.Sinope* 98; see our lemma no. 1259); he was triumvir monetalis in ca. 18 B.C., consul in 8 B.C., proconsul Asiae shortly afterwards (*I.Mylasa* 410), and died in 2 or 3 A.D. in the East. He is also mentioned in *OGIS* 466 (*IGR* IV 427; Pergamon) and *Milet* I.7.255.

1876. Prosopography. Polemo, son of Polemo. On the basis of several inscriptions, P.Thonemann, *EA* 37 (2004) 144-150, attempts to reconstruct the family of Polemo who is mentioned with his homonymous father in Dio 59.12.2. A. Ἀντώνιος Ζήνων (*SEG* XXXVII 855; *La Carie* 54; *RPC* I 2912-2916) was the son of M. Ἀντώνιος Πολέμων and the father of Ἀντωνία (see our lemma no. 1346). He is also mentioned in an inscription from Pontic Amisos (see our lemma no. 1254) with the additional information that he was a descendant of King Polemo I of Pontus, presumably a grandson, his father being M. Ἀντώνιος Πολέμων, known from Strabo 12.3.29 and from coins of Laodikeia (*RPC* I 2898-2900), which is corroborated by *SEG* III 498 from Amphipolis in Macedonia. L. Antonius Zeno had a brother who was called M. Antonius Polemo like his father. He must have been the dynast and later king of Cilician Olba (*RPC* I 3735-3739), and he (not Polemo II of Pontus, as hitherto thought, cf. e.g. *RPC* I 3844) was awarded part of Armenia by the Romans in 60 A.D. (Tac., *Ann.* 14.26). Another direct descendant of Polemo I of Pontus would then be the Laodikeian sophist M. Ἀντώνιος Πολέμων, as has already been conjectured [for this sophist cf. *SEG* LIII 2254, Corsten].

Furthermore, this reconstruction entails that Polemo I of Pontus and Pythodoris cannot have married later than 30 B.C., and Pythodoris' father, Pythodorus of Tralles, should have married Antonia ca. 55 B.C. or earlier; this means, in turn, that Antonia (who may have originated in Smyrna which would explain the close connections of the Polemones of Laodikeia with this city) cannot have been the daughter of the triumvir Marcus Antonius (thus T.Mommsen, *Gesammelte Schriften* [Berlin 1913] 264-271; already rejected by H.Dessau, *Ephemeris Epigraphica* 9 [1913] 691-696).

1877. Proxenoi. It has been argued (e.g., P.Gauthier, *Symbola* [Nancy 1972] 29-33, 58-61) that the πρόξενοι in Western Greece were witnesses in transactions and that their function was not connected to foreigners. R.Zelnick-Abramovitz, *ZPE* 147 (2004) 93-106, rejects this view arguing that the term πρόξενος has the meaning 'acting for foreigners'; when it denotes witnessing, it is because the proxenos had to witness a transaction between a city and a foreigner. She discusses the following texts: treaty between Sybaris and the Serdaiaoi (*SEG* XXIII 336; *Staatsverträge* 120; Meiggs-Lewis, *SGHI* 10); treaty between Chaleion and Oiantheia (*IG* IX^2.1.717; see our lemma no. 538); verdict of the Θραίστιοι in a legal dispute in Kalydon (*IG* IX^2.1.138; see our lemma no. 540); donation of Saotis to Σικαινίας (a foreigner?, a manumitted slave?) in Peteleia (*IG* XIV 636; *Syll.*^{3} 1214; *Nomima* II 58; cf. *SEG* IV 71 = *Nomima* II 55; *LSAG*^{2} 285/286 no. 3 = *Nomima* II 56); epitaph of Menekrates in Korkyra (*IG* IX^2.1.882; Meiggs-Lewis, *SGHI* 4; *Nomima* I 34). She also collects evidence for 'collective proxenia', i.e. for the appointment of πρόξενοι as mediators between a city and foreigners

regardless of their origin): *IvO* 10 (*Nomima* I 51) and 13 (*Nomima* I 36); *LSCG* 40 A and C; *Syll.*^{3} 548.

1878. Religion. Dedications to Aphrodite by magistrates. J.Wallensten, *Ἀφροδίτηι ἀνέθηκεν ἄρξας. A Study of Dedications to Aphrodite from Greek Magistrates* (Lund 2003), collects the epigraphic evidence for dedications made to Aphrodite by a large variety of magistrates after their term in office. She studies the dedicating magistrates (27-62: ἀγορανόμοι, ἄρχοντες, ἀστυνόμοι, δημιουργοί, εἰσαγωγεῖς, ἐπιμεληταί, ἐπιστάται, γυμνασίαρχοι, γυναικονόμοι, ἱερομνήμονες, λοχαγοί, μνήμονες, μόναρχοι, ναύαρχοι, νομοφύλακες, προστάται, πρυτάνεις, στεφανηφόροι, στρατηγοί, ταξίαρχοι, τριακάδαρχοι), the cults and epithets of Aphrodite (63-78: Ἐπιστασίη, Εὔπλοια, Ἁγνή, Ἡγεμόνη, Ὑπάκοος, Ναυαρχίς, Νομοφυλακίς, Παφία, Στραταγίς, Στρατεία, Συναρχίς, Τιμοῦχος, Πάνδημος), the dedicatory patterns, and the chronological and geographical distribution of the material. On 157-204, W. assembles in a catalogue 62 relevant inscriptions (text, brief comments on the dedicants). See also our lemmata nos. 816 bis and 1193 bis. We provide concordances with corpora and with *SEG*.

IG II^2	**Wallensten**
2798	14
2872	51
***IG* VII**	
41	16
***IG* IX^2.1**	
256	48
***IG* XI.4**	
1146	2
***IG* XII.5**	
220	46
222	57
552	11
***IG* XII.6**	
597	21
***IG* XII Suppl.**	
390	28
391	25
402	37
403	60

IG **XIV**	**Wallensten**
208	40
209	7
210	12
211	8
212	9
213	29
313	4
448	15
***SEG* IV**	
569	34
***SEG* IX**	
133	55
***SEG* XV**	
383	47
***SEG* XVII**	
422	23
423	24
425	37
***SEG* XVIII**	
580	49

SEG **XXVI**	**Wallensten**
980	58
***SEG* XXXI**	
1359	50
***SEG* XXXIV**	
1308	27
***SEG* XXXVII**	
937	45
***SEG* XLIX**	
194	52
***SEG* XLII**	
543 bis/ter	41/42
OGIS	
93	50
Petrakos, *Δῆμος τοῦ Ραμνοῦντος*	
32	52
I.Apollonia	
7	35

IGBulg I²	Wallensten
325	53
CIRB	
30	39
IOSPE II	
25	39
I.Délos	
1144	5
1145	6
1810	17
1811	18
1832	59
1833	3
2221	20
2222	19
Maiuri, *NS*	
675	36
Iscr.Cos	
EV 2	38

Recherches – Thasos I	Wallensten
24	54
25	22
151	61
Recherches – Thasos II	
372	32
373	33
I.Akrai	
6	8
7	7
8	9
9	40
10	29
TAM II	
163	26

Aphrodisias and Rome	Wallensten
6	13
36a/b	43/44
I.Erythrai	
215	62
I.Priene	
183	10
I.Side	
3	27
Robert-Robert, *La Carie*	
p. 363 no. 185	30
IGR I	
874	39
GIBM	
901	1

1879. Religion. Benefactors: cultic honors. J.H.M.Strubbe, in *Roman rule and civic life* 315-330, presents an overview of the cultic honors given to citizen-benefactors during their lifetime in the Greek cities of Asia and of their benefactions, from the early 2nd cent. B.C. to the early 1st cent. A.D. (but he also lists texts recording cultic honors for *deceased* people). He discusses the following texts (in chronological order): *SEG* XLVI 1721 (Xanthos; 196 B.C.; altar (annual sacrifice) for a gymnasiarch); Heberdey-Kalinka, *Bericht über zwei Reisen im südwestlichen Kleinasien* no. 28 (see *SEG* XLVI 1721 app.cr. ad LL. 40-45; Kyaneai; altar for Anticharis; 2nd cent. B.C.); Wilhelm, *Neue Beiträge* I 54-61 (Synnada; two decrees; S. suggests dating the second decree for the young and deceased Philonides to the 2nd cent. A.D., which is much too late for cultic honors for a living person (see Strubbe, *AC* 67 [1998] 70); the first decree (late Hellenistic) mentioning an ἄγαλμα, sacrifices (restored) and the words σύνναος and σύνβωμος, may concern an ancestor of young Philonides); *I.Knidos* 606 (see *SEG* XLVI 1414; 2nd/1st cent. B.C.; see our lemma no. 1083); *I.Keramos* 9 (late Hellenistic; annual sacrifice to the son of Drakon on his birthday, on his own altar); *IGR* IV 292-294; *I.Pergamon* 256 (see *SEG* XLVIII 1490/1491); cultic honors for Diodoros Pasparos); *IGR* IV 55 (b) (Mytilene; 36/35 B.C.; Cn.Pompeius Theophanes; cultic honors probably after his death); *I.Knidos* 59 (C.Iulius Artemidoros; altar, sacrifices, processions; σύνναος with Artemis; ca. 48 B.C.); *IGR*

IV 159 (Asklepiades from Kyzikos; Ἡρῷα organized for him and his fellow-soldiers; L.Robert suggested that this was evidence for a cult near the tomb of Asklepiades); *SEG* XLIV 942 (C.Iulius Apollonios and his son C.Iulius Epikrates; a heroic cult rather than a cult of living persons; late 1st cent. B.C.); *TAM* V.2.1098 (cult of the deceased C.Iulius Xenon; before 5 B.C.).

An unpublished inscription from Mylasa mentions a priest of the deceased Hybreas and Euthydemos; *I.Mylasa* 534-536 are three inscribed altars of the deceased Hybreas (ἥρως) dedicated by a group of κυνηγοί (*bestiarii*), another group and an individual, respectively; *I.Kyme* 19 (Lucius Vaccius Labeo; declined the erection of a ναυός (ναός) in the gymnasion, a honor suited only to θεοί and ἰσ(σ)όθεοι).

After Vaccius not a single benefactor was honored with cultic honors; the cult of (family-members of) the emperor took over. The benefactions of those receiving cultic honor consisted of the financing of building operations, especially in the gymnasion, and the winning of constitutional privileges for their cities. Cf. also our lemma no. 1895.

1880. Religion. Christian Identity. From a comparison of the terminology, especially of (religious) associations and their social life, in Ignatius' letters and in inscriptions, mostly from Asia Minor, P.A.Harland, *Journal of Early Christian Studies* 11 (2003) 481-499, infers that Christians (and Jews) by sharing the 'language of identity' of their pagan contemporaries 'establish[ed] a sense of place within local culture or society while also forming a basis from which to assert distinctiveness and even preeminence'.

1881. Religion. Confession inscriptions. Cf. *SEG* LII 1965; LIII 2221. E.Varinlioğlu, in V.Ruggieri–L.Pieralli (edd.), *ΕΥΚΟΣΜΙΑ. Studi miscellanei per il 75° di Vincenzo Poggi S.J.* (Soveria Mannelli 2003) 611-615, gives a brief overview of the contents and context of the confession (or 'expiation') inscriptions. He doubts that the temples in Asia Minor had legislative power still in the Imperial period; instead, terms such as 'trial', 'judgement', and 'punishment' are not to be taken literally, but allude to a treatment (unknown to us) in a given temple of persons who were ill following their own misdeeds or those of relatives (who may even be dead by then).

A.Chaniotis, in S.Colvin (ed.), *op.cit.* (our lemma no. 1170) 1-43, examines the same inscriptions (for which he uses also the term 'propitiatory inscriptions'). He concludes that there were no legal proceedings taking place in a temple (cf. Varinlioğlu), but that priests could act as arbitrators; the payment of a fee and the erection of stele were not (part of) a punishment (this consisted of, e.g., diseases and misfortune) but the condition of a reconciliation with the god. People may have turned to sanctuaries only in addition to seeking legal help, so that the confession inscriptions do not testify to mistrust in the civil authorities.

R.Gordon, *JRA* 17 (2004) 177-196, studies the narrative of the confession stelai in their social context. He arrives at the conclusion that the frequent lack in clarity may have the purpose of protecting the wrongdoer from social shame; the inscriptions are in this way often the result of a compromise between the interests of the temple and the people. In addition, the

processes involved may sometimes have to do with quarrels between families the resolution of which were marked by the erection of a stele.

1882. Religion. Cyclades: local and foreign cults. M.-T.Le Dinahet, in *Les cultes locaux* 129-142, studies the development of both the traditional and foreign cults (Isis, Serapis) in the Roman Imperial period, in the context of theories about socio-economic decline in the Cyclades. She argues that 'les formes locales de religion paraissent avoir moins de prestige que les cultes comme celui de Dionysos ou d'Asklépios' (138). On 141/142 some remarks on the cult of the Angels (ἄγγελοι) in Thera (see G.Kiourtzian, *Recueil* (cf. *SEG* L 1737) pp. 248-282 (*SEG* L 746)).

1883. Religion. Defixiones and sport. J.Tremel, *Magica Agonistica. Fluchtafeln im antiken Sport* (Hildesheim 2004), offers a catalogue of tabellae defixionum related to sport. It is arranged in three rubrics: stadium, circus and amphitheatre; within each rubric an alphabetical arrangement according to finding spots has been chosen (93-234). The catalogue is followed by an alphabetically arranged Onomasticon of all persons and horses (in the circus) on record in the tabellae (235-260). The circus looms large both in the catalogue and in the onomasticon: 79 defixiones concern charioteers and horses. Tremel's no. 7 (from Athens, concerning a long distance runner from Pergamon (Tremel: 'Der Langstreckenlaüfer Pergamene' [sic])) has not been published so far; the same applies to his no. 9 (Corinth) and nos. 12-16 (Antiochia).

The catalogue is preceded by a long introduction (11-92) in which various problems, raised by these tablets, are discussed. We single out the following topics: hatred and jealousy characterizing the mentality of the people who put down the tabellae; professional sorcerers and magicians producing the texts; fans or sportsmen initiating the use of a defixio; names, nicknames and matronymics of the cursed opponents; relation between jockeys/charioteers and factiones; analysis of the horse names, of the qualities of the cursed athletes and charioteers (horses); the organization of the charioteers and their factiones; cooperation between factiones.

The catalogue contains one hundred items: 35 Latin, 7 bilingual (nos. 45, 62/63, 94-96 and 99), and 58 Greek texts. We give a comparatio numerorum for the latter. [For recent comment on Tremel's nos. 1-7 see *SEG* LI 51 and 2347; for Tremel's no. 35 (from Hadrumetum) see now D.Jordan, *ZPE* 152 (2005) 155/156; see also J.Tremel, *Nikephoros* 18 (2005) 179-183, for a curse against the Greens on an Egyptian ostrakon].

SEG		Tremel no.	*SEG*		Tremel no.
VII	213	19	XL	921	67
	234	20	XLIV	308	8
IX	837/838	65/66		1491	10
XV	847	19	LII	988	90
XXVI	1837	69	LIII	1786	11
XXXIV	1437/1438	17/18			
XXXV	213-218	1-6			

Audollent, *Defix. Tab.*		**Audollent, *Defix. Tab.***	
159-176	70-88	252/253	98/99
187	89	285	35
234-244	53-63	294/295	
246	64		
248-250	94-96	***CIL* VIII Suppl.**	**Tremel**
		12508	56
		12509-12511	58-60

1884. Religion. Egyptian sculptures used as Greek votives outside Egypt. K.Parlasca, in *Sepulkral- und Votivdenkmäler* -- (cf. our lemma no. 1787) 1-5, collects and discusses Egyptian (pharaonic) statues and statuettes dedicated in Greek sanctuaries in the eastern Mediterranean and the Near East. Four bear Greek inscriptions: 1) the bilingual text *CIL* III 14165 = *ILS* 184 = *IGR* III 1105 = *SIRIS* 359; P. 2/3; ph.; full bibliography; Tyre, now in the British Museum [see now *RICIS* 402/0802: Sacerdos Osirim | ferens. Προφή[της] | Ὄσειριν κωμ[ά]|ζ(ω)[ν] (following *SIRIS*; κ(ο)μ[ί]|ζ(ων), *CIL*, *ILS*, *IGR*; KOMIZO, statuette; early Ptolemaic (before 238 B.C.) P. (following F.Krebs, *ZÄS* 32, 1894, 64/65); 2nd/3rd cent. A.D., *RICIS* (without reference to Krebs), Tybout]; 2) the dedication by Pedon *SEG* XXXVII 994 (XLIX 1533*; K. 3/4; ph.; drawing on information provided by W.Koenigs and K.Lembke, K. reports that the statuette is now in the museum of Hierapolis and probably comes from nearby Laodikeia-on-the-Lykos rather than from a cave near Priene); 3) *LSAG*[2] 356 no. 10 (K. 4; Kamiros; ca. 550 B.C.); 4) the inscription in our lemma no. 1787.

1885. Religion. Emperor cult: Neokoroi. B.Burrell, *Neokoroi. Greek Cities and Roman Emperors* (Leiden-Boston 2004), collects and discusses the literary, numismatic, epigraphic and archaeological evidence for the title νεωκόρος borne by cities of the Greek East. This title was used mostly in Asia Minor, but also in Macedonia, Thrace, the Pontus region, Phoenicia, and Syria-Palaestina. There are altogether 37 cities holding the neocorate, 14 of them in the province of Asia (map on p. XIX). After an introduction to the methodology (1-17, including a study of the term νεωκόρος and an overview of the different kinds of evidence), B. examines in Part I (17-269) each city with this title, thereby referring to and/or quoting the sources (several literary sources; coins with full legends and description of the images; some inscriptions reproduced in part, a few in full, very few with translations; a complete list at the end of each city chapter). The cities in question are: Koinon of Asia: Pergamon, Smyrna, Miletos, Ephesos, Kyzikos, Sardis, Aizanoi, Laodikeia on the Lykos, Philadelphia, Tralles, Antandros, Hierapolis, Magnesia, Synnada; Koinon of Bithynia: Nikomedia, Nikaia; Koinon of Galatia: Ankyra; Cities of Pamphylia: Perge, Side, Aspendos; Koinon of Makedonia: Beroia, Thessalonike; Koinon of Pontus: Neokaisareia, Amaseia; Koinon of Cilicia: Tarsos, Anazarbos, Aigeai; Koinon of Armenia: Nikopolis; Koinon of Thrace: Perinthos, Philippopolis; Koinon of Cappadocia: Kaisareia; Koinon of Phoenicia: Tripolis (?); Koinon/Ehnos of Lycia: Patara, Akalissos; Koinon of the Cities of (West-Central) Pontus: Herakleia; Syria/Palaestina/Samaria: Neapolis;

Pisidia: Sagalassos. Part II (273-374) contains 'Summary Chapters': 'Historical analysis: The development of Neokoria'; 'The temples'; 'The Cities'; 'The Koina and their Officials'; 'The Roman Powers'; 'Conclusions'.

We give a comparatio numerorum of the inscriptions quoted.

IG		Burrell, p.
II^2	3297	66
X.2.1	162-165	200
	167	202
XIV	1063	120
SEG		
II	735	266
XII	514	223
	517	225
XXXIV	1310	175
XXXVI	1093	103
	1094	110
XXXVII	886	75
XLIII	865	111
XLIV	1210	255
XLV	1667	90
XLVII	1770	268
L	1187	126
CIG		
	1720	154
	3647	113
	3841 d	118
	3841 g	118
	4189	234
	4342 d^3	190
F.Delphes		
III.6	143	154
I.Beroia		
	117	191
IGBulg.		
III	1371	244

I.Perinthos		Burrell, p.
	21	95
CIRB		
	59	259
IOSPE		
	44	259
IGUR		
	37	120
TAM		
II	879	256
IV.1	34	154
I.Anazarbos		
	4	223
	12	225
	13	225
AvP VIII.3		
	10	29
	11	29
	20	24
I.Didyma		
	164	57
I.Ephesos		
	212	71
	279	67
	297	73
	300	73
	625	76
	647	73
	740	73
	2034	62

I.Ephesos	Burrell, p.
2054	73
4336	78
I.Heraclea Pontica	
2	258
I.Iznik	
29	163
I.Laodikeia am Lykos	
45	119
I.Pergamon	
299	32
525	34
I.Perge	
286	176
320	179
331	175
Sardis VII.1	
18	113
I.Side	
26	186
44	181
112	185
I.Smyrna	
697	43
I.Tralleis	
81	131
RECAM II	
403	173

LBW		Burrell, p.
	628	113
	875	118
	988	118
	1383	190
	1480	215
MAMA		
IV	59	145
IGR		
I	130	120
	797	95
	890	259
III	81	258
	237	173
	656	256
	793	176
	880	215
IV	146	86
	155	92
	362	32
	451	34
	567	113
	581	113
	700	145
	1619	126
Syll.^{3}		
	799	86
	883	126
OGIS		
	513	34
	578	215

1886. Religion. Funerary cult. Continuing her studies on Greek funerary legislation (cf. *SEG* LI 2308) F.Frisone, in *Poleis e politeiai* 369-384, discusses three cases of funerary regulations attesting the efforts of Greek communities to introduce norms safeguarding order in communal space: the regulation from Ioulis (*IG* XII.5.593 = *Syll.*^{3} 1218 = *LSCG* 97), the lex

sacra of the Labyadai (*CID* I.9; see our lemma no. 531), and the funerary regulation of Gambreion (*LSAM* 16) [cf. E. Stavrianopoulou, in C. Ambos et al. (edd.), *Die Welt der Rituale von der Antike bis heute* (Darmstadt, 2005) 24-37, Chaniotis].

1887. Religion. Inventories of Greek sanctuaries: Persian objects. E.Kosmetatou, *MH* 61 (2004) 139-170, reviews and evaluates the criteria allowing the identification of dedications of eastern provenance in inventories of Greek sanctuaries. She studies the inventories of the Athenian Acropolis (*IG* I^3 342-346, 348-357, 383; *IG* II^2 1373, 1376/1377, 1380, 1382, 1384, 1386-1390, 1393-1395, 1400/1401, 1407, 1412-1414, 1421, 1424 a, 1425/1426, 1428, 1443, 1460, 1479, 1492; *Agora* I 5363), the Asklepieion in Athens (*IG* II^2 1534 A), Delos (*IG* XI.2.137, 145, 154 B, 155 A, 161 B, 162 B, 164 A, 189/190, 198, 199 B, 203 B, 205 B, 208, 219, 223 B, 226 B, 261, 274, 287 B; *I.Délos* 101, 103, 104, 104-3, 104-12, 104-27, 104-112, 295/296, 298 A, 313/314, 319, 320 B, 338, 380, 385, 399 B, 424, 439, 442 B, 443 B, 444 B, 461 B, 465), Didyma (*I.Didyma* 433 and 480), and Samos (*IG* XII.6.261). The criteria for determining the oriental origin of an object include explicit references to the origin (e.g., Μηδικός, βαρβαρικός, Λύδιος), the name and origin of the dedicant, the designation of the object (e.g., βατιάκη, βατιάκιον, κόνδυ), and its description (e.g., silver-footed stools, gilded animal-head vessels, griffins, snakes, λιθόκολλος, λιθοκόλλητος). Persian and eastern objects are listed from the earliest inventories (5th cent. B.C.) to the 3rd cent. B.C. Herodotus (1.51) may have drawn his information on Kroisos' dedications in Delphi from an inventory list (140-145). Objects of eastern provenance were dedicated in sanctuaries both as war spoils (e.g., ἀκινάκαι, objects designated as βαρβαρικός) and as votives not related to wars.

On 161-169, a catalogue of references to objects of eastern provenance in the aforementioned inventory lists, arranged according to place and type of object: armour and weapons (ἀκινάκαι, χαλινοὶ Μηδικοί), coins (σίγλοι Μηδικοί, χρυσίοι Δαρεικοί), furniture, garments (κιθὼν Λύδιος, παραπετάσματα βαρβαρικά), jewellery, musical instruments (συβήνη Μηδική), vessels (βατιάκη, βατιάκιον, κόνδυ), and miscellaneous objects (ὄνυξ μέγας).

1888. Religion. Jewry: collection of Jewish inscriptions from the Greek East. The three volumes *Inscriptiones Judaicae Orientis* (Tübingen 2004) consist of D.Noy - A.Panayotov - H.Bloedhorn, vol. I. *Eastern Europe*; W.Ameling, vol. II. *Kleinasien*; D.Noy - H.Bloedhorn, vol. III. *Syria and Cyprus*. [Abbreviation: *IJO* I/II/III]. Together with *JIWE* I/II and *JIGRE*, they replace CIJ^2 with the exception of Palaestina. The format of vol. II, written in German, differs from that of I and III due to the fact that the projects of Noy and Ameling started independently from each other: Ameling writes in German (and accordingly provides German translations of the inscriptions); his comments are generally more extensive (though those in I and III are by no means parsimonious); continous numbering in II; numbering by provinces and/or regions in I and III; a single comprehensive introduction to vol. II, brief introductions preceding the sections on the major site in I and III; no separate bibliography in II; different arrangement of the Indices (less complete in II).

The text editions, however, have a largely similar format (list of editions; other bibliography; information on findspot, language and specific details; text; app.cr.; ample commentary: line-by-line in II, synthetic in I and III; many ph. and dr.). Inscriptions written in all languages occurring are included; we record those in Greek and bilingual texts including Greek in separate lemmata in order to enable the reader to find his way to Jewish inscriptions from specific regions or places: see our lemmata nos. 502, 528, 545, 563/564, 567, 590, 594, 622, 658, 674, 712, 803, 820, 829, 835, 969, 1005, 1015, 1042, 1047, 1073, 1079, 1081, 1161/1162, 1176, 1189/1190, 1192, 1203, 1206/1207, 1209, 1215, 1217, 1222-1224, 1226, 1228, 1235, 1239, 1246, 1248, 1251-1253, 1257, 1264, 1266, 1277/1278, 1281/1282, 1284, 1287, 1291, 1295/1296, 1343, 1345, 1350, 1355, 1378, 1382/1383, 1388, 1409, 1414, 1462, 1468-1471, 1480, 1494, 1509, 1515/1516, 1518, 1524/1525, 1526, 1581, 1595, 1597/1598, 1604, 1607, 1627, 1637/1638, 1644, 1664, 1667, and 1679. For the inscriptions from Athens (cf. also S.Follet, *BE* [2007] no. 280) and the Peloponnese see *SEG* LV, forthcoming.

The criteria used in distinguishing Jewish from non-Jewish inscriptions are partly different for Ameling (II pp. 8-21) and Noy et alii (who give the subject far less attention in their brief Prefaces to I and III). Noy includes inscriptions meeting at least one of the following criteria: 1) the use of Hebrew; 2) specifically Jewish symbols; 3) Jewish terminology; 4) distinctively Jewish names (where their use does not seem more likely to be Christian than Jewish); 5) provenance from a synagogue or Jewish nekropolis; 6) reference to Samaritans. Ameling considers nos. 1-3 and 5 certain indicators of Judaism; proper names (no. 4), however, are often problematic; the same applies to the term θεοσεβεῖς and to the worshippers of Θεὸς Ὕψιστος which should be excluded. As another reliable criterion he adds the identification of a person as Ἰουδαῖος (rejecting the geographical and the onomastic interpretation); A. includes Samaritan inscriptions in spite of their being not properly Jewish and presents magical inscriptions containing Jewish elements in an Appendix (Jewish influence, but not necessarily of Jewish origin).

P.W.van der Horst, *JSJ* 36 (2005) 65-83, devotes a useful review-article to the complete set, with general reflections inter alia on the progress in Judaistic scholarship achieved by these new editions and on the criteria enabling a distinction of Jewish from non-Jewish inscriptions, and many detailed observations.

For reviews of vol. I and III see *Bryn Mawr Classical Review* 2005.09.58 (H.Sivan) and 2005.02.23 (D.Stoekl Ben Ezra, with some minor corrections in readings), respectively, both again paying attention to the criteria for defining Judaism.

1889. Religion. Jewry: conceptions of afterlife. For a review-article on J.S.Park, *Conceptions of Afterlife in Jewish Inscriptions* (see *SEG* LI 2343) see R.Deines, *ZPalV* 120 (2004) 86-96, with critical reflections on P.'s methodology and conclusions, inter alia concerning P.'s argument that many inscriptions testify to the denial of a blessed afterlife. D. shows that the formulas D(is) M(anibus), ἐνθάδε κεῖται, θάρσει (vel sim.) οὐδεὶς ἀθάνατος and ἐν εἰρήνῃ (ἡ κοίμησις αὐτοῦ) do not necessarily imply such ■ denial.

1890. Religion. Jewry: constructions in the Roman East. P.Richardson, *Building Jewish in the Roman East* (Waco, TX 2004), offers a survey of Jewish buildings in the eastern Mediterranean from the late Hellenistic to the early Christian period, mainly based on archaeological and literary evidence with special attention to the interplay of Jewish religion and architecture. Chapter seven, on 'Pre 70-synagogues as *collegia* in Rome, the diaspora, and Judea' (109-133), has some sections relevant to Greek epigraphy: on 115/116 a list of eight inscriptions from Egypt (mid 3rd - late 1st cent. B.C.), the earliest datable evidence for synagogues (buildings, not merely communities); inscriptions concerning synagogues in Rome are discussed on 120-124, especially *CIJ*² 173 (*JIWE* II 292; *SEG* XL 870): for details see *SEG* LI 1426 and 1436 (on *CIJ*² 173, restored to record a 'synagogue of the Herodians'), based on another publication by R.; on 128 some remarks on the Theodotos inscription (*CIJ*² 1404; *SEG* VIII 170; LIII 1853*; see our lemma no. 1666; translation), testifying to the great 'variety and complexity of pre-70 C.E. synagogues' and to 'synagogue functions focused on intra-group (and visitors') needs'. From the other chapters we mention 138 and 143/144 (house synagogues; role of patrons); 174-177 (discussion of the epitaph of Marin from Leontopolis *CIJ*² 1514; *JIGRE* 84; *SEG* I 574; *SB* 6651; R. follows B.Brooten [cf. *SEG* XXXIII 1602] in interpreting ἱέρισ(σ)α as a functional rather than a merely honorific title); 192 (translations and brief discussions of *CIJ*² 694 and 766, from Stobi and Akmonia, respectively); 193-195 (mention of inscriptions testifying to synagogues from Miletos, Ephesos, Delos and Sardis; for Delos and Priene see also 215-218). Index of inscriptions and papyri on 400/401 [references are partly deficient and not up-to-date; *JIGRE* and *JIWE* I/II are ignored here and throughout the monograph].

1891. Religion. Magic. P.Poccetti, in R.Morresi (ed.), *Linguaggio - Linguaggi. Invenzione - Scoperta. Atti del Convegno, Macerata-Fermo, 22-23 ottobre 1999* (Rome 2002) 11-59, surveys the various ways in which language is used in magical texts. He discusses how texts express the similarity between the treatment of an object and the sufferings of the individual who is being cursed; long lists of body-parts; the use of script as an instrument of magic; figurae etymologicae and lists of magical words with similar sounds; polyonymy of gods; inversion of script and language; divergence from the language of everyday communication; deformations of ordinary words; metronymics; the arrangement of the text; the use of charakteres; Latin words written in Greek letters; use of foreign (Egypian, Semitic, Coptic) words; arrangement of the text in geometrical patterns; palindromic texts. In addition to magical papyri, he adducces the following defixiones: Audollent, *DT* 42, 47, 58, 63/64, 66-68b, 70, 77a, 84, 96/97, 102/103, 105-107, 135, 155, 155b, 168, 251, 253, and 270.

1892. Religion. Magic: agriculture. A.Mastrocinque, 'Magia agraria nell'impero cristiano', *Mediterraneo antico* 7,2 (2004) 795-836, presents a panorama of the use of magic for the protection of the fields in the early Byzantine period. He presents the texts and translations of the following Greek inscriptions: *IG* XIV 2481 (*IGF* 91) and 2494 (*IGF* 90); *SEG* XLIV 781 and 859; L 1014; *TAM* V.3.1659; Guarducci, *EG* IV 365-368 (Rhodes).

1893. Religion. Magic: gems. See our lemmata nos. 843, 1009 (1), 1014 (7), 1681, 1769, 1794 (16-44), 1802, and 1847.

1894. Religion. The Μαιουμᾶς festival. Cf. *SEG* XLVI 2389; cf. our lemma no. 1654. In an article on the Maiouma-festival in Antiochia, N.Belayche in *Antioche de Syrie* 401-415, briefly discusses relevant inscriptions from Gerasa (*SEG* XLVI 2063), Tyre (see *SEG* XLVI 2389 sub 2), Aphrodisias (*ALA* no. 40; *SEG* XLVI 1395) and Nikaia (*I.Iznik* 63). She argues that the μαιουμᾶς was a 'temps d'allégresse organisé autour de l'eau' (409) and refers to Semitic *mai* ('l'eau'); maiouma denotes 'les eaux'. The maiouma is 'la réjouissance de l'eau' (414). The festival may have revolved around a procession and a lavatio of sacred objects.

1895. Religion. Mortals: cult of mortals. K.Buraselis, in A Barzanò et alii (edd.), *Modelli eroici dall'antichità alla cultura europea* (Rome 2003) 185-197, argues that the literary and epigraphic evidence for the cult of mortals of non-royal status shows the existence, alongside the cult of Hellenistic kings, of a hierarchically lower-ranking level of worship of mortals, such as the heroic cults of Aratos in Sikyon and Hephaistion in Pella (*SEG* XL 546). Although Philopoimen's cult in Megalopolis (*Syll.*³ 624) was based on the model of the hero cult, through its association with the cult of Zeus Soter and Hestia it was inserted among the divine cults of the city. In the case of Diodoros Pasparos in Pergamon (*IGR* IV 293 II L. 37), C. Iulius Artemidoros in Knidos (*I.Knidos* 59), and Theophanes in Mytilene (*Syll.*³ 753) the model of deification was preferred. The heroization of a living person in the case of Nikias in Kos, who was symbolically affiliated to the deified Koan Demos (*SEG* L 754), was a rare phenomenon. See also our lemmata no. 1230 and 1879.

1896. Religion. Orphics. Orphic lamellae and other inscriptions influenced by Orphism are collected by A.Bernabé, *Poetae Epici Graeci. Testimonia et fragmenta. Pars II. Fasc. 1* (Munich-Leipzig 2004) with critical apparatus and commentary: 463-465 = *IGDOP* 94; 466 T = *SEG* XXVIII 528; 467 V = *SEG* XLI 624; 468 V = *CIRB* 121; 469 V = *IG* XIV 2241 = *GV* 1736 [cf. *SEG* LII 1977]. See also id., *Hieros Logos. Poesía órfica sobre los dioses, el alma y el méas allá* (Madrid 2003); non vidimus; see the review by F.R.Adrados, *Emerita* 73 (2005) 149-151 ǁ S.Oikonomou, *Eulimene* 5 (2004) 91-133, collects evidence for placing a band on the mouth of a deceased person during the burial, mentioning also the Orphic lamellae (97/98); on 125/126 nos. 229-239, she provides a list of Orphic lamellae [we supply the references to *SEG*; for two further texts of the same type see *SEG* LI 788 and LII 606, Chaniotis]: *SEG* XXXI 354 (237); XXXIV 338 (236); XLI 401 A (235); XLI 401 B (234); XLII 619 A (232); *SEG* XLII 619 B (231); XLV 783 (230); XLVI 456 (238); XLVIII 1227 (239); LII 649 (233).

[See now P.S.Horky, 'The Imprint of the Soul: Psychosomatic Affection in Plato, Gorgias, and the "Orphic" Gold Tablets', *Mouseion* 6 (2006) 371-386, and A.Bernabé - A.I.Jiménez San Cristóbal, *Instructions for the Netherworld. The Orphic Gold Tablets* (Leiden-Boston 2008), Tybout].

1896 bis. Religion. Prayers. F.Chapot - B.Laurot, *Corpus de prières grecques et romaines. Textes réunis, traduits et commentés* (Turnhout 2001), present a selection of Greek and Latin prayers (text, translation, brief commentary), which includes a few inscriptions (hymns, epigrams, 'prayers for justice', proskynemata, funerary imprecations). We provide concordances with *SEG* and corpora [adding references to recent editions and discussions; for G70-71, 85, and 93, see now W.D.Furley - J.M.Bremer, *Greek Hymns* -- (cf. *SEG* LI 2342) nos. 1.1, 2.6, 6.1, and 7.6, Chaniotis].

IG II²		*Prières*
4533		G93
IG VII		
1828		G97
SEG		
XXVI	821	G86
XXVIII	1568	G91
XL	1049	G91
XLIII	434	G78
XLVI	776	G78
LIII	477	G97

CID III	*Prières*
1	G85
I.Thrac.Aeg.	
E205	G86
I.Cret.	
III.II.2	G71
I.Erythrai	
205	G70

I.Philai	*Prières*
28	G87
158	G89
190	G88
LSAM	
24	G70
Pouilloux, *Choix*	
52	G92

1897. Religion. Right hands. S.Knippschild, *Klio* 86 (2004) 293-304, argues that the 'right hands' (δεξιαί) sent by the Persian king to authorize orders or sureties according to literary sources are actually artefacts in the shape of right hands rather than an abstract term for 'treaty' or 'pledge'. As formal parallels K. adduces (299-302) inter alia two objects with Greek inscriptions (both 2nd cent. B.C.; ph.): the ivory clasped right hands made by a Phoenician for his Sicilian host *IG* XIV 279 (*SEG* XXVI 1079) and the bronze right hand donated by an anonymous πρὸς Οὐελαυνίους *IG* XIV 2432 (*IGF* 2) from southern France.

1898. Religion. Rituals: public discourse in the Roman Imperial period. Mainly on the basis of *I.Stratonikeia* 1101 (cf. our lemma no. 1168) and *Milet* I.3.134 (VI.1.134; cf. our lemma no. 1201), A.Chaniotis in D.Harth–G.J.Schenk, *Ritualdynamik. Kulturübergreifende Studien zur Theorie und Geschichte rituellen Handelns* (Heidelberg 2004) 291-304, studies the strategies involved in the (re)institution of (new) rituals and stresses the fact that the relevant inscriptions do not contain much information about the background and the procedures. Nevertheless, some motives are discernible such as the necessity to continue tradition, to construct identity, to demonstrate values and the expectation of divine favor. The two inscriptions from Stratonikeia and Miletos testify to the true piety still existing in this period in contrast to other cases where rituals were critized, neglected or even ridiculed; cf., e.g., Merkelbach–Stauber, *SGO* I 05/01/45 (*GV* 1363); *LSCG* 108.

1899. Religion. Ruler cult. In a discussion of the worship of mortals in Samos from Lysandros to Demetrios Poliorketes, M.Mari, in E.Cavallini (ed.), *Samo. Storia, letteratura, scienza. Atti delle giornate di studio, Ravenna, 14-16 novembre 2002* (Rome 2004) 177-196, collects on 185/186 the epigraphic testimonia for the cult of Antigonos Monophthalmos, Demetrios Poliorketes and Phila in Samos (*IG* XII.6.24, 56, 150), for the celebration of εὐαγγέλια in connection with Demetrios and Antigonos Monophtalmos (Skepsis: *OGIS* 6; Ephesos: *Syll.*³ 352; Ios: *IG* XII Suppl. 168; Antigonos Monophthalmos or Gonatas?; cf. the honorary decree *IvO* 45 = *Syll.*³ 349-351), and for the celebration of Demetria (*I.Delos* 1036).

B.Virgilio, *Studi epigrafici e linguistici sul Vicino Oriente antico* 20 (2003) 39-50, gives an overview of the Seleukid royal cult with special emphasis on the difference between civic cults and the dynastic cult.

P.van Nuffelen, *Historia* 57 (2004) 278-301, studies the creation of the Seleukid royal cult and arrives at the following conclusions: The imperial royal cult was founded by Antiochos III, either with the institution of a highpriest of all sanctuaries, the king, and his ancestors before 209 B.C., or with the institution of a highpriest of all sanctuaries before 209 to which was added the responsibility for the cult of the king and his ancestors about 204. The king canonised his ancestry and assigned each king an 'official' epithet. In 193 B.C., he added a highpriestess for Laodike. The highpriests oversaw the sanctuaries of either a province or a larger part of the empire, but they had no authority over the priest of the civic royal cult.

1900. Religion. 'Salvation': inscriptions ὑπὲρ σωτηρίας/pro salute. J.Moralee, *'For salvation's sake'. Provincial loyalty, personal religion, and epigraphic production in the Roman and Late Antique Near East* (New York/London 2004), examines ὑπὲρ σωτηρίας/pro salute-inscriptions from the Near Eastern region. He distinguishes two categories of texts: 'for the salvation of the emperor(s)' and 'for the σωτηρία of other people' (dedicator; his/her family; other persons, often high-ranking). The study is based on a Corpus of 386 inscriptions. In a long Appendix (121-181) they are listed. The organization of the Appendix is based on two criteria: variation in the ὑπὲρ σωτηρίας-terminology and geography. For the latter M. uses the names of modern countries (Jordan, vel sim.), not of ancient provinces.

After an introductory chapter on 'The salutary ideology' promulgated by the emperors and their personnel, M. proceeds to examine who made dedications for the emperor's salvation (ca. 50% Roman citizens; ca. 50% Greek and Semitic people), the dedicator's occupations (ca. 40% connected to the Roman state; ca. 60% local magistrates and collectives (cities; villages, etc.)) and motivations (ca. 75% of the dedications arose in association with cult activity; on 46/47 tabular survey of the deities addressed in the dedications); most dedicators were pagan; non-pagan texts are extremely rare. Dedications for the emperor's salvation virtually stop after the 4th cent. A.D. M. tries to explain the latter phenomenon: decline of urban institutions; distancing of emperor and subject. Detailed discussion of *IGLS* 871 (*SEG* XLV 1894): mosaics with Σωτηρία and Ἀπόλαυσις. M. tends to interpret Σωτηρία as the personification of the salvation of the state: Salus Augusta, Salus Publica; in the villa, in which the mosaics were found, Salus Publica emerged as Salus Privata.

In another chapter the focus is on dedications for personal salvation (pagan, Christian and Jewish), which started in the early Principate and flourished in the 4th-6th cent. A.D.: study of the names of the dedicator, the gods addressed (on 74 tabular survey) and the social position of dedicators and beneficiaries. In the 4th-6th cent. A.D. Christians continued the pagan tradition; discussion of the meaning of σωτηρία in Christian inscriptions: ('diesseitig' or 'jenseitig'; links with pagan inscriptions and/or Christian liturgical texts). In a final chapter M. offers three case studies: Heliopolis and the Bekaa Valley; Dura-Europos (where 'dedications for the salvation of the emperor must ... be seen as an extension of local piety'; 102) and Gerasa (55 dedications for the σωτηρία of the emperor in the period 22-238 A.D.; 'salient affirmations of what has been termed the salutary ideology', but also 'a product of the distinctive culture of the region and the deep-running religious currents flowing throughout the Near East' (113)).

M. does not accept the wide-spread assumption that Christian dedications for personal salvation, which flourished in the late Roman period, grew out of the dedications on behalf of the emperor, which predominated in the first three centuries. He proposes to connect the 'personal' dedications with the long-standing Near Eastern tradition of making dedications for personal salvation. He does not believe in direct Semitic influence on Greek religious practice but prefers to think in terms of independent development: 'the Greek idiom ... found fertile ground in the cultures of the Near East, since there was already an epigraphic habit of this sort' (3). M. argues that the roots for dedications for the emperor's salvation are to be found in dedications for personal salvation ('although it is impossible to prove directly' [!] (79) and although he is aware of a Hellenistic tradition of making dedications for the salvation of the ruler).

For fundamental criticism of M.'s general propositions and remarks on mistakes in the handling of individual inscriptions and in geographical matters, see P.-L.Gatier, *BE* (2006) no. 436 and *An.Ép.* (2004) [2007] no. 1541. As Gatier points out, M. makes much of *SEG* XXXVII 1446 (XL 1410), which he interprets as a dedication for personal salvation (from 69/68 B.C. and thus predating the earliest known dedication for the emperor's salvation (*I.Gerasa* 2; 22/23 A.D.)). However, the date of 1446 is far from certain: see J.Aliquot, *MUSJ* 56 (1999-2003) 234/235; and P.-L.Gatier recently published a dedication 'for the salvation of Augustus and his entire house' from 9/10 A.D.: *SEG* LII 1717.

1901. Religion. Sacred law. R.Parker, in *The Law and the Courts* -- (cf. our lemma no. 1855) 57-70, distinguishes between two groups of 'sacred laws': those, which had their origin in the assembly, and the 'exegetical laws', which prescribed the proper way to do things. The first group does not differ from other laws (or decrees), which were validated by the assembly (or the assemblies of civic subdivisions), except for subject matter. Such laws concern the protection of sanctuaries, calendars of cult, festivals, the perquisites of priests, and funerary cult (e.g., *SEG* XXXV 923; L 766; *Iscr.Cos* ED 62 and 178 A; *LSAM* 45 and 64; *LSCG* 37, 96, 100-102, 116, 150). The second group, which warns worshippers to avoid wrong ritual actions, in particular as regards purity and sacrifice (e.g., *SEG* XXXVI 267 and 1221; XLIII 630; *LSCG* 114, 136, 154; *LSCG Suppl.* 17, 62, 115), derives from exegetical traditions. References to ἱεροὶ νόμοι in inscriptions (e.g., *IG* IV^2.1.128; *IG* V.2.5; *I.Magnesia* 44; *OGIS* 331/332; *OGIS* 383 = *SEG* LIII 1762; *LSCG* 154 A) show that the Greeks were aware of a distinct group of 'sacred laws'.

1902. Religion. Sacred land. M.Horster, *Landbesitz griechischer Heiligtümer in archaischer und klassischer Zeit* (Berlin 2004), studies the ownership of land by sanctuaries in Greece from the 9th to the 4th cent. B.C. making ample use of the relevant inscriptions and discussing the terminology (ἱερόν/δημόσιον, τέμενος). Inter alia, she discusses the following subjects of epigraphical interest: boundary stones of sacred land (23-33; on 25-29 notes 51-65 collection of relevant texts); distribution of land during the foundation of a new city (63-66); confiscation of land (80-87); donation of land (88-90); regulations concerning the use of sacred land and access to sanctuaries (92-103); prohibitions against the use of water (107-109), the cutting of timber (110-120), farming (120-127), and the use of sacred land for pasture (128-136; on 130-135 discussion of *IG* V.2.3; German translation); leasing of sacred land (139-191; Athens: 147-164; Delos: 167-172; Herakleia in Italy: 165-167); revenues and expenses of sanctuaries (192-213).

1903. Religion. Territoriality. F.G.Naerebout, *Lampas* 37 (2004) 309-325 (in Dutch, with English summary), focuses on 'territoriality' in Greek religion - a concept derived from social geography which inter alia includes the physical boundaries of sacred space, the access to or restrictions on such space, and rules of behaviour for those allowed to enter it. On 318-321 reflections on access and restrictions mainly known from sacred laws; on 314-316 comment on the fluid transition between 'sacred' and 'profane' space (discussion of *IG* II^2 2499 = *Syll.*^{3} 1097 = *LSCG* 47; 4th cent. B.C.; Diognetes rents the sanctuary of the hero Egretes to use it as house except on the hero's annual festive day). See also id., 'Territorialität und griechische Religion. Die aufgeteilte Landschaft', in *Stuttgarter Kolloquium zur historischen Geographie des Altertums* 9 (forthcoming).

1904. Religion. Vocabulary: θρησκεία and related terms. See our lemma no. 1909.

1905. Religion. Writing and Religion. A.Henrichs, in *Written Texts* -- (cf. our lemma no. 1857) 37-58, presents a panorama of the various types of inscriptions, which concern religious matters (graffiti, dedications, cult regulations, etc.). He discusses in some detail the following inscriptions: the Dipylon vase (*IG* I^3 919; *CEG* 432); 'Nestor's cup' from Ischia (*CEG* 454; *SEG* XIV 604; LIII 1084*); the dedicatory epigram of Mantiklos (*CEG* 326); the epigram of Peisistratos (IG I^3 948; *CEG* 305); the epigram of Dexitheos (*IG* I^3 730; *CEG* 251); the vase inscriptions from the sanctuary of Zeus Semios on Mt. Hymettos (*SEG* XXVI 61); and the sacred law of Selinous concerrning purification (*SEG* XLIII 630; LIII 1032).

1906. Sculpture. Sculptors' signatures. M.Donderer, *JÖAI* 73 (2004) [2005] 81-96, draws attention to the frequent phenomenon of sculptors of the Hellenistic and Roman period signing their statues and reliefs in inconspicuous places rather than on the front of the base. The Greek signatures discussed are inter alia: 1) on the support (mostly in the shape of a tree-stump); a) on the lateral side: *IG* XIV 148* (ph.; Σωσικλῆ(ς) is sculptor rather than commissioner; for sculptors equally signing without a verb like ἐποίησεν vel sim D. refers to *IG* XIV 1237 [cf. also the signatures mentioned below sub 1 b (Mattusch) and 5 (*IG* II² 5167)]); 1249 a/b; *SEG* XXVII 546; XXXV 1728; XXXVIII 1021 (XLVI 1356; D. defends his reading Πασιτέλης contra A.Corso's Πραξιτέλης); b) on the back: *IG* XIV 1277 (ph.); C.C.Mattusch, *The Fire of Hephaistos* (cf. *SEG* XLVI 2375) 349/350 no. 103: ATTA (D.: sculptor's signature Ἄττα [for this name cf. *I.Apollonia* 240 (see *SEG* XLVII 836, on p. 224 in fine); C.C.Vermeule apud M. interpreted ATTA as a reference to Pamphylian Attaleia, rejected by M.Sève, *BE* (1997) no. 85, Tybout]); 2) on the kalathos of a caryatid: *IG* XIV 1252; 3) on the jewel box of an Aphrodite: *IG* XIV 1255 (*IGUR* 1577; ph.); 4) on drapery (from the 1st cent. B.C.): *SEG* XL 851 (ph.); 5) on seats: *IG* II² 5167; *I.Fayoum* 80; J. and L.Robert, *BE* (1953) no. 236; 6) on a lateral (mostly right) side of the plinth: *IG* XIV 1264 (*IGUR* 1588; ph.); *IvO* 646 (*SEG* XLII 391; ph.); *SEG* XX 726 (ph.); XLVIII 1838 (ph.); 7) on the lateral side of sarcophagi, osthothekai or funerary altars: *IGLS* 989 (ph.); *SEG* XXXV 1420 (XXXVIII 1487; ph.); XXXVIII 1311 (ph.); XLVII 1830; 8) unique is a lead strip in the inside of the bronze statue known as 'Apollo of Piombino': *IG* XIV 2274 (an archaizing work of the 1st cent. B.C.; the signature was hidden because the statue was intended as a forgery).

Most of these texts were inscribed on the right side of the objects, which suggests that the preferred direction of circumventing monuments in antiquity was counter-clockwise. Occasionally a monument's original location, now mostly unknown, may account for placing an inscription on another than the front face. More generally, however, the tendency to sign in inconspicuous places probably results from a compromise between commissioners ambitious to commemorate their own names and not allowing sculptors to detract from this purpose by adding their own signatures on the one hand, and sculptors eager for 'Wirkung auf die Um- und Nachwelt' (95) [For a related study by D. see *SEG* XLVI 2377].

1907. Slavery. Public slaves. A.Weiss, *Sklave der Stadt. Untersuchungen zur öffentlichen Sklaverei in den Städten des römischen Reiches* (Stuttgart 2004), offers a detailed study of various aspects of the phenomenon of the servi publici ((δοῦλοι) δημόσιοι): acquisition of such slaves; their activities (personal assistants of magistrates; functions in the urban administration); their place in urban society and the historical development of the phenomenon. In a catalogue all the relevant Latin and Greek inscriptions are presented (nos. 1-305). *SEG* has been exploited until vol. XLVII (1997) [2000]. Nos. 220-300 contain the Greek texts; in another, shorter catalogue the liberti publici (ἀπελεύθερος τῆς πόλεως) are presented (nos. L 1-92). Nos. L 83, 85/86, and 88 are Greek texts.

Relevant for Greek epigraphists are the following pages: 35/36 (personal assistants of a delegation of foreign judges: *I.Mylasa* 363, 365, 371, 373 = *Katalog* nos. 260, 264, 273, 293; *SEG* II 710 = *Katalog* no. 278 [for a translation see now A.Chaniotis, *art.cit.* (cf. our lemma no. 1881) 11/12 note 33]; 37/38 and 167 (γραμματεὺς δαμόσιος; secretary of an association of slaves of the city; *IG* XII.1.31 = *Katalog* no. 282); 50-59 and 186 (public slaves as οἰκονόμοι τῆς πόλεως; in Hellenistic times the οἰκονόμος is a public magistrate; in the Roman period we have both freeborn people and slaves as οἰκονόμος τῆς πόλεως; the cities presumably imitated private people who appointed slaves as administrator of their estates and businesses; on 51-54 a catalogue of all relevant inscriptions); 78-84 (public slaves in charge of the urban archive; on 81-83 discussion of four inscriptions from Thyatira recording δημόσιοι carrying a patronymic and thus likely to have been freeborn people: *TAM* V.2.1075, 1084, 1142, 1152 = *Katalog* nos. 287-290); 86-88 (δημόσιοι charged with control of weights, measures, coins; *IG* II² 1013; *SEG* XXVI 72; *Katalog* no. 220); 103-105 (public slaves as representatives of urban ταμίαι; *OGIS* 484 (*IGR* IV 352) = *Katalog* no. 280); 127/128 (public slaves in gymnasia; *I.Pergamon* 252 and *I.Priene* 112 L. 110 = *Katalog* nos. 279 and 281); 144-157 (public slaves as assistants in temples, in administrative functions, and as helpers in the cult; special discussion of δημόσιοι in cults of Oriental gods on Delos: *Katalog* nos. 229-240); 169 (brief discussion of *SEG* XXIX 1404: a freeborn δημόσιος who is καθεστάμενος ἐπὶ τῆς ἐπιμελήας τῶν τοῦ Σεβαστοῦ ἀγώνων [I now feel that this man was not just the epimeletes of an agon (and as such the locum tenens of an 'eternal agonothetes') and certainly not the person who had 'den Vorsitz über die Spiele' (so W. on 169), but that he was in charge of the infrastructure of all the contests held in honor of the emperors: not a very honorary position, to be compared with that of magistrates or epimeletai of an agon, but rather an administrative job concerned above all with the material aspects of the organization of contests, Pleket]; 170/171 (the economic position of δημόσιοι: *Katalog* nos. 252, 275 and 295/296).

[For new public slaves see now *SEG* LI 753 (Σούκεσσος πόλεως; the reference to A.Weiss in the app.cr. of 751 should be transferred to the app.cr. of 753; see Weiss, *Katalog* nos. 103 and 208 for Successus as name of a servus publicus), 1100 (Ἑρμέρως ὁ ἐπὶ τοῦ γραμματοφυλακίου) and 1783 B/C L 14; *I.Kibyra* 289 (Δαϊκράτης Μενίππου τοῦ Δαϊ<κ>ράτου δημόσιος: another example of a demosios mentioning both his patronymic and papponymic. See now also N.Lenski, 'Servi publici in late Antiquity', in J.-U.Krause, C.Witschel (edd.), *Die Stadt in der Spätantike. Niedergang oder Wandel?* (Stuttgart 2006) 335-357, Pleket].

1907 bis. Statues. 'Ακρόλιθα. In a comphrehenive archaeological study on wooden statues with stone parts (ἀκρόλιθα), G.Despinis, *Zu Akrolithstatuen griechischer und römischer* Zeit (Nachrichten *Akademie Göttingen* 2004.8, 243-301; Göttingen 2004), collects the relevant epigraphic references in a discussion of the relevant terminology and technical issues (4-12): *IG* XII.6.261 (γυνὴ ἐπὶ βήματος, χεῖρες, πρόσωπον, πόδες λίθινοι); *I.Lindos* 2 C LL. 30/31 (Γοργόνα κυπαρισσίναν [λ]ίθινον ἔχουσα τὸ πρόσωπον); on 5/6, epigraphic references to ἀκρελεφάντινα: *I.Délos* 1409 Ba II LL. 46/47; *IGR* III 800 L. 18; cf. *I.Lindos* 1 C LL. 56/57 (ἀκρωτήρια ἐλεφάντινα).

1908. Vocabulary. Θεόκτι(σ)τος. M.Kajava, *Arctos* 38 (2004) 17-25, argues that the term theoctiston in the Latin oculist's stamp *ILS* 8738 (= M.S.Bassignano, *Supplementa Italica* 15. *Ateste*, Rome 1997, no. 292 d; 2nd/3rd cent. A.D.; cf. also theochist(um) in *CIL* XIII 10021 (22)) indicates a medicine (collyrium) the name of which is derived from an otherwise unattested doctor called Θεόκτιστος (name on record from the 4th cent. B.C.). K. studies the term

θεόκτι(σ)τος in literary and epigraphical sources, where it mostly refers to the divine origin of cities. The earliest attestation is Solon, *Frg.* 36.8 (West): Athens founded by Athena. The inscriptions discussed are *CID* III.2 Col. II L. 34 (*F.Delphes* III.2.138; *SEG* LI 611*; 128 B.C. Athens); *Milet* VI.2.753 (Merkelbach-Stauber, *SGO* I 01/20/26; *GV* 1485; 2nd cent. A.D.; Miletos founded by Neleus: cf. *Milet* VI.2.754 = *SGO* I 01/20/27); *OGIS* 168 L. 4 (*I.Prose* 24; 117-115 B.C.; Elephantine founded by Chnoum); *I.Laodikeia am Lykos* 11 (Robert, *Hellenica* IV 88/89; *SGO* I 02/14/02; 4th/5th cent. A.D.; Laodikeia founded by Antiochos II); *I.Tomis* 57 (Robert, *Ét. anat.* 250/251; ca. 150 A.D. Herakleia Pontike founded by Herakles); cf. also *AP* 9.103 (Troy founded by Apollo and Poseidon) and Zos. 2.37.1.12 (Byzantion founded by Apollo and Poseidon?). *I.Eph.* 1062 LL. 9/10 provides an example of the term used in a more general meaning: φῶς protected by Hestia. The term is popular in Christian texts, referring to the creative work of God in various contexts and especially qualifying ἐκκλησία, whether in general or specific (cf. e.g. *MAMA* VI 340; Phrygia; 867/868 or 976-1025 A.D.). See also our lemma no. 960.

1909. Vocabulary. Θρησκεία and related terms. L.Foschia, in *L'hellénisme* 15-35, collects 77 inscriptions (1st-4th cent. A.D.), in which the terms θρησκεία, (συν)θρησκευτής, and θρησκεύω occur and discusses their various meanings: 'cult regulation', 'cultic practice subject to regulations', 'cult', and a synonym of *religio*. The Roman notion of *religio* and the spreading of Christianity influenced the semantic evolution of the word θρησκεία. Θρησκεία, often closely connected with εὐσέβεια, sometimes was used in connection with funerary cult. Θρησκευτής is primarily attested in the context of Egyptian cults, but it is also found in connection with of Ἀφροδίτη Παφία (*IG* XII.2.1.299), Ζεὺς Ὕψιστος (*SEG* XLVI 800; Pydna) [add *SEG* LIII 596; Dion], and the hero Πέργαμος (Dimitsas, *Ἡ Μακεδονία* no. 789; cf. *OMS* II 1286-1288).

1910. Vocabulary. Μητρόπολις. B.Puech, 'Des cités-mères aux métropoles', in *L'Hellénisme* 357-404, explores the diffusion and meaning of the title μητρόπολις. On 402-404 tabular survey of all the cities called μητρόπολις, arranged according to provinces and emperors who awarded the title. P. does not accept the theory that prior to Hadrian there was only one metropolis per province and that it is not until Hadrian that this rule was broken (see *SEG* XXXV 1766); nor does she accept the idea that under M.Aurelius/L.Verus larger provinces were broken up into smaller entities and that this phenomenon constitutes the background of the status of cities like Aphrodisias and Stratonikeia, which called themselves μητρόπολις τῆς Καρίας (see *SEG* XLV 2353, where in fine doubts were already raised about the validity of that theory).

B. herself focuses on the ἔθνος of which the metropolis is the religious center, especially for the emperor cult, in which the ἀρχιερεῖς of the metropoleis played an essential role. An ethnos could coincide with a province but it could also denote a smaller, regional unit (e.g. Ἰωνία; Καρία, Μοκαδηνή); in addition the title metropolis was sometimes appropriated by a city in its

'colonial' sense: see the case of Tyre which called itself metropolis 'of other cities' (*I.Didyma* 151). One of the latter was Lepcis Magna (see *SEG* XXXVII 1463).

In an Appendix P. collects four inscriptions which she discusses at some length in her article: *SEG* XVII 528 (Oliver, *Greek Constitutions* 285; Philadelphia, French translation); *I.Eph.* 3072; *SEG* XLVII 1788 (Perge) and Oliver, *Greek Constitutions* 124 LL. 81-84 (Kyrene).

In the process P. discusses several cases of cities receiving or losing the title of μητρόπολις; e.g. Nikaia (*I.Iznik* 5), Tyre (*I.Didyma* 151), Miletos (*I.Sardis* 63; *SEG* XLIII 865), and Kibyra (*I.Kibyra* 62; *IGR* IV 908).

1911. Vocabulary. Νεανισκάρχης. Cf. S.Zoumbaki, 'Zur Funktion des Neaniskarchen in den Städten des östlichen Teils des römischen Kaiserreichs', in M.Garrido-Hory, A.Gonzalèz (edd.), *Histoire, Espaces et Marges de l'Antiquité. Hommages à Monique Clavel-Lévêque*, vol. 3 (Besançon 2004) 193-211. Analysis of the νεανισκάρχαι in Athens (*IG* II^2 2026, 2133, 2237, 2239, 3758: probably the leader of a group of νεανίσκοι who were his former συνέφηβοι), Sparta (*IG* V.1.71 (a); *SEG* XI 550; uncertainty about the nature of the function), Elis (*SEG* XXII 329), *F.Delphes* III.1.238 (a neaniskarches from Tarsos), Markianopolis (*IGBulg* V 5338; *SEG* XXIV 958), Tanais (*CIRB* 1260 (a), 1263/1264, 1268, 1277-1280, 1282, 1287/1288; in charge of military training), Pantikapaion (*SEG* XLVI 958), Myrmekion (*CIRB* 870) and a number of cities in Asia Minor: Saittai (*SEG* XXIX 1201), Smyrna (*I.Smyrna* 443), Teos (*SEG* II 620), Magnesia (*I.Magnesia* 306), Miletos (*Milet* I.2.647: a νεανισκάρχης who is also ἱερονίκης; I.7.212), Apollonia-on-the-Salbake (L.Robert, *La Carie* II 281-283 no. 162). Emphasis on relation between neaniskoi/neaniskarchai and participation in athletic training and contests.

1912. Vocabulary. Πάτρων διὰ προγόνων and related expressions. F.Chausson, *RAL* 15 (2004) 71-120, studies the vocabulary used in Latin honorary inscriptions from Africa (reign of Constantine) and in Italy (mainly Campania; late 4th/5th cent. A.D.) for members of elite families patronizing cities through many generations. On 72-74, he shows that the Latin formulas 'a maioribus patronus', 'ab origine patronus', and 'patronus originalis' correspond to the Greek expression πάτρων διὰ πρόγονων used as early as the 1st cent. B.C. in inscriptions from Asia Minor (e.g. *SEG* XXXV 1124, from Klaros; *I.Eph.* 663); cf. also, in later inscriptions, διὰ προγόνων εὐεργέτης (*AvP* VIII.3.423); ἐκ προγόνων ἀνθύπατος or εὐγενής (*SEG* XXXIV 1094 and XXXIX 1194, respectively; both from Ephesos); προέκγονος/ἔγγονος (specified by names) and προγονικὰ ἔργα (*SEG* XLIII 865; Sardis; text and French translation on 74/75 note 9).

1913. Vocabulary. Σανίδες and σανίδια. On the basis of literary and epigraphical texts, J.E.Fischer in G.W.Bakewell–J.P.Sickinger (edd.), *Gestures* (cf. our lemma no. 1085)

237-250, examines the physical appearence and the use of these wooden tablets. On 248/249 he gives a selective list of inscriptions in which the terms occur.

1914. Vocabulary. Τόπος. On the basis of *SEG* XLVIII 1605, *I.Perge* 77 (*SEG* VI 673), *I.Pisid.Cen.* 117, and the inscription in our lemma no. 1375, A.Porcher in M.Mazoyer - O.Casabonne (edd.), *Studia anatolica et varia. Mélanges offerts au Professeur René Lebrun* II (Paris 2004) 253-258, discusses the meaning of τόπος in inscriptions of the 2nd cent. A.D. from Pisidia and Pamphylia. He concludes that the term has a rather loose meaning and, combined with ■ topographical indication, serves to define a given plot of land on or outside of the territory of a city. It does not designate the subdivision of a village territory for which the keeping of ■ land register would have been necessary, the existence of which cannot not be concluded from the occurrence of this term (contra T.R.S.Broughton, *TAPhA* 65 [1934] 207-239).

1915. Vocabulary. Vase names. We report the publication of the fourth and fifth volume of the *Lexicon Vasorum Graecorum* (for the three previous volumes see *SEG* LII 2003*), covering the letters Δ (edd. P.Radici Colace - F.Massara; Pisa 2001) and Ε (edd. P.Radici Colace - A.Mondio; Pisa 2005), respectively. See M.Sève, *BE* (2006) no. 87, for some critical observations. Cf. also our lemma no. 1534.

1916. War. Greek cities and war in the Hellenistic period. J.-C.Couvenhes - H.-L.Fernoux (edd.), *Les cités grecques et la guerre en Asie Mineure à l'époque hellénistique* (Actes de la Journée d'Études de Lyon, 10 octobre 2003; Tours 2004), contains various articles which are relevant to Greek epigraphy. For a review see P.Hamon, *Topoi* 14 (2006) 565-580, and N.Richer, *AC* 75 (2006) 537-539.

1) A.S.Chankowski (55-76; cf. also id., 'L'Éphébie, une institution d'éducation civique', in J.-M.Pailler - P.Payen (edd.), *Que reste-t-il de l'éducation classique? Relire "le Marrou" Histoire de l'éducation dans l'Antiquité* [Toulouse 2004] 271-279, especially 277-279) collects and analyzes inscriptions recording military training in the gymnasion for ephebes in the cities of Hellenistic Asia Minor (τοξεύειν; ἀκοντίζειν; ὁπλομαχία; θυρεαμαχία; καταπαλτάφεσις) and military parades (ἐξοπλασία; καθοπλισμός); subsequently he discusses evidence for νέοι /νεανίσκοι (see *SEG* XXIX 1792 and XXXII 496 and 609) active in war, in border-patrols (περίπολος; ὁροφύλακες: preferred by C. to ὀροφύλακες) and local police (παραφύλαξ; εἰρηνάρχης); finally C. pays some attention to the concomitant military ideology: carrying arms *for the city*; arms given as prizes for victors in agones in the gymnasion: *Milet* I.7.203; *I.Sestos* 1; *MDAI(I)* 33 (1908) 375-379. See P.Gauthier, *BE* (2005) no. 139. For military training in the gymnasion see also our lemma no. 1849 [See now also L.D'Amore, 'Ginnasio e difesa civica nelle poleis d'Asia Minore (IV-I sec. a.C.)', *REA* 109 (2007) 147-173, and N.M.Kennell, *Ephebeia. A Register of Greek Cities with Citizen Training Systems in the Hellenistic and Roman Periods* (Hildesheim 2006): military training of ephebes; participation in military expeditions and defense of the urban chora were a matter of the neoi, Pleket].

2) J.-C.Couvenhes (77-113) explores the relations between mercenaries and Hellenistic cities (cf. *SEG* LII 1894); mercenaries in royal garrisons or hired by the cities themselves: *SEG* LIII 1297; *I.Priene* 19: a φρούραρχος honored by the soldiers of the garrison (mercenaries plus citizens [see, however, P.Gauthier, *BE* 2005 no. 140: clearly only citizens]); *I.Smyrna* 609 [once again, all citizens: see Gauthier, *l.c.*]; *Coll. Froehner* 69-86 no. 52 (Eupolemos and Theangela; text and translation on 109-111; mercenaries paid by the city); recruitment of mercenaries, through an ἡγεμών (condottiere), to be placed under a civic magistrate (see the Rhodian συνταγματάρχας ἐπὶ τῶν ξένων), or a ξενολόγος (cf. ξενολογέω, ξενολόγιον; see a.o. Merkelbach-Stauber, *SGO* I 01/20/33); royal garrisons in cities; financing of garrisons (ὀψώνιον; σιτηρήσιον); interaction between mercenaries and citizens; emphasis on the εὐταξία of the soldiers; problems of billeting [cf. also J.-C.Couvenhes, 'La place de l'armée dans l'économie hellénistique: quelques considérations sur la condition matérielle et financière du soldat et son usage dans les marchés', in R.Descat (ed.), *Approches de l'économie hellénistique* (Saint-Bertrand-de-Comminges 2006) 397-436, Pleket].

3) H.-L.Fernoux (115-176) discusses the clauses in isopoliteia and sympoliteia inscriptions concerning mutual military assistance: organization and size of the aid and the political process preceding the agreements (ambassadors; role of magistrates). On 167-172 a list of twenty inscriptions containing such clauses. Discussion of some length of: *I.Parion* T 62; *Milet* I.3.150; *I.Smyrna* 573 (*OGIS* 229); *Staatsverträge* III 545.

4) J.Ma (199-220) asks whether and, if so, to what extent military culture was part and parcel of the general civic identity in Hellenistic cities: 'La condition de soldat citoyen fait-elle partie intégrante de l'identité civique individuelle dans les *poleis* hellénistiques?' To that purpose he focuses on a number of funerary monuments/stelai erected for soldiers or horsemen, with epigrams. We single out the following items: *SEG* III 363 (XXX 439; *GV* 1603; Akraiphia [see now also J.Ma, in B.Virgilio (ed.), *Studi Ellenistici* 16 (2005) 141-191]; Pfuhl-Möbius 283 (Kyzikos); 284-290 (Rhodes); 1273 (Miletos); 1275 and 1277/1278 (Kyzikos), 1430, 1432/ 1433, 1440, 1488 (*I.Smyrna* 516; M. interprets the πύργος, defended by the deceased φρουρός, as 'city-gate' rather than as a tomb in the shape of a tower (so *I.Smyrna*)), 1535, 1861 and 2225 (ph.; all from Smyrna); Pfuhl-Möbius 1900 (ph.; *I.Erythrai* 373); *TAM* V.1.444 and 468; *SEG* XXXIII 1004 and XLI 1037; Bresson, *Recueil Pérée* 56, 95 (Greek text; translation) and 173 (*I.Rhod. Per.* 331, 209 and 41); Merkelbach-Stauber, *SGO* II 08/01/38 (*SEG* IV 713; Pfuhl-Möbius 1275; *I.Kyzikos* 148; *CEG* 730) and 08/01/40 (*SIRIS* 320; Kyzikos); *I.Kios* 98 (text; translation). M. rejects J.Fabricius' view (see *SEG* XLIX 2425) according to which weapons represented on 'Totenmahlreliefs' marked heroization rather than military activities of the deceased. M. recognizes that the number of stelai with representations of arms and/or battlefield-scenes is small when compared to the total number of funerary stelai known to us. The same applies mutatis mutandis to funerary epigrams.

5) G.Labarre (221-248) focuses on φρούραρχοι and φρουροί in Hellenistic cities: location of φρούρια in urban territory (on akropoleis; on mountain tops in frontier zones; situation in Kaunos and Smyrna: maps), in the Peraia (Samos; Rhodes), on islands before the coast controlled by cities and in small cities absorbed by larger ones (e.g. *SEG* XXVI 1306); special attention for garrisons consisting of citizen-soldiers and their commanders (φρούραρχοι). Terminology: φρούριον; χωρίον; περιπόλιον; the φρούριον as asset in internal political struggles (*I.Eph.* 2001; *I.Priene* 37); mobilization of citizens for service in φρούρια (*Milet* I.3.

33(e), 37, 143, 146, 150; *SEG* XLIII 709); procedure for appointment of a φρούραρχος; duration of the appointment; permanent and temporary residents in φρούρια.

1917. War. Mobility of persons. A.Chaniotis, in in *La mobilité des personnes* -- (cf. our lemma no. 1860) 481-500, offers some reflections on the mobility of persons caused by Hellenistic wars. Except for mercenaries, who were subject to controlled mobility, the fate of the other major categories of persons depended on personal relations and initiatives. For mercenaries C. refers, inter alia, to *Milet* I.3.33-38 (*Milet* VI.1 pp. 160-164; 1000 Cretan mercenaries settling in Milesian territory and enfranchised by Miletos) and points out that even in this case of controlled and regulated mobility personal relations remained important, as appears from the marriage patterns of mercenaries: one discerns both marriages with women from the same area as the mercenaries themselves and mixed marriages. As to deserters (αὐτόμολοι) he refers to an unpublished treaty between Knossos, Gortyn and their allies, recording, inter alia, the activities of ἐρευταί and ἰδιῶται against deserters. The fate of refugees and captives is evidenced by several inscriptions in Bielman's monograph on the ransoming of prisoners of war (see *SEG* XLIV 1736). In an Appendix on 496-498, C. gives a translation of relevant passages in the following texts: *IG* XII.7.286 (Bielman no. 38); *Staatsverträge* 429 (*Coll. Froehner* no. 52; treaty between Eupolemos and Theangela; see *SEG* XLV 2230); *I.Cret.* III III 4 (Chaniotis, *Verträge* no. 28; treaty between Hierapytna and Priansos); *IG* II² 657 (honorary decree for the actor Philippides); *I.Cret.* II v 19 (*Syll.*³ 622 B; letter of the magistrates of Axos to the Aitolian League).

1918. Women. Cyclades: the position of women. Underlining the importance of epigraphic surveys dedicated to particular subjects, regions, and periods, A.Bielman-Sánchez, in *L'hellénisme* 195-213, conducts such a survey of the inscriptions contained in *IG* XII.5 and XII.7 discussing the position of women in the Cyclades and its development in the Hellenistic and Imperial period [see now E.Stavrianopoulou, '*Gruppenbild mit Dame*'. *Untersuchungen zur rechtlichen und sozialen Stellung der Frau auf den Kykladen im Hellenismus und in der römischen Kaiserzeit* (Stuttgart 2006), to be presented in *SEG* LVI]. B.-S. discusses the following subjects: dedications of women to gods and goddesses, both alone and with other family members (especially dedications to Eileithyia in Paros: *IG* XII.5.187, 189-198, 1022/1023; dedications to Asklepios and Hygieia); priestesses; religious benefactions; adoption of women (in particular of priestesses); involvement of women in the Imperial cult; participation in the funerary cult; occupations (especially nurses: *IG* XII.5.325, 412, 923); control of the freedom of movement (cf. *SEG* XXXIX 868); participation in public life (benefactions: *IG* XII.7.22, 36, 49); participation in intellectual life (*IG* XII.5.812: the poetess Alkinoe); public offices (ἀρχίς in Tenos and ἀρχείνη in Syros; a γυμνασίαρχος in Paros: *IG* XII.5.292; an ἀρχιθεώρισσα in Tenos: *IG* XII Suppl. 323); economic activities (land ownership in Tenos); intermarriage among elite families. B.-S. suspects that the position of women became more prominent in the second half of the 3rd cent. B.C. under the influence of Arsinoe II. In the small island communities, in which male descendants of elite families were sometimes lacking, the elite families had to include the women into their strategies in order to maintain influence and prestige.

1919. Women. Female entertainers in the Hellenistic period. On the basis of literary, epigraphical and papyrological sources P.Loman, *Arctos* 38 (2004) 59-73, comments on travelling female entertainers of the Hellenistic age. Some were accompanied by (female and) male relatives, others appear to have travelled alone. L. argues that their rare appearance in inscriptions is delusive: less educated than their male colleagues, their chances to win a competition were smaller, resulting in a smaller number of victors extant in inscriptions; in documents concerning artistic (Dionysiac) associations women are totally absent. There is no evidence for separate contests for men and women (contra H.M.Lee; cf. *SEG* XXXVIII 414). Not all female entertainers were slaves or prostitutes; some even belonged to good families. Discussion of 1) female poets (*IG* IX.2.62 = *Syll.*³ 532 = *SEG* II 360 (XLIX 618) and *SEG* II 263: honors to Aristodama of Smyrna awarded by Lamia and Chaleion, respectively; *IG* XII.5.812; honors for Alkinoe from Thronion in Tenos [Add the text in our lemma no. 783]); 2) musicians (Robert, *EEP* 36-38; *Syll.*³ 689: anonymous female harpist from Kyme performing in Delphi; H.W.Pleket, *Epigraphica* II [Leiden 1969] no. 6: Polygnota from Thebes performing in Delphi; *F.Delphes* III.1.534 = *Syll.*³ 802 = *SEG* LII 526*: three sisters victorious in equestrian events in Delphi and other places; one won a children's singing contest at the Sebasteia in Athens); 3) dancers/acrobats (*IG* XI.2.110; Kleopatra, θαυματοποιός). A special category (on record in literature) are musicians, dancers and prostitutes travelling with armies [See also *SEG* XLV 2359].

ADDENDA ET CORRIGENDA

1920. Corrections to *SEG* XXX, XXXIII, XXXVII, XXXVIII, XL, XLVIII-LIII.

SEG **XXX 1608:** on p. 462 sub E 1 cancel the indication 'syllabic' for no. 40 (cf. our lemma no. 1534).

SEG **XXXIII 1279:** this text has already been presented in *SEG* XVII 785 and XX 480 (cf. our lemma no. 1638 (10)).

SEG **XXXVII 1446:** see below under *SEG* XL 1410.

SEG **XXXVIII 1585**: in no. 7, 'Υμεναῖος instead of Cυμεναῖος should be read (cf. our lemma no. 1676).

SEG **XL 1410:** this text has already been presented in *SEG* XXXVII 1446, where it was erroneously placed under Hammara (cf. our lemma no. 1605).

SEG **XLVIII 906** p. 272: read Φορτ<ουν>ίων instead of Φορτ<ου>ίων (cf. our lemma no. 1862); in the Index of Names of Men and Women the entry Φορτ<ου>ίων should be deleted.

SEG **XLIX 1292:** add a reference to *SEG* XLV 1359 (cf. our lemma no. 881).

SEG **XLIX 820**: read *SEG* XXVII 315 instead of 314.

SEG **XLIX 2208**: to the comparatio add *SEG* VIII 621 = Bernand 71; *SB* 7871 = Bernand 71.

SEG **XLIX Concordance** p. 892: read *SEG* II 263 = *SEG* XLIX 2438 bis instead of *SEG* II 292 = *SEG* XLIX 2438 bis.

SEG **L 1386:** in the comparatio numerorum read *SEG* XXXVII 1403 instead of 1520 (see our lemma no. 1602).

SEG **LI 733:** read 525 no. 41 instead of no. 401.

SEG **LI 751:** the reference to A.Weiss in the app.cr. of 751 should be transferred to the app.cr. of 753 (cf. our lemma no. 1907 in fine).

SEG **LI 911**: this inscription has been presented in *SEG* XLVI 840.

SEG **LI 1136**: this inscription has been presented in *SEG* XLIX 1223.

SEG **LI 1185:** on p. 374 L. 4 read 'mercenaries in Sicily' instead of 'merchants in Sicily'; in L. 14 read B.Garozzo instead of B.Garazzo.

SEG **LI 1427:** on p. 411 sub 5 read 'see also our lemma no. 1918' instead of 'no. 1919'.

SEG **LI Concordance** p. 906: read *SEG* XXX 1687 = *SEG* LI 2283 instead of LI 2383.

SEG **LI Concordance** p. 913: read *SEG* XLVII 2033 = *SEG* LI 2283 instead of LI 2383.

SEG **LII 620** on p. 198: read *SEG* XXXIII 554 instead of XXIII 554.

SEG **LII 1182 bis:** read *SEG* LI 1692 instead of *SEG* XLVI 1692.

SEG **LII 1458**: read McLean instead of MacLean.

SEG **LII 1788**: in the heading read 182 A.D. instead of 192 A.D..; in the addition in fine read 'the 23rd imperial year' and '182 A.D.' instead of 'the 13th imperial year' and '192 A.D.'.

SEG **LII 1856**: this inscription is the same as *SEG* XLV 2176(3) (information provided by G.Renberg).

SEG **LII Concordance** p. 861: change *IG* XIV 2409 (5) = *SEG* LII 981 into *IG* XIV 2409 (5) = *SEG* LII 980.

SEG **LII Concordance** p. 873: delete *SEG* XLVI 1692.

SEG **LII Concordance** p. 878: add *SEG* LI 1692 = *SEG* LII 1182 bis.

SEG **LIII 675**: the text [ca. 2]OI[ca. 2]I [ca. 2]κος Σἰ[ιβ]υρτίο (remains of letters, *SEG*) belongs to *SEG* XLVII 1105 = *I.Thrac.Aeg.* E117, not to *SEG* XLVII 1106 = *I.Thrac.Aeg.* E137.

SEG **LIII 693**: read *I.Thrac.Aeg.* E164 not 160.

SEG **LIII 768**: this inscription has already been presented in *SEG* XXXVI 697.

SEG **LIII 919**: this inscription has already been presented in *SEG* XLIX 1172.

SEG **LIII 1039**: read Méndez Dosuna instead of Méndez Dosa.

SEG **LIII 1438:** read 'Ạ[...]κος instead of 'Ạ[...]ος.

SEG **LIII 2132:** we postpone the second part of this lemma, announced for *SEG* LIV, to *SEG* LV.

SEG **LIII 2176:** in the comparatio numerorum on p. 655 Col. 1, read *SEG* XLIX 2109 = 42, 48, 74 instead of 42, 48, 72, and three times 2116 instead of 2216.

SEG **LIII Index VIII** p. 840: sub athlete, read 486 instead of 485.

SEG **LIII Concordance** p. 892: add *I.Thrac.Aeg.* 164 = *SEG* LIII 693; delete *I.Thrac.Aeg.* 160 = *SEG* LIII 693.

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Alexander: T. Fl. Valerianus A. 1385
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Alfius 962 app.cr.
Amatius 1862
Anthos 1258
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Cresciturus 1862
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Laevianus 1862
Licinius cf. s.v. Mucianus
Longianus 1862
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Lucius: L. Fulvius Gavius Numisius Petronius Aemilianus 1061 app.cr.; L. Iunius Caesennius Paetus 1181; L. Minic Natalis Quadronius Verus 666; L. Pactumeius Tyrannus 1245; L. Paed. Blaesus 1779.5?; L. Titius 890 A?
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Nigrio 1862
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Numisius: L. Fulvius Gavius N. Petronius Aemilianus 1061 app.cr.
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Paedius cf. s.v. Blaesus
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(Cf. the remark of the heading of Index II)

Augustus: Αὔγουστος 1021; Αὐτοκράτωρ Καῖσαρ Θεὸς Σεβαστός 1105 with app.cr.; Αὐτοκράτωρ Καῖσαρ θεοῦ υἱὸς θεὸς Ἀπόλλων Σωτήρ 752; Κύριος Αὐτοκράτωρ Καῖσαρ 1219; Αὐτοκράτωρ Καῖσαρ Σεβαστός 1254; αὐτοκράτωρ Καῖσαρ θεοῦ Ἰουλίου υἱός, αὐτοκράτωρ τὸ τέταρτον, ὕπατος τὸ δεύτερον καὶ τὸ τρίτον ἀποδεδειγμένος 1625 A.2/3; αὐτοκράτωρ Καῖσαρ θεοῦ υἱός, αὐτοκράτωρ τὸ ἕκτον, ὕπατος τὸ τρίτον, ἀποδεδειγμένος τὸ τέταρτον 1625 C.73/74; αὐτοκράτωρ Καῖσαρ θεοῦ υἱός, αὐτοκράτωρ τὸ ἕκτον, ὕπατος τὸ τέταρτον 1625 D.85/86; Καῖσαρ αὐτοκράτωρ 1625 B.1

Livia, wife of Augustus: Δρούσιλλα ... Λιουία Σεβαστή 1219; θεὰ Λίβια 305; Ἰουλία Σεβαστὴ θεὰ νέα Ἀφροδίτη, ἡ μήτηρ Τιβερίου Καίσαρος Σεβαστοῦ 1557; Λιουία θεὰ νέα Ἀφροδίτη 1557 app.cr.; Σεβαστή 1837(1)

Iulia, daughter of Augustus: Ἰουλία Σεβαστὰ Λατὼ Καλλίτεκνος 753; Ἰουλία Σεβαστή 1837(2)

Tiberius: Τιβέριος Καῖσαρ Σεβαστός 1557; [- -]ιος Καῖσαρ Σεβαστός 1279?

Caius Caesar: Γάϊος Καῖσαρ Σεβαστοῦ υἱὸς Παρθικός 786, 1837(3)

Claudius: [--]ιος Καῖσαρ Σεβαστός 1279?; Σεβαστὸς Τιβέριος Κλαύδιος Καῖσαρ Γερμανικός 534

Nero: Νέρων Κλαύδιος Δροῦσος Καῖσαρ Σεβαστὸς Γερμανικὸς Αὐτοκράτωρ 1779.8-10; Nero Claudius Drusus Caesar Augustus Germanicus Imperator 1779.1-3

Vespasian: Αὐτοκράτωρ Καῖσαρ Οὐεσπασιανὸς Σεβαστός 755.3/4; 1427

Titus: Αὐτοκράτωρ Τίτος Καῖσαρ Σεβαστὸς Οὐεσπασιανός 756.1-3

Domitian: αὐτοκράτωρ Καῖσαρ Δομιτιανὸς Σεβαστὸς Γερμανικός 1731/1732; αὐτοκράτωρ Καῖσαρ Σεβαστὸς Γερμανικός ἀνίκητος θεός 1837 (4); Ἀνείκη[τος] 1038?

Trajan: Αὐτοκράτωρ Τραϊανὸς Καῖσαρ Σεβαστός σωτήρ? 863 app.cr.

Hadrian: (Αὐτοκράτωρ) Καῖσαρ Τραϊανὸς Ἀδριανὸς (Σεβαστός) 1116, 1478 A; αὐτοκράτωρ Τραϊανὸς Ἀδριανὸς Καῖσαρ Σεβαστός 951; πατὴρ πατρίδος, ἀνθύπατος 870

Sabina, wife of Hadrian: Σαβεῖνα Σεβαστή, Αὐτοκράτορος Τραϊανοῦ Ἀδριανοῦ Καίσαρος Σεβαστοῦ γυνή 951; Σαβεῖνα Σεβαστή / Sabina Augusta 1837 (5)

Antoninus Pius: Σεβαστὸς Καῖσαρ Τίτος Αἴλιος Ἀντωνῖνος 851 app.cr.

Marcus Aurelius and Lucius Verus: οἱ κύριοι Αὐτοκράτορες Μᾶρκος Αὐρήλιος Ἀντωνεῖνος καὶ Λούκιος Αὐρήλιος Οὐῆρος Ἀρμενιακοὶ μεγίστοι, Παρθικοὶ μεγίστοι 1688; οἱ κύριοι Αὐτοκράτορες Μᾶρκος Αὐρήλιος Ἀντωνεῖνος καὶ Λούκιος Αὐρήλιος Οὐῆρος Ἀρμενιακοὶ καὶ Παρθικοὶ μεγίστοι 1689; Σεβαστοί 1688

Lucius Verus: αὐτοκράτωρ Καῖσαρ Οὐῆρος 1658?

Commodus: Ἀντωνῖνος Σεουῆρος 1231 app.cr.?

Pertinax: Αὐτοκράτωρ Καῖσαρ Σευῆρος Πέρτιναξ 1539 B

Septimius Severus: 1347; Αὐτοκράτωρ Καῖσαρ Λ. Σεπτ. Σεβῆρος Πέρτιναξ 1508; Θεὸς Σευῆρος 1777; (with Caracalla and Geta) οἱ κύριοι αὐτοκράτορες Σεουῆρος καὶ Ἀντωνῖνος καὶ Γέτας Εὐσεβεῖς Σεβαστοί 1739

Iulia Domna, wife of Septimius Severus: Ἰουλία Δόμνα μήτηρ κάστρων 1739

Caracalla: (Αὐτοκράτωρ) Μ. Αὐρήλιος Ἀντωνεῖνος Σεβαστός 1368/1369; Αὐτοκράτωρ Καῖσαρ Μᾶρκον Αὐρήλιον (Σεουῆρος) Ἀντωνεῖνος Σεβαστός 1508; Θεὸς Ἀντωνεῖνος 1777.4; cf. s.v. Septimius Severus

Caracalla and Geta: 1347

Heliogabalus: Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Ἀντονεῖνος Εὐσεβὴς Εὐτυχὴς Σεβαστός, Θεοῦ Ἀντωνείνου υἱός, Θεοῦ Σευήρου ἔγγονος, ἀρχιερεὺς μέγιστος 1777.1-5; ὁ κύριος Σεβαστός 1777.8, 11

Iulia Maesa, grandmother of Heliogabalus: Ἰουλία Μαῖσα Σεβαστὴ μητρομήτωρ (τοῦ κυρίου Σεβαστοῦ) 1777.9

Iulia Soaemias, mother of Heliogabalus: Ἰουλία Σοαιμιὰς Σεβαστή, μήτηρ τοῦ κυρίου Σεβαστοῦ 1777.10/11

Alexander Severus: Αὐτοκράτωρ Καῖσαρ Μ. Αὐρήλιος Σεουῆρος Ἀλέξανδρος Εὐσεβὴς Εὐτυχὴς Σεβαστός 1478 B; Σεβαστός 1690; Μᾶρκος Αὐρήλιος Ἀλέξανδρος ἐπιφανέστατος Καῖσαρ, υἱὸς τοῦ κυρίου Σεβαστοῦ 1777.7/8; (and Iulia Mamaea) ὁ κύριος Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Σεουῆρος Ἀλέξανδρος Εὐσεβὴς Εὐτυχὴς Σεβαστὸς καὶ Ἰουλία Μαμαία Σεβαστὴ μήτηρ αὐτοῦ 1690

Iulia Mamaea, mother of Alexander Severus: cf. s.v. Alexander Severus

Gordian III: Γορδιανὸς Καῖσαρ 1579

Philippus Arabs, senior and iunior: Imp. Caesar [- - -] Felix Aug. et Imp. Caesar [- - -] 1280

Marcia Otacilia Severa, wife of Philippus Arabs: Marcia Otacilia [--] Aug. 1280

Iulius Priscus, brother of Philippus Arabs: Ἰούλιος Πρῖσκος 1620?

Valerian: Αὐτοκράτωρ Καῖσαρ Πόπλιος Λικίννιος Οὐλεριανὸς Εὐσεβὴς Εὐτυχὴς Σεβαστός 1076/1077

Claudius Gothicus: Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Κλαύδιος Εὐτυχὴς Εὐσεβὴς Σεβαστός 470

Tacitus: Τακίτειος ... ἀγών 1385

Diocletian: Γ. Αὐρ. Οὐαλ. Διοκλητιανὸς πρεσβύτερος Σεβαστός 1213/1214

Diocletian and Maximian: Γ. Αὐρ. Οὐαλ. Διοκλητιανὸς καὶ Μᾶρ. Αὐρ. Οὐαλ. Μαξιμιανὸς εὐσεβεῖς, εὐτυχεῖς Σεβαστοί 1407 A; οἱ κύριοι αὐτοκράτορες Διοκλητιανὸς καὶ Μαξιμειανὸς οἱ Σεβαστοί 1586

Constantius and Maximianus: Φλ. Οὐαλ. Κωνστάντιος καὶ Γαλ. Οὐαλ. Μαξιμιανὸς ἐπιφανέστατοι Καίσαρες 1407 A; Κωνστάντιος καὶ Μαξιμειανὸς οἱ ἐπιφανέστατοι Καίσαρες 1586

Maximianus: ὁ θειότατος καὶ ἐπιφανέστατος Καῖσαρ Γαλέριος Οὐαλέριος Μαξιμιανός 1412 A

Galerius and Licinius: Μαξιμιανὸς καὶ Λικίννιος Σεβαστοί 811 ter

Galeria Valeria, wife of Galerius: Γαλερία Οὐαλερία Σεβαστή 638, 811 ter

Maximianus and Licinius: Γαλ. Οὐαλ. Μαξιμιανὸς καὶ Οὐαλ. Λικιννιανὸς Λικίννιος Σεββ. 1213; Γαλ. Μαξιμιανὸς Σεβ. καὶ Λικιννιανὸς Λικίννιος Σεβ. 1214

Maximinus Daia and Constantinus: Γαλ(έριος) Οὐαλ(έριος) Μαξιμῖνος Καῖσαρ καὶ Φλαούιος Οὐαλέριος

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Constantine the Great: Αὐτοκράτωρ Φλάυιος Κωνσταντῖνος 1446 app.cr.
Constantine the Great and his sons: οἱ δεσπόται τοῦ κόσμου Κωνσταντῖνος Αὔγουστος καὶ οἱ ἀνδριότατοι Καίσαρες 1669
Galeria Valeria: Γαλερία Οὐαλερία θιοτάτη Αὐγούστα 1214; 1213 app.cr.
Julian: Σαρματικός μέγιστος / Sarmaticus maximus 1838
Valentinian, Valens, and Gratian: οἱ θεοφιλέστατοι Σεβαστοὶ Οὐαλεντινιανὸς καὶ Οὐάλης καὶ Γρατιανὸς Αὔγ. 1412 B
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Justinus II: (with Sophia) -- φιλόχριστος Αὔγουστος Ἰουστῖνος καὶ Σοφία 1648;
Sophia, wife of Justinus II: cf. s.v. Justinus II
Tiberius Constantine, adoptive son of Justinus II: Τιβέριος Κωσταντῖνος Καῖσαρ 1648
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436/437	808
616	442, 1818 (6)
625	453

IG V.1	*SEG* LIV
21	1830
71 (a)	1911
520	1863
1390	447, 456, 878
1432/1433	454-456
1433 A	454
1434	454
1444	445
1447	586
1454	463
1467/1468	448
1469	445, 448
1532	456

IG V.2	*SEG* LIV
32	476
262	473
277	479
323	1861
368	453
419	446, 448
429	1781 app.cr.
464	475
550	1852

IG VII	*SEG* LIV
49	1822
106	666
210	577
416	517
419	510, 517
530/531	509
540	510
1773	522
1785	511
1828	1896 bis
1861	1834
1866	1385
1883	501
2226/2227	523 bis
+ Add. 2413/2414	516

IG VII	*SEG* LIV
2423	516 app.cr.
2426	516, 1871
2440	1849 (1)
2447	516
2448	517
2483	1844
2484/2485	516
2503	811 ter app.cr.
2712	1385
2849	10
3055	532
3078	1871
3196/3197	517
3225	501
3422	501
4130/4134	1871
4144	1871
4149	516 app.cr.
4253	155

IG IX.1	*SEG* LIV
694	1817
702	792 app.cr.
1057	1841 (11)

IG IX^{2}.1	*SEG* LIV
34	453
84	539
86	539
91	539
93	539
138	540, 1877
149	542
197	539
202	525 bis
332	798 app.cr.
333	452
367	542
434	556 app.cr.
458/459	542
664	542
717	538, 1877

IG IX^{2}.1	*SEG* LIV
740	787 app.cr.
741	542
761	542
775	525 bis, 532
794	213
798	582, 1817
862	542
873	582
879	542
882	542, 1877
982	546
1011	573
1216	718
1497	569
1501	542
1509/1510	569
1575-1577	84
1750	574

IG IX.2	*SEG* LIV
11	556 app.cr.
34	556 app.cr.
41	556 app.cr.
43/44	556 app.cr.
62	787 app.cr., 1919
80	556 app.cr.
92	556 app.cr.
205	1874
466	562 app.cr.
517	1858
525	546
528	546
529	560
531	546, 559 app.cr., 560
533	546
534	546, 560
546	556 app.cr.
573	556 app.cr.
581	1844
614	546

IG IX.2	*SEG* LIV
624	558 app.cr.
643	545
644/645	546
652	545
834	545
839	545
982	546
985-990	545
1295 III	556 app.cr.
1296	556 app.cr.

IG X.2.1	*SEG* LIV
3	618/618 bis
38	618
48	618
31	618
58	619
61/62	618
68/69	618/619
70	523, 619
72	594
89	595, 618
103	618
108	523
109	618
137	595
146	1846
153	618
162–165	1885
167	1885
181	618
183	618
188	618
202	618
275-277	618
300	618
306	618
431	594
454	618
468	618
633	594
739	618

IG X.2.1	*SEG* LIV
789	594
810	618
908	1844

IG X.2.2	*SEG* LIV
321	581
352	580

IG XI.2	*SEG* LIV
110	1919
113	472
117	717
133	717
137	1887
145	1887
154 B	1887
155 A	1887
161/162	711
161 A 91	586
161 B	1887
162 B	1887
164 A	1887
189/190	1887
198	1887
199	711, 714
199 B	1887
203 B	1887
205	711
205 B	1887
208	1887
219	1887
223 B	1887
226 B	1887
261	1887
274	1887
287 B	1887

IG XI.4	*SEG* LIV
512	1535
708	717
788	717
1146	744 app.cr.

IG XI.4	*SEG* LIV
1216	717
1244-1246	961 app.cr.

IG XII.1	*SEG* LIV
8	445
31	1907
141	1834
847-849	720
1033	720

IG XII.2	*SEG* LIV
6	1818 (3)
74	1231 app.cr.
299	1909
489	1840
526	1818 (2)

IG XII.3	*SEG* LIV
88-91	732
468	1844
893-932	361
1259	431, 734 bis

IG XII.3 Suppl.	*SEG* LIV
276	788

IG XII.5	*SEG* LIV
134	793
187	1918
189-198	1918
210	793
222	744 app.cr.
292	1918
324	1842
325	1918
412	1918
593	1886
647	1849 (4)
712 (99)	803
713	803
715	1566

IG XII.5	*SEG* LIV
720 (80)	803
812	1918, 1919
882	1861
923	1918
1022/1023	1918
Suppl. 303	1874

IG XII.6	*SEG* LIV
passim	806
17-41	806
17	1818 (5)
24	1899
48	806
56	1899
65	806
128	1849 (2)
129	10
150	1899
172 A	577
252	125, 807 bis
261	1887
351-353	806
355/356	806
390/391	806
393-396	806
399-401	806
491	810
584	808
586	924 (3)
873	555
1002	809
1197-1202	807

IG XII.7	*SEG* LIV
22	1918
36	1918
47-51	792 app.cr.
49	1918
286	1917
515	533, 1849 (4)

IG XII.8	*SEG* LIV
3	812
5-9	812
15	812
223	813
239	1844
264	815
364	816

IG XII.9	*SEG* LIV
7	577/578
97-99	822
140-142	822
191	821
191 A	1867
207	1817
234/235	1834
260/261	822
276-278	822
285	1840
952	819
1128	1535
1262	822

IG XII Suppl.	*SEG* LIV
122	1849 (4)
168	1899
196	792 app.cr.
322	951
323	1918
561	822
p. 186	1840

IG XIV	*SEG* LIV
48	895
58	895
73	948
148	1906 (1)
209	872 (2)
211/212	872 (2
217	872 (2), 878
243-253	928

IG XIV	*SEG* LIV
246	931 app.cr.
256	872 (12), 1849 (4)
273	872 (16)
277	872 (16)
279	1897
282	872 (25)
287/288	872 (25)
290	872 (25)
349	895
356-358	979
359	872 (3), 979
360-371b	979
385	979
421-423	872 (28)
425-430	872 (28)
425	582
427	582
430	582
434	872 (28)
439	895
451	895
455/456	895
458/459	895
464	895
466-468	895
472-477	895
479-481	895
483	895
485	895
487/488	895
490-492	895
494	895
495	906 app.cr.
496	895
501/502	895
504/505	895
507-509	895
511	895
515	895
523-527	895
529	895

IG XIV	*SEG* LIV
532/533	895
536	895
540-544	895
550/551	895
556	895
559	895
565	895
576	872 (9)
617/618	964
621	964
636	1877
638	788 app.cr.
645	951 bis
714	959
888	923 app.cr.
952	872 (1)
956	1822
1007	1841 (10)
1047	1803
1054	967
1056	967
1063	1885
1226	1844
1237	1906 (1)
1238	967
1249 a/b	1906 (1)
1252	1906 (2)
1255	1906 (3)
1264	1906 (6)
1277	1906 (1)
1374	1566
1422	1840
1472	1566
1508	895
1529	895
1565	1840
1634	1841 (3)
1637	1841 (1)
1745	895
1761 b	967
1787	1840
1805	979

IG XIV	*SEG* LIV
1852	895
1868	1841 (6)
1909	1840
1919	895
1960	972
1981	895
2000	1829
2012	1840
2239	951
2240	1822
2274	1906 (8)
2300	950
2400 (14 b)	964
2407 (10-16)	872 (27)
2407 (10)	872 (8)
2407 (11)	872 (8, 19)
2407 (11 a, Add. p. VII)	871 (19)
2407 (12)	872 (30)
2407 (13)	872 (6)
2407 (14)	872 (4)
2407 (15)	872 (8)
2407 (18/19)	872 (27)
2409 (5)	1014 (6), 1920
2424-2537	979
2431	1840
2432	1897
2433/2434	982
2436	982
2439	1633
2444/2445	982
2451	1588
2456	982
2481	1892
2482	1607
2494	1892
2539	1004
2543	1008
2556	979
2573 (11)	1794 (55)

SEG I	*SEG* LIV
95	489 H
213	556 app.cr.
366	1182
414	864
567	1734
574	1890
584	1641

SEG II	*SEG* LIV
51	399
263	1919/1920
292	1920
330	1639 app.cr.
360	1919
521	971
620	1911
710	1907
735	1885
815	1602
871	1742

SEG III	*SEG* LIV
363	1916 (4)
431/432	452
466	556 app.cr.
469	556 app.cr.
498	598, 1876
591	698
594	696

SEG IV	*SEG* LIV
48-58	872 (28)
71	1877
441	1203
442	1566
470	1566
526/527	1188
544	1827
634	670
713	1916 ()4

SEG VI	*SEG* LIV
405	808
563	1370
673	1914
675-684	1385
729	1385
747	1417
822-829	1535
824	1536
827	1531, 1535
830-833	1531

SEG VII	*SEG* LIV
1-42	1566
45	1566
120	1581 (15)
135	1566, 1602
141	1566
151	1614 app.cr.
159	1607 (2)
167	1829 (A)
195-197	1596
213	1883
234	1883
329	1670 (5)
825	1817
987	1581 (3)
1169	1583 B

SEG VIII	*SEG* LIV
16	1638 (6)
93	1642 (1)
170	1666, 1890
204	1667 (3)
377	1840
425	1778
438 (b)	1726
497	1759
621	1840, 1920
703	1829 (B)
725	1760
863	1773
879	1772

SEG IX	*SEG LIV*
18	744 app.cr.
33	744 app.cr.
187/188	1512
250	1779
357	1779 bis
370	1776
837/838	1883
1944	744 app.cr.

SEG X	*SEG LIV*
10	39

SEG XI	*SEG LIV*
52	787 app.cr.
290	423
400	439
550	1911
558	1863
769	470
923	1050, 1817
979	456
982	468
1142	448
1172/1173	489 H
1211	492

SEG XII	*SEG LIV*
367	734 bis
371	446, 735
374	735
399	811
503	1473
511	1473
513	1473
514	1885
515	1473
517	1885
547	1566
548/549	1535
556	1566

SEG XIII	*SEG LIV*
29	73
223	15
278	453
466	864
485	984
540	1258
592	1566

SEG XIV	*SEG LIV*
51	117
205	1535
351	492 bis, 526
604	1792 app.cr., 1905
776/777	1258
793	1290
819	1566, 1579
833/834	1598 (4)

SEG XV	*SEG LIV*
241	489 A
253	489 D
278	506
291	507
384	574
397	574
422	1553 app.cr.
510	788 app.cr.
517	793
807	1278
836-839	1566
847	1883
861	1735

SEG XVI	*SEG LIV*
14	75
51	296
52	136
57	187
65	155
75	182
148	243
178	15
193	14
195	15
354-361	552
477	716
478	792 app.cr.
556	882
563	882
571	872 (26)
624	979
627	979
751	1258
781-783 b	1566
784	1535
787/788	1535
831	1627 (5)
832	1597 (3)

SEG XVII	*SEG LIV*
131	1008 app.cr.
440	895
488	984
528	1910
630/631	1385
633-636	1385
714	1420-1422
785	1638 (10), 1920
823	1666

SEG XVIII	*SEG LIV*
13	158
18	173
153	438
255	516 app.cr.
310	705
329	736
414	895
432	979
587	1527
596	1566
612/613	1583 B

SEG XVIII	*SEG LIV*
615	1583 B
623	1638 (9)
772	1778

SEG XIX	*SEG LIV*
53	188
55	180
181/182	14, 237
379	530
504	674
636/637	979
639	979
852	1378
897/898	1566

SEG XX	*SEG LIV*
87	1516
112/113	1566
127/128	1531
132-138	1535
141	1535, 1539
293	1531
299	1840
321	1531
324-326	1566
324	1579
335-342	1586 app.cr.
389	1629
411	1566
421-423	1644 (2)
424	1638 (7)
442	1644 (1)
443	1597 (4)
447 (b)	1627 (6)
480	1638 (10), 1920
517	1711
638	1714
669	1714
674	1762
676	1760
726	1906 (6)

SEG XXI	*SEG LIV*
274	146
276	147
279/280	183
287	177
288	164
296	183
348	178
369	7, 194
477	196
513	227
519	14
527	211
643	237
686	235
678	284/285

SEG XXII	*SEG LIV*
147	242
208	456
329	1911
339	489 G, J
506	1818 (4)

SEG XXIII	*SEG LIV*
23	194
56	161
180	423
189	574
205	450
207	445, 450
208	466, 468
336	1877
408	546
471	574
530	827
554	1920
581	870
619-622	1535
638	1556

SEG XXIV	*SEG LIV*
91	176
108	159
210	280
212	305
224	315
234	15
285	466
470-472	581
474/475	581
478	581
614	628 app.cr., 1830
835	1644 (4)
838	1644 (3)
958	1911
961	656
1046	656
1215	1738 (1)
1233	1714 (1)
1247	1772

SEG XXV	*SEG LIV*
43	64
69	164
90	193
167	212
224	259
239	16, 176/177
251	580
462	489 D, I
624	566
664	1849 (4)
683 b	1535
828/829	673
830/831	672/673
1073-1077	1535
1164	489 D, I

SEG XXVI	*SEG LIV*
61	1905
72	107, 1831, 1907
75	169

SEG XXVI	*SEG LIV*
121	199
137	15
227	15
266	15
269	269
419/420	423
445	426
475	489 C
551	1849 (1)
624	489 (D, H), 532 bis
779	594
821	1896 bis
827	1829 (B)
1019	1818 (4)
1062	872 (10)
1079	1897
1125-1132	947
1141	951 ter
1150	1841 (10)
1151	971
1163	969 (1)
1213/1214	979
1215	984
1306	1208 bis, 1874, 1916 (5)
1415	1167 app.cr.
1457	1476
1458	1540-1553
1470	1535
1474	1554
1475-1477	1535
1624	1566
1720	1770
1760	1714 (2)
1837	1883

SEG XXVII	*SEG LIV*
184	550
261	602, 1849 (4)
314/315	1920
518	736
519	742
524	545
546	1906 (1)
631	832, 836
650/651	872 (7)
707	793
827	984
903	1387
931	1420 app.cr.
933	1383
939	1442-1461, 1447
944	1480
963/964	1535
969	1535
972	1566
995	1596, 1638 (3)
1005	1566
1272	952, 1455 app.cr.
1275	1473

SEG XXVIII	*SEG LIV*
50	145
52	167
103	158, 208
204-208	15
329	15
333	370
337	466
340	14
391	423
393	434
462	505
698	736
700	736
745	864
824-826	979
827	984
1129	1838
1224	1441
1245	1464
1278	1475
1299	1535
1300/1301	1535
1326/1327	1566
1364	1638 (8)
1365	1627 (7)
1408	1655
1411-1413	1671-1675
1450	1642 (2)
1539	1666
1566	1776
1568	1896 bis

SEG XXIX	*SEG LIV*
88	155
147	423
187	357
342	423
349/350	423
352	423
425	499
515	544
537	545
552	1849 (4)
556	545
775	617
861	882
893	882
907	882
916	882
1028	979
1068	1029
1079	1115
1165	1214
1201	1911
1205	1566
1447	1413
1514	1431 app.cr.
1585-1587	1566
1589	1809 app.cr.
1613	1832
1792	1916 (1)

SEG XXIX	*SEG LIV*
1808	1832

SEG XXX	*SEG LIV*
91	206
93	305
325	398
351	423
353	423
359	426
364	1852
391/392	1074
422	489 (D, F)
439	1916 (4)
568	1830
614	617
1051	742
1071/1072	1818 (4)
1084	1849 (4, 8)
1117-1123	880
1119	872 (22), 1874
1121	872 (11)
1129	979
1229	979
1231/1232	979
1339-1344	1107 app.cr.
1455	1258
1507	1282
1608	1531, 1534, 1555, 1858, 1920
1615-1619	1535
1620	1557 app.cr.
1629	1556
1631	1556
1662	1566
1663a/1664	1566
1681	1634
1687	1680 app.cr., 1920
1693	1642 (5)

SEG XXXI	*SEG LIV*
77	139
78	110, 143
271	118, 145
356	489 D
363	489 A
641	618
712	695
828	872 (7)
830/831	895
889 bis/890	979
931	1018
985	1208
1072	1256, 1864 (3)
1281	1369 app.cr.
1284	1829 (B)
1325	1535
1348	1535
1358	1556
1381	1566
1388	1598 (1/2)
1394	1865
1431	1694 app.cr.
1456	1671-1675
1479	1566
1521	1719

SEG XXXII	*SEG LIV*
78	138
86	182
92	183
115	115
142	206
206	16
233	15
236	15
269	15
313	14
348	258
359	415
371	1531
410	489 H
438	516
450	503
460-472	1830
496	1834, 1849 (1), 1916 (1)
641	593 bis
642	597
605	546
609	546, 1916 (1)
732	829
790	674, 680
809/810	712
925	872 (17)
931	872 (24)
937	1193 bis app.cr.
1079-1081	979
1099	1837
1100/1101	1064 app.cr.
1306	1221
1312	1473
1399/1400	1566
1402	1566
1405	1634
1426	1583 A
1451	1597 (5)
1480	1624
1485	1627 (1)
1544/1545	1701
1609	1566
1676	1526

SEG XXXIII	*SEG LIV*
121	16
134	827
175	15
191	309
254	291, 309
286	432
554	1920
556	597
586	670
755	872 (28)
781 b	964

SEG XXXIII	*SEG* LIV
835	985
842	984
1004	1916 (4)
1161/1162	1385
1218-1246 bis	1566
1279	1638 (10), 1920
1534	1666
1602	1890

SEG XXXIV	*SEG* LIV
1	36
53	565
54	93
64	188
111	215
153	352
261	7, 117, 131, 135, 164
282	423, 427
285/286	423
331	423
352	423
497	551
560	562
664	821
672	616
679	594
750	678
788	1553 app.cr.
940	872
941	872 (7)
1037	979
1094	1912
1236	1143 app.cr.
1268	1245
1269	1258
1306	1385
1310	1885
1416	1535
1433/1434	1566
1437/1438	1883
1445	1596
1465	1680 app.cr.
1583	1739
1586	1715
1716	1535

SEG XXXV	*SEG* LIV
30	15
64	140
66	148
70	157
71	152
73	182
74	168
166	332
172	15
210	16
213-218	1883
238	15
239	138/139, 143, 161, 164, 183
343	450
389	489 (D, F)
633	545
744	1168
991 A	832
999	880
1032	955 (2)
1045	970
1059-1068	979
1071	984
1109/1110	1512
1124	1912
1253	1566
1327	1142 app.cr.
1356/1357	1258
1420	1906 (7)
1452	1535
1466	1535
1475-1480	1566
1490	1599 app.cr.
1494	1582
1521	1626
1572	1829 (A)
1596	1706
1728	1906 (1)
1731	217
1760 bis	1798 app.cr.
1766	1910

SEG XXXVI	*SEG* LIV
137	36
146	108
149	156
153	149
267	16
329	423
356	430
524	529
616	695 app.cr.
619	695 app.cr.
646	618
697	1920
750	111, 1818 (3)
840	895
842 bis	895
856	872 (26)
949	979
952	979
954	984 (5)
970	1042
1046	1199, 1832
1093/1094	1885
1130	1243
1168 bis	1258
1250	1535
1252	1535
1258	1556
1272-1278	1566
1277	1566
1319	1663 app.cr.
1325	1643
2151	1535

SEG XXXVII	*SEG* LIV
61	239
71	191
78	312
100	204
159	334
198	348
249	36
340	474, 1874
491	544
492	558
494	566
546	1838
665	682
674	705
817	955 (5)
838	984
841	1012
846-849	1047
851	1047
855	1876
859	1071, 1832
862	1075
863	1838
884	1577
885	1346
886	1885
994	1884 (2)
1010	1237, 1353
1248	1473, 1478 app.cr., 1479 app.cr.
1258	1473
1260	1473
1275	1809 app.cr.
1284/1285	1705
1298	1494
1299	1497-1499
1327	1497-1499
1332	1474
1339	1473
1340	1518
1372	1535
1384/1385	1535
1394	1531, 1563
1401	1566
1403	1566, 1602, 1920
1446	1606, 1900, 1920
1458	1602
1463	1910
1463 app.cr.	897, 1639
1476	1638 (6)
1483	1655
1486	1642 (5)
1515	1576
1520	1602, 1920
1552-1595	1701
1672	1779
1675	1776
1702	1526

SEG XXXVIII	*SEG* LIV
21	72
27	76
189	434
258	384
280	433
364	490
414	1919
450	561 app.cr.
535/536	581
688	618
919	895
949	872 (21)
953	872 (23)
956	872 (24)
973-975	872 (28)
1020	663
1021	1906 (1)
1035	979
1036	979, 984 (1)
1275	1809 app.cr.
1311	1906 (7)
1335	1383
1402-1428	1385
1430-1432	1385
1462	1168
1462 A	1817
1462 C	1391
1487	1906 (7)
1508-1523	1535
1516	1535
1545 -1551 c	1566
1550	1567
1585	1676, 1920
1692	1758 (2)
1796	1738 (3)
1837	1794 (16)
1934	1817
1951	520
1975	1245

SEG XXXIX	*SEG* LIV
4	312
10	48
18	54
73	113
81	144
89	162/163
91	147, 176
95	162/163
109	157
147	208
148	215
169	217
204	300
210	15
307	144
309	145
324	123, 138, 149, 169, 189
370	69
380	452
456	1144 app.cr.

SEG XXXIX	*SEG* LIV
533	581
605	610
606	602
663	622
771-776	1182
851	760
868	1918
933	820
956	838
958	854
981	865
992	928, 931 app.cr.
993/994	928
1001/1002	872 (7)
1021	940 app.cr.
1034	945
1055	957
1081-1084	979
1086	985
1088	984
1091	1794 (55)
1123	1099/1100
1180	1181, 1221
1194	1912
1222	1192
1243/1244	1194, 1849 (2)
1254	1200
1283	1832
1289	1832
1337	1244, 1832
1389	1385
1404	1907
1414	1464
1420	1809 app.cr.
1426	1474
1501-1503	1473
1514	1505 app.cr.
1526	1531, 1535
1527/1528	1535
1558-1561	1566
1565	1583 B
1577	1823

SEG XXXIX	*SEG* LIV
1588	1602
1661	1566
1675 (13)	1715
1705	1758 (1)
1721	1776
1757	1798 app.cr.
1770	162
1874	499
1805	1574, 1642

SEG XL	*SEG* LIV
23	91
66	124
72	165
75	147, 179
80	163
124	203
171	300
287	206
294	68
295	258
303	419
332	434
335	439
366	448
392	489 (D, F)
512	1842
516	591
392	489 (D, F)
546	1895
556	618
612	678
629	685/686
668	721
680	742
683	745-747, 761
721	683 app.cr.
762	822
851	1906 (4)
857	1665
870	1890
913/914	979

SEG XL	*SEG* LIV
921	1883
939	1018
950	1018
959	1074
1015	1566
1049	1896 bis
1063 (37)	1224
1070	1143 app.cr.
1071	1566
1074 (5-8)	1226
1163	1142 app.cr.
1175 (1-33)	1258
1319	1556
1354/1355	1531, 1535
1364	1556
1376	1531
1380 ter	1566
1383	1535, 1566
1384/1385	1566
1387	1566
1389 bis	1581 (15)
1410	1606, 1900, 1920
1519-1521	1566
1541	1566
1608	822
1678	1145 app.cr.

SEG XLI	*SEG* LIV
8	50
16 i	89, 91
43	126
44	174
45	146
71	208
99	433
106	403
108	227
189	334
222	15, 366
320	446
322	446

SEG XLI	*SEG* LIV
326	446
330/331	446
332	452
340	448
362	457
619	696
680	749
733	835
739/740	837/838
741	838
744	838, 841 app.cr.
745	838
759	854
773	876, 883
774	878
778-795	872 (7), 892
889	979
891	979
894 (a)	1010
981	1168
1003	10, 1832
1033	1829 (B)
1037	1916 (4)
1137-1139	1257
1141 (1-19)	1258
1142	1258
1333/1334	1385
1339	1427 app.cr.
1360	1406 app.cr.
1381	1427 app.cr.
1388	1428 app.cr.
1411	1517
1420	1566
1510-1517	1566
1514-1516	1572
1514/1515	1566
1518-1521	1566
1530	1596
1544	1838
1553	975
1558-1561	1597
1558	1667 (2)

SEG XLI	*SEG* LIV
1612-1615	1761
1633	1745 app.cr.
1638	1758 (4)
1721	1794 (54)

SEG XLII	*SEG* LIV
22	61
23	50
88	143
90	130
108	196
113	205
127	219
152	457
229	126, 143, 145, 155, 161, 208
232	227
247	55
248	183
391	495, 1906 (6)
424	1798 app.cr.
541	545
579	1168
582	628 app.cr.
646 b	638
813/814	1837
846	872 (7), 892
857	872 (17)
871	872 (21)
884	872 (29), 925 app.cr.
926	966
964 bis/965	979
973	984
974	994
975	984
994	735
999	1094 app.cr.
1010	1099/1100
1022	1333 app.cr.
1088	1310 app.cr.
1140-1150	1258

SEG XLII	*SEG* LIV
1152-1157	1258
1245	1464, 1466 app.cr.
1311	1535
1312	1531, 1535
1322-1325	1566
1484	1700
1486/1487	1566
1496	1701
1582	975, 1794 (16)
1637	1772
1643	1771
1644-1646	1772
1655	1772
1746	1849 (8)
1803	212
1806	76
1821 (1)	979
1842	126

SEG XLIII	*SEG* LIV
26	14
71	1837
92	15
135	446
163	434, 467
212	509
213	1817
299	566 app.cr.
311	544, 1858
358	1145 app.cr.
381	1849 (4)
395	1849 (1)
434	593, 1896 bis
471 app.cr.	597
486	648 bis
510	674
515	692
522	1080
563	748 bis
605 bis	838
623	895

SEG XLIII	*SEG* LIV
630	872 (26), 939-941, 1905
681/682	979
686 (II.3)	1794 (15)
709	1916 (5)
711	753 app.cr.
732	536 app.cr.
865	1885, 1910, 1912
1015/1016	1566
1027	1832
1093	1630 app.cr.
1126/1127	1745 app.cr.
1133	1757
1138-1140	794 app.cr.
1178/1179	1774
1215	1142 app.cr.
1221	206
1235	39, 59
1289	1583 B
1294	189
1305	1142 app.cr.
1330	979

SEG XLIV	*SEG* LIV
127	229/230
185	15, 337
195	85
308	421, 1883
376	467
433	509
537	1849 (1)
546	1117 app.cr.
556	594
579	1553 app.cr.
640	656
721/722	838
754	872 (20), 888 app.cr.
758	892
765	895
775	875
776 bis	886
781	875, 1892
859	1892
864	1037 app.cr.
866	1064 app.cr.
866 app.cr.	1029
908/909	1087
910	1111 app.cr.
938	1178 app.cr.
942	1879
1010	1245
1012	1481 app.cr.
1017-1022	1258
1033	1291
1146	1392/1393, 1466 app.cr.
1150	1396
1165	1201, 1833
1166-1182	1201
1182	1833
1198	1833
1202-1204	1415 app.cr.
1208	1435
1210	1885
1212	1436 app.cr.
1218	1867, 1870
1227	1473
1281/1282	1535
1287	1560
1291-1297	1566
1301-1303	1566
1306	1583 B
1313	1809 app.cr.
1326	1630 app.cr.
1340	1583 B
1410 app.cr.	1701
1482	1715
1491	1883
1533	1553 app.cr.
1554	1795
1564	1794 (44)
1570	1794 (44)
1661	1794 (44)
1694	979
1736	132, 162, 1917
1737	975, 1011 app.cr.
1748	1849 (1)
1750	969 (2)
2130	1745 app.cr.

SEG XLV	*SEG* LIV
63	149
70	116
76	134
79	172
220	163
227	136
231	50, 123, 130, 138, 149, 174, 189
237	417, 1184
249-251	323
326	448
451	520
641	555
691	742
695	742
713	64
745	695 app.cr.
767	1168
793	594
993	689
1020	706
1119	738
1120	744-746
1119	764 app.cr.
1126	745 app.cr.
1133	760
1164	125, 807 bis
1171	809
1259	838
1263-1265	838
1267	838

SEG XLV	*SEG* LIV
1269/1270	838
1273	838
1359	881, 1920
1377-1379	924 (5-7)
1391	872 (1)
1392/1393	872 (25)
1420	925 app.cr.
1421	924 (4)
1424	872 (27)
1489-1492	979
1495	984 (6)
1502	1020 app.cr., 1061 app.cr.
1505	1066
1508 B	1101 app.cr.
1510	1087
1556/1557	1170
1567	1179
1578	1184
1580	1185
1606/1607	1107 app.cr.
1629	126
1642	1832
1647-1649	1226
1667	1885
1682	1838
1759	1807 app.cr.
1799	1409
1823	1421 app.cr.
1824	1423
1834	1473
1859/1860	1535
1871	1566
1878-1882	1566
1894	1900
1895	1595 (1)
1914	1591 app.cr.
1918	1625
1920 A-C	1582
1979	1671-1675
1993	1838
2001	1700
2026	1682
2032	1757
2176 (3)	1920
2180	1588
2200	1794 (16)
2202	1794 (16)
2218	309
2230	1917
2264	36
2291	979
2327	1666
2353	1910
2359	1919

SEG XLVI	*SEG* LIV
9	36
45	51
93	88
119	113
142	214
173	214
206	219
221/222	15
237	227
247	214
260	15
272	308
282	15, 337
286	16
312 B	225
313	16
425	448
536	520
559	1639 app.cr.
729	603
776	1896 bis
800	1862, 1909
812	618
829/830	597
840	1920
901	656
958	1911
1089	742, 756
1118	742
1213	864
1240	979
1258 bis	887
1303 (15)	966
1356	1906 (1)
1360 (1-3)/1361	979
1365/1366	979
1368	1862
1368 bis	984
1371	1003
1394	1018
1395	1894
1398	1018
1414	1879
1434 app.cr.	1353 app.cr.
1469	1169, 1197, 1864 (2)
1518	1226
1519	1244
1524	1829
1624	1262
1635	1218 B app.cr., 1265
1669	1327
1681 B	1431 app.cr.
1692	982, 1920
1704	1391, 1406 app.cr.
1707	1429 app.cr.
1709	1415 app.cr.
1721	1849 (4), 1879
1731	1473
1755-1758	1566
1757	1577
1760	1566
1773	1809 app.cr.
1776	1596
1797/1798	1566
1932 (1)	1862

SEG XLVI	*SEG* LIV
1961 (2)	1709 app.cr.
2000	1862
2012	1667 (2)
2063	1894
2080	1701
2206	1776
2268	724 app.cr.
2368	1226
2371	196
2375	1906 (1)
2377	1906
2389	1654, 1894

SEG XLVII	*SEG* LIV
26	212, 219
27	61
30	319
33	210
38	308
69	86
125	137
144	412
148	210
182	227
229	240
252	354
383	455
391	1182
399	445
406	489 F
411	445
427	448
671	549
757	551
836	1906 (1)
847	1837
885	593
974	595
976	618
1060	1630 app.cr.
1105/1106	1920
1162	672

SEG XLVII	*SEG* LIV
1171	674
1192 (2)	705
1203	1553 app.cr.
1218	1849 (4)
1325	196
1410	869
1427	872 (15)
1431	892
1462	872 (2), 877
1463	872 (2), 877/878
1467	945
1530/1531	979
1533 (2)	984 (3)
1533 (3)	984 (4)
1533 (4)	984 (2)
1533 (9)	984 (5)
1538/1539	984
1563	1070 bis, 1874
1605/1606	1087
1646	1208
1658	1229 app.cr.
1692	1258
1739	1832
1770	1885
1788	1385, 1910
1789	1385
1792	1446 app.cr.
1806	1221, 1406 app.cr.
1806 B	1391
1830	1906 (7)
1841	1517
1866	1528
1869	1530
1870	1531, 1535
1874-1876	1566
1910	1566
1915	1582
1922-1924	1583 A
1967	1636
1997	1849 (3)

SEG XLVII	*SEG* LIV
2033	1680 app.cr., 1920
2066	1838
2086	1708
2128	1566
2159	1772
2203	1787
2222	1805 app.cr.
2245	1829
2269	1766
2313	137

SEG XLVIII	*SEG* LIV
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7	140, 144
24	127
25	135, 144, 152
30	161
31	37
36	37
44	37
52	196
69	196
99	154
116	199
162 bis	238
166	247
172	15
229	15
422	437
494-496	463
504	445
546	492
560	496
592	1830
656	561 app.cr.
694	592
702	1117 app.cr.
705	148
742	1872
780	605

SEG XLVIII	*SEG* LIV
782/783	605
785	605
837	594
887	1705
906	1862, 1920
913	650
1005/1006	689
1007	1553 app.cr.
1012	694
1089	742
1089 bis	736, 742
1093-1095	736
1094	742, 745 app.cr.
1096	742
1097	736, 749 app.cr.
1098	747 app.cr., 771 app.cr., 787 app.cr.
1101	732
1103	747 app.cr.
1104	736, 742, 746
1111	747 app.cr., 764 app.cr., 748, 784
1114	736
1129	1837
1205	838
1282 bis	963
1291	970
1308	979
1330	1070
1362	1833
1406-1408	1195
1490-1492	1849 (4), 1879
1499	1251
1515	1347
1561	1167 app.cr.
1593	1399 app.cr.
1604-1609	1399 app.cr.
1605	1914
1802	1531
1833	1566
1838-1842	1566

SEG XLVIII	*SEG* LIV
1838	1906 (6)
1843	1596
1912/1913	1838
1916	1701
1954	1716
2057	1776
2112	536 app.cr.
2139	174
2171	208
2190	437
2198	199

SEG XLIX	*SEG* LIV
7	198
14	210
48	46
51	219
53 bis	51
54	86
62	71
98	167
109	398
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175	240
177	199
187	161, 171, 219, 221
221	315
232	51
314	395
346	423
349/350	432
352	434, 456
386	1792 app.cr.
415	455
417	456
424	455
431	467
466 A	489 G, J
466 B	489 J

SEG XLIX	*SEG* LIV
473	492
489	487, 489 D
574	12
618	1919
621	197
622	561
650	583
685-688	594
697	605
815	618
820	1920
827	1844
833	1798 app.cr.
886	640
887	645
889	644
1031	678
1051	707
1097	1700
1102/1103	744 app.cr.
1106	736
1107	739
1108	736
1113	736
1114	739
1115/1116	736, 739
1156	810
1172	1920
1207	842
1223	1920
1260	875
1264	876, 883
1290	888 app.cr.
1292	881, 1920
1387	975
1397 (2)	979
1399	979
1402	979
1404 (3, 6)	1000
1433/1434	1087
1533	1884 (2)
1599	1218 A app.cr.

SEG XLIX	*SEG* L
1805	1283 app.cr.
1814-1817	1343
1819/1820	1343
1822	1328
1823-1828	1343
1831-1835	1343
1864	1379
1866	1431 app.cr.
1886	1385
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1912	1406 app.cr.
1913	1391
1933	1437
1943	1473
1946	1705
1966	1535
1973-1976	1566
1974	1579
1989 sub 5	1596
1991	1596
2094 (B)	1683
2097	1706
2099	1703
2104	1708, 1865
2105	1706
2109	1920
2200	1757
2208	1920
2326	1761
2331 bis	1768
2364	1576
2402	1850
2425	1916 (4)
2426	1794 (12)
2438 bis	1920
2489	1399 app.cr.
2497	1203

SEG L	*SEG* LIV
4	51
14	44
17	15
18	306
20	205
22	212
32	38
37	52
42	44
44	45
47	47
53	56
56	63
68	44, 46
70	222
88	80
139	111
140	115
141	143
154	412
168	216
174	219
178	145
190	260, 264-266, 268/269, 293, 296, 298/299
196	304
197	305
206	15
208	15, 325/326
208 bis /208 ter	15
276	400
278	395
363-397	423
414	430
419	447
420	448
458	490
460	489 J
493 ter	520
608	593 bis
716	708 bis
725	1817
746	1882

SEG L	*SEG* LIV
754	1895
766	736
810	807 bis
827	811
888 bis	838
903	854
904	855/856
932	864
952	869
976	869
1000	885
1003	887
1008	893
1009	895
1014	875, 1892
1017	875
1060	1840
1075-1077	979
1080/1081	979
1085	1010
1091	1014 (3)
1096 III/IV	1059 app.cr.
1117	1088
1187	1885
1195	1230
1199	1237
1220	1244, 1832
1233	1344
1312	1377
1342-1347	1385
1349	1167 app.cr.
1350	1389
1355	1417 app.cr., 1872
1356	1201
1372	1535
1385	1566
1386	1602, 1920
1387-1389	1566
1392	1581 (7)
1489	1642 (6)
1500	1666

SEG L	*SEG* LIV
1538	1708
1549	1742
1555	1719, 1757
1600	1840
1613	1756
1637	1775
1636	50
1659	346, 1788
1670	1566
1685	455
1690	110
1692	455
1696	878
1712	75, 437
1716	195
1736	1237
1737	1882
1742	214
1744	1666
2312	145

SEG LI	*SEG* LIV
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9	36
17	39, 111, 130, 319
23	294/295
27	40
32	5 A
36	57
42	33
48	36
51	1883
67	5 C
70	116
71	142
77	139, 174
93	33
102	204
148	231
155	201
157	241

SEG LI	*SEG* LIV
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228	33
255	33
263	196
270	33
303	198
313	386
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330	411
360	423
410	427
424	436
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518	489 D
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566	496
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571	231
577	504
606	534
611	1908
615	1385
616	529
662	82
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733	1920
739	568 bis
751	1920
751 app.cr.	1907
753	1907, 1920
765/766	583
779	593 bis
807	593 bis
911	1920
940	662
961	692
977	699
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SEG LI	*SEG* LIV
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1063	736
1100	1907
1136	1920
1169 bis	869
1185	872, 880, 1920
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1377	927
1410	951 ter
1411	872
1426	1890
1427	1625, 1920
1431	895
1436	1890
1464	1798 app.cr.
1466	979
1468 (3)	984 (7)
1468 (6)	984 (6)
1468 (9)	984 (2)
1470	998
1478	1014
1508	1074
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1528	1149-1151
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1567 bis	1178
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1692	982, 1920
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1808	1283 app.cr.
1822	1385
1831	1414
1832	1389, 1434
1832 A	1443 app.cr., 1517, 1872
1832 B	1407 app.cr., 1411
1832 C	1407 app.cr.

SEG LI	*SEG* LIV
1837	1458 app.cr., 1463
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1923	1581
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2068-2072	1704
2088 (2)	1737
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2279	1817
2280	199
2283	1680 app.cr., 1920
2308	1886
2313	1183
2325	1786 app.cr.
2342	1896 bis
2343	1889
2347	1883
2349	1707
2354	1203
2361	1377
2383	1920

SEG LII	*SEG* LIV
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32	242
37	46
39	41
45	48
47	49
48	53
49	60
53	38
57	54
68	90
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91	141
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218	308
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404	445
406	469
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432	1335 app.cr.
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658	629
662-689	629
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852-855	838
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1182 bis	982, 1920
1227	1458 app.cr.
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1364	1868
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1426	1389
1438	1389, 1407 app.cr.
1448	724 app.cr.
1456 bis	1464
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1569	1794 (21)
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1609	1638 (4/5)
1611 D	1638 (4/5)
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1641	1390
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1652-1657	1671-1675
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1707	1683
1709	1683
1715	1700
1717	1900
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1753	1716
1788	1920
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1894	1916 (2)
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1958	1872
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1968 bis	1203
1971 sub 55-87	1666
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1991 (59, 61-63, 76, 77, 167, 168, 260)	1031 app.cr.
2001	1599 app.cr.
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92	153
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447	1896 bis
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596	1909
652	636
675	1920
693	1920
695/696	655
728	667
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781	1553 app.cr.
795 bis	683
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1035	925 app.cr.
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1076	951 bis
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1154	1005
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1193	1056 app.cr.
1197 bis	1070
1198	1070 bis
1269	1167 app.cr.
1229	1092 app.cr.
1235	491
1297	1916 (2)
1311	1197 bis
1325	1200
1327/1328	1184 bis
1344	1786 app.cr.
1355	724 app.cr.
1363	1832
1432	1258
1438	1920
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1493	1272
1587 app.cr.	1383
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SEG LIII	*SEG* LIV
1630	1385
1650	1394
1653-1668	1396 bis
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1690	1413/1414
1696	1406 app.cr.
1718	1464
1720	1464 (11), 1465
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SEG LIII	*SEG* LIV
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2783	1029
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2809	1034
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3509	1228
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3841 (d, g)	1885
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CIG	*SEG* LIV
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3919	1340
3920	1304
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4342 b^3	1385
4342 b^3 (2/3)	1385
4342 b^3 (8-10)	1385
4342 b^4	1385
4342 b^5	1385
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4429 b	1515
4434 b/c	1512
4436+add.	1512
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4443 (b)	1473
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4538	1670 (1)
4538 + add. on p. 1179	1654
4538 b + add. on p. 1179	1670 (1)
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5439 + add. on p. 1180	1670 (2)
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CIG	*SEG* LIV
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6860 b	979
6903	979
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7036 C	1714 (9)
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Agora XV	*SEG* LIV
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Petrakos, Δῆμος Ραμνοῦντος	*SEG* LIV
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180	239
371	86 ter

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Corinth 8.2	*SEG* LIV
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Corinth 8.3	*SEG* LIV
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I.Oropos	*SEG* LIV
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523	385, 517
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I.Thesp.	*SEG* LIV
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53-57	520
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CID III	*SEG* LIV
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F.Delphes III.1	*SEG* LIV
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F.Delphes III.2	*SEG* LIV
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139	533 bis
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F.Delphes III.3	*SEG* LIV
121	525 bis
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128	787 app.cr., 529
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234	525 bis
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249	529, 787
260	525 bis
261	525 bis

F.Delphes III.4	*SEG* LIV
5-8	446
49	525 bis
76/77	525 bis
79	787 app.cr., 1834

F.Delphes III.4	*SEG* LIV
162	525 bis
176	525 bis
233	525 bis, 1852
235	525 bis
286	529
464	525 bis

F.Delphes III.6	*SEG* LIV
143	1885

Gonnoi	*SEG* LIV
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I.Thess. Enipeus	*SEG* LIV
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I.Apollonia	*SEG* LIV
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21	583
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176-178	584
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320-321	1082 app.cr.
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EAM	*SEG* LIV
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Dimitsas, Ἡ Μακεδονία	*SEG* LIV
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Feissel, *Recueil*	*SEG* LIV
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I.Beroia	*SEG* LIV
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I.Leukopetra	*SEG* LIV
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Philippi II	*SEG* LIV
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I.Thrac.Aeg	*SEG* LIV
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E 137	1920
E 160	1920
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IGBulg II	*SEG* LIV
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690	656
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716	656
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IGBulg III	*SEG* LIV
passim	623
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IGBulg IV	*SEG* LIV
passim	623
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IGBulg V	*SEG* LIV
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5102-5104	657
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I.Byzantion	*SEG* LIV
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I.Perinthos	*SEG* LIV
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I.Apulum	*SEG* LIV
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I.Histriae	*SEG* LIV
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I.Kallatis	*SEG* LIV
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195	697
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IOSPE IV	*SEG* LIV
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CIRB	*SEG* LIV
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69-73	674
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I.Olbia	*SEG* LIV
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I.Délos	*SEG* LIV
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I.Délos	*SEG LIV*
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338	711, 1887
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378	773 app.cr.
381	774 app.cr.
382	741 app.cr., 762 app.cr.
387	736, 747 app.cr., 762 app.cr., 766 app.cr., 772 app.cr., 748
388	742, 762-765, 766 app.cr.
406	762-765

Iscr.Cos	*SEG LIV*
ED 5	736
ED 17	736
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ED 45	744 app.cr.
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ED 81	745 app.cr.
ED 82	744 app.cr.
ED 92	736
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ED 110	736
ED 112	743 app.cr.
ED 114	742
ED 126	760
ED 130-132	736
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ED 134	736
ED 138	745 app.cr.
ED 144/145	736
ED 154	742

Iscr.Cos	*SEG LIV*
ED 166	736
ED 178	736
ED 179	748
ED 180	736
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ED 201	736
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ED 227	736, 762 app.cr.
ED 234	748
EF 11	789
EF 437	760
EF 778	760 app.cr.
EV 2	736, 762-765
EV 4	768 app.cr.
EV 18	744 app.cr.
EV 114	760 app.cr.
EV 134	786
EV 200	742
EV 206	790 app.cr.
EV 212	742, 761 app.cr.
EV 218	786
EV 226	742, 744 app.cr.
EV 231	746
EV 248	744 app.cr.
EV 261 B	760 app.cr.
EV 335 bis	788 app.cr.
EV 375	787 app.cr.

I.Dor.Ins.	*SEG LIV*
63	732

Maiuri, NS	*SEG LIV*
8	787 app.cr.
11	726
450	738
460	742
525	790 app.cr.
674	742
676	747 app.cr.
677-679	742
687	738

Tit.Cal.	*SEG LIV*
78	736, 749
85	748
88	762 app.cr.
141	1102 app.cr.
250	760
Test. XIII	736
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Tit.Cam.	*SEG LIV*
86	720
105	1867
109	720
112	720
158/159	720

I.Cret. I	*SEG LIV*
V.17	829
VI.6	1068 app.cr.
VII.7	854
VII.35	827
VIII.7	736, 739
VIII.29	1844
IX.1	827
XVI.3/4	827
XVI.24	854
XVII.8-20	861
XVII.34	862
XVIII.9	827
XIX.3 A	849
XXII.7	864
XXII.10-13	864
XXII.18	864
XXIII.26-28	865
XXIII.31	865
XXIX.1	833, 868

I.Cret. II	*SEG LIV*
III.3	739
V.1	832
V.3	839 app.cr.
V.19	1917
X.34	854
XI.6	870
XII.3	832, 840
XII.4	837
XII.9	837
XII.13	837
XII.15	837
XII.16	832, 837
XIII.8	829
XXV.22 A	833
XXVI.3	854

I.Cret. III	*SEG LIV*
II.2	1896 bis
III.4	827, 1870, 1917
III.5	849
III.25-29	870
III.39	854
IV.4	849

I.Cret. IV	*SEG LIV*
14	832
21	831
22 B	831
41	847
43	824
43 A	544
47	848
57	839 app.cr.
64	849
72	832, 839 app.cr., 849
77	824

I.Cret. IV	*SEG* LIV
78/79	832
154	839 app.cr.
165	864
168	736, 739
181/182	827
184	827
186 B	1870
197	827
241/242	854
246	833
285	864
286	851
306 A	833
314-320	846
322-325	846
334/334	870 app.cr.
337-340	833
346/346 bis	846
425	833
444	852
460	855
509	829
512/513	846

IGDS	*SEG* LIV
32	941 A app.cr.
36	872 (26)
37	941 A app.cr.
38	941
47	872 (26)
93	537
97	872 (27)
102	872 (24)
109	878
119	872 (7)
124-126	872 (7)
134 A	881
134 B	881, 941 A app.cr.
142 d	882
144 d	882
147	882

IGDS	*SEG* LIV
155	872 (13)
161	872 (12)
180	876
185	872 (1)
196	544
204-212	880
206	872 (22), 1874
208	872 (11)
213	872 (25)
214 a	872 (25)
215	872 (25)

IGDGG I	*SEG* LIV
2	1792 app.cr.

IGDGG II	*SEG* LIV
28	955 (5)

Arena I^2	*SEG* LIV
10	882
69	872 (26)
77	881

Arena II^2	*SEG* LIV
33	882
46 (a)	872 (13)
49	882
72	883
79	881
89	876
133	872 (7)

Arena IV	*SEG* LIV
33	955 (5)

Arena V	*SEG* LIV
66	537
69	537
121	537

I.Catania	*SEG* LIV
passim	895
4	899
5	900
6	898
27	897
43	896
47	922
49	921
50	923
79	909
80	901
93	907
96	903
105	905
146	906
151	902
157	904
159	908
170	920
194	910
195	911
203	912
211	913
214	914
217	915
219	916
221	917
222	918
225	919
509-511	967

I.Lipari	*SEG* LIV
377	872 (17)

I.Napoli	*SEG* LIV
1	959
44	957
84	957
126	957
135	958
142	958

I.Reggio Calabria	*SEG* LIV
21	965
36	964 bis

IGUR	*SEG* LIV
29	967
37	1885
71	1245
177	1841 (10)
223	1817
235	967
246	1822
401	946
415	1566
510/511	967
565	1841 (3)
670	895
689 b	967
787	895
865	895
923	895
1151	1566
1162	1840
1180	971
1187	895
1201	1840
1225	1841 (1)
1232	971
1255	1840
1280	1841 (6)
1290	1840
1310	923 app.cr.
1311	972
1316	979
1326	1829 (B)
1336	1840
1528	16
1556	967
1577	1906 (3)
1588	1906 (6)
1700	970

ICUR	*SEG* LIV
1658	1841 (9)
4024	895
12889-12906	971
13130	971
13257	971
13582	971
13887	974
13974	971
24292	1841 (2)
26415	966
26615	966
26625	966
27231	966

IGF	*SEG* LIV
passim	979
2	1897
4	983
5	982
8	982
15	982
21	982
23	982
39	1588
40	1633
43	1632
68	980
87	1608
90/91	1892
125	982
135	984 (1)
161	982

TAM I	*SEG* LIV
44	1464
44 (b)	1466 app.cr.

TAM II	*SEG* LIV
21	1427 app.cr.
130	1466 app.cr.
138	1406 app.cr.

TAM II	*SEG* LIV
148	1466 app.cr.
206	1827
247	1827
282	1464 (3)
284-286	1464 (9)
291	1464 (6)
293-296	1464 (8)
301-306	1464 (13)
307	1464 (7)
309	1464 (17)
361	1464 (4)
396	1427 app.cr.
408	1436
422	1436 app.cr.
429	1436 app.cr.
438	1827
461	1827
496	1406 app.cr.
497	1444 app.cr.
549	1442-1461
550	1464 (16)
555	1442-1461
561	1446
561 (6)	1442-1461
563	1442-1461
571	1476
577	1442-1461
583	1442-1461
587/588	1442-1461
612	1462
620	1459 app.cr.
640	1448 app.cr.
651	1427 app.cr.
708	1395, 1442-1461
713	1417 app.cr.
879	1885
905	1476
905 (28)	1440, 1872
905 (63)	1440 bis
949	1431 app.cr.
987	1431 app.cr.

TAM II	*SEG* LIV
1011	1459 app.cr.
1165	1431 app.cr.
1224	1827
***TAM* III**	***SEG* LIV**
223	1380 app.cr.
268	1827
285	1827
318	1827
382	1827
448	1382
585	1827
592	1862
648	1827
713	1827
***TAM* IV.1**	***SEG* LIV**
34	1885
132	1829 (B)
145	1844
258	1245
276	1245
304	1245
319	1252
374-377	1252
***TAM* V.1**	***SEG* LIV**
13	1276 app.cr.
91/92	1864
444	1916 (4)
468	1916 (4)
493	1216 app.cr.
535	1216 app.cr.
564	1218 A app.cr.
618 b	1213
790	1276 app.cr.
***TAM* V.2**	***SEG* LIV**
914	1829 (A)
932	1829 (A)
1008	1182
1011	1182

TAM V.2	*SEG* LIV
1013	1182
1017	1182
1026	1182
1030	1182
1075	1907
1084	1907
1098	1879
1142	1228, 1907
1152	1907
1235 (A)	1214
1306	1786 app.cr.
1384	1217
***TAM* V.3**	***SEG* LIV**
1659	1892
1881	1222
***MAMA* I**	***SEG* LIV**
267	1470
292	1862
***MAMA* III**	***SEG* LIV**
23	1515
32	1515
205	1509
222	1509
237	1509
262	1509
295	1509
344	1509
385	1862
440	1509
448	1509
510	1862
549	1512
598	1512
607	1509
611	1862
679	1509
684	1509
751	1509
758	1509

MAMA IV	*SEG* LIV
19	1861
59	1885
90	1355
202	1282
***MAMA* VI**	***SEG* LIV**
83	1285
264	1278
316	1278
325	1278
334-335a	1278
340	1908
373	1862
***MAMA* VII**	***SEG* LIV**
305	1178 app.cr.
563	1468
***MAMA* VIII**	***SEG* LIV**
352	1862
407	1020 app.cr.
410	1037 app.cr.
413	1061 app.cr.
413 (B)	1056 app.cr.
426	1838
440	1061 app.cr.
471	1020 app.cr.
483-485	1061 app.cr.
490 A/B	1030
492 (b)	1817
499 (b)	1031 app.cr.
528	1061 app.cr.
541	1059 app.cr.
577	1056 app.cr.
579	1056 app.cr.
***MAMA* IX**	***SEG* LIV**
237	1861
420	1277
p. XXXVI A	1275, 1872

MAMA X	*SEG* LIV
145	1284
***IGR* I**	***SEG* LIV**
8-25	979
14	1608
130	1885
192	1566
222	1566
239	895
249	1837
336	972
350-352	1840
419	1639 app.cr.
421	1639 app.cr.
452	957
469/470	964
491	895
533	1015 (1)
536	1015 (2)
651	666
717	1829 (A)
797	1885
873	674
880/881	674
890	1885
906	674
911	674
1047	1714 (4)
1179/1180	1715
1185	1739
1198	1760
1203	1760
1265/1266	1738 (2)
1272	1715
1293	1718, 1770
***IGR* III**	***SEG* LIV**
24	1245
80	649
81	1885
93-96	1258
133	1566

IGR III	*SEG* LIV
237	1885
409	1375
576	1417 app.cr.
656	1885
690	1427 app.cr.
691	1394
766	1827
791 (a/b)	1385
792-794	1385
793	1885
794 (b/c)	1385
794 (h/i)	1385
795	1385
799	1385
858	1509
860	1475
880	1885
883	1476
889	1473, 1476
896	1829 (A)
902	1476
903/904	1473
909/910	1473, 1507 B app.cr.
911	1473
916	1473
921	1473
923/924	1473
926	1473
951	1556
961/962	1556
976-983	1535
980	1556
993	1556
1012	1535
1033	1620 app.cr.
1039	1620 app.cr.
1050-1053	1566
1079	1596
1105	1884 (1)
1109	1670 (3)
1195	1706

IGR III	*SEG* LIV
1212	1655
1228	1777 app.cr.
1359	1690
1368	1686 app.cr.
1426	1258
1436	1254
1504	1421 app.cr.
1506	1417
1523	1427 app.cr.
1538	1566
***IGR* IV**	***SEG* LIV**
55 (b)	1879
135	1844
146	1885
155	1885
159	1879
292-294	1879
293	1849 (3), 1895
294	1849 (3)
352	1907
362	1885
427	1875
451	1885
567	1885
571	1275, 1872
581	1885
642	1829 (A)
655	1278
658	1278
700	1885
834/835	1343
908	1910
914	1221
1069	783
1094-1099	742, 756
1100	742
1281	1228
1327	1235
1364	1213
1431	1207
1452	1207

IGR IV	*SEG LIV*
1562	811 ter app.cr.
1619	1885
1743	1217

I.Alexandreia Troas	*SEG LIV*
T 117 (2)	813

I.Amyzon	*SEG LIV*
9	1229 app.cr.
223-225	1092 app.cr.

I.Anazarbos	*SEG LIV*
3	1829 (A)
4	1885
9	1473
12/13	1885
21	1473
29-48	1473
42/43	1482 app.cr.
44-47	1490 app.cr.
50	1473
52	1466 app.cr., 1473, 1483
p. 5	1482 app.cr.

I.Apameia und Pylai	*SEG LIV*
18/19	1245
40	1245
138-140	1174 app.cr.

Aphrodisias and Rome	*SEG LIV*
13	806, 1021
33	1023 app.cr.

ALA	*SEG LIV*
passim	1018
10	1047
19/20	1838
40	1894
72	1036 app.cr.
87	1823
169	1068 app.cr.
180 (ii/iii)	1047

ala 2004	*SEG LIV*
passim	1018
239	1043
240	1044
241	1045
242	1067
243	1068
244	1053
245	1036
247	1052
248	1046

I.Arykanda	*SEG LIV*
1	1391
45/46	1396 B app.cr.
47	1396
49	1396
52/53	1396
106	1827
109	1827
111	1396 B app.cr., 1827

I.Assos	*SEG LIV*
27	1827
71	1827

I.Didyma	*SEG LIV*
7	1566
32	1104 app.cr.
40	1098 app.cr., 1104 app.cr.
60	1838
151	1639 app.cr., 1910
164	1885
179	1670 (8)
237	1201
268	1201
272	1201
289	1201
297	1201
303	1201
424	1199
433	1887
458	1353 app.cr.
479	1199
480	1199, 1887
492	1832
493	1199

I.Ephesos	*SEG LIV*
13	1577
24	1168
107/108	1188
212	1885
279	1885
297	1885
300	1885
456	788 app.cr.
501	1183
614	897
625	1885
627	1659 app.cr.
647	1183, 1885
663	1912
710 B	1385
713	1476
740	1885
1062	1908
1090	1182
1111-1113	1182
1130	1182
1146	1182
1147 B	1182
1159	1182
1174 (4)	1185
1214-1227	1188
1251	1190

I.Ephesos	*SEG LIV*
1354	964 bis app.cr.
1415	1182
1420	1867
1576	1188
1605	1182
1611	1182
1676/1677	1190
2001	1916 (5)
2005	1182
2034	1885
2043	788 app.cr.
2054	1885
2070/2071	417, 1184, 1864 (1)
2113	1183 bis
2121	1827
2285 c	1844
3056	1659 app.cr.
3072	1910
3091	1184 bis
3822	1215
4113	1182
4130	1190
4135	1190
4336	1885

I.Erythrai	*SEG LIV*
1	1871
24	1871
31	1832
76	1871
112	736
205	1896 bis
207	1193 bis app.cr.
215	1193 bis app.cr.
309	555
373	1916 (4)
503	1871
519	1144 app.cr.

I. Hadrianoi	*SEG LIV*
3	1310 app.cr.
77	1833, 1840

I. Heraclea Pontica	*SEG LIV*
2	1885

Altertümer v. Hierapolis	*SEG LIV*
51	1297, 1304, 1829 (B)
53	1307 app.cr.
55 A	1306
55 B	1305
69	1343
72	1343
78	1314
97	1328, 1343
104	1343
118	1299
119	1337
128	1308
156	1829 (B)
158	1324
195	1315
212	1343
223	1322
242	1339
261	1300
262	1302
267/268 A/B	1321
270	1334
275	1330
295	1343
336	1327
339 (a)	1341
339 (b)	1340
342	1343
343	1325
347 A/B	1320

I.Iasos	*SEG LIV*
1	1074
2/3	1075
4	1832
8	1104 app.cr.
14	1838
24	1074
27	1074
30	1074
152	1817
160-166	1095
193	1079
198	10
262	1156 app.cr.
284	1079
377	1079

I.Ilion	*SEG LIV*
10	1817
33	1075, 1832
56	1236 app.cr.
86	1102 app.cr.

I.Iznik	*SEG LIV*
5	1910
11/12	1250
25	1250
29	1250, 1885
51/52	1250
60	1245
63	1894
81	1245
85	1250
89	1250
116	1250
450	1250
615	1251
702	1245
726	1245
751	1250
1071	1245
1118	1144 app.cr.
1129	1245

I.Iznik	*SEG* LIV
1201/1202	1245
1242	1245
1254	1245
1260	1245

I.Kalchedon	*SEG* LIV
10	1247
75/76	1248

I.Kaunos	*SEG* LIV
30	1817
118	1080
154	1081

I.Keramos	*SEG* LIV
9	1879
15	1082

I.Kibyra	*SEG* LIV
41	1221
42-44	1436 app.cr.
62	1910
85/86	1389 bis
96	1380/1381
208	1400
286	1419 app.cr.
298	1907
333	1419 app.cr.

I.Kios	*SEG* LIV
16	1245
59	1844
98	1250, 1916 (4)

I.Klaudiopolis	*SEG* LIV
180	1246

I.Knidos	*SEG* LIV
58	897
59	1879, 1895
221	732
606	1083, 1879

I.Kyme	*SEG* LIV
12	1229 app.cr.
19	1879
45	1235

I.Kyzikos	*SEG* LIV
8	1844
17	1844
100	1844
147	1844
148	1916 (4)
151/152	1844
172	1844
262	1844
320	1844
339/340	1844
348	1844
434	1844
530	1844
1629	1842

I. Labraunda	*SEG* LIV
1-9	1086
3	735
9-11	1085
43	1092 app.cr.

I. Lampsakos	*SEG* LIV
4	982, 1846

I.Laodikeia am Lykos	*SEG* LIV
11	1908
45	1885
53	1346
60	1347
75	1149
94	1351
110	1349 app.cr.
111	1350
114	1361 app.cr.
118	1362 app.cr.
122/123	1349 app.cr.

I.Magnesia	*SEG* LIV
7 b	1870
18/19	1566
26	1196
54	1817
61	1566
72	872 (27)
79/80	1871
100	1831
115	1566
192	1197, 1864 (2)
201	1838
215	1197 bis
306	1911

I.Magnesia am Sipylos	*SEG* LIV
1	1204 bis, 1216 bis, 1832, 1874
27	1217

I.Manisa	*SEG* LIV
47	1216 app.cr.
432	1222

Milet I.2	*SEG* LIV
1	1199
647	1911

Milet I.3	*SEG* LIV
33-38	1917
33 (e)	1916 (5)
37	1916 (5)
134	1201, 1898
136	1870
139	1075, 1832
141	1867

Milet I.3	*SEG* LIV
143	1870, 1916 (5)
146	1916 (5)
148	1159 app.cr., 1200
149	1167 app.cr.
150	1200, 1870, 1916 (3, 5)

Milet I.7	*SEG* LIV
194	1199
203	1916 (1)
208-224	1512
212	1911
255	1875
302	744 app.cr.

Milet VI.1	*SEG* LIV
134	1201, 1898
pp. 160-164	1917
pp. 170/171	1870
pp. 176/177	1870
pp. 185-189	1870

Milet VI.2	*SEG* LIV
753/754	1908
940 III f-h	1203

Milet VI.3	*SEG* LIV
1112	1214 app.cr.

I.Mylasa	*SEG* LIV
1-5	1566
33	1105 app.cr.
137	1087
201	1832
204	1094 app.cr.
213/214	1094 app.cr.
216/217	1094 app.cr.
221/222	1087
251-261	1099/1100
257/258	1099 app.cr.
301	1094 app.cr.
314	1143 app.cr.
337/338	1087
341	1115
361-376	1103 app.cr.
363	1907
365	1907
371	1907
373	1907
410	1875
413	1101 app.cr.
428	1126 app.cr.
429	1087, 1145 app.cr.
440	1087
449	1087
451	1087
470	1145 app.cr.
474	1143 app.cr.
507/508	1104 app.cr.
521	1090
522	1087
532	1087
534-536	1088, 1879
534	1087
549	1087
584	1156 app.cr.
601/602	1088
611/612	1178 app.cr.
613	1087
632-635	1087
657	1087
802	1094 app.cr.
805/806	1094 app.cr.
808	1094 app.cr.
812	1094 app.cr.
814	1094 app.cr.
817	1163 app.cr.
818	1094 app.cr.
822	1094 app.cr.
827/828	1094 app.cr.
833	1096 app.cr.
854	1099 app.cr.
864	1094 app.cr.
871	1094 app.cr.
892/893	1163
901-910	1096
902	1094 app.cr.
918	1069

I.Parion	*SEG* LIV
T 62	1916 (3)

I.Pergamon	*SEG* LIV
64	1159 app.cr.
252	1849 (4), 1907
256	1879
299	1885
433	1242 bis
525	1885

I.Perge	*SEG* LIV
passim	1385
77	1914
99	1837
286	1885
320	1885
331	1885

I.Pisid. Cen.	*SEG* LIV
117	1914
146	1827
162	1827

I.Priene	*SEG* LIV
1	1869
3	173, 1869
5/6	173
14	1869
19	1916 (2)
37	1099 app.cr., 1916 (5)
105/106	1204

I.Priene	*SEG* LIV
112	1182, 1907
157/158	1204
225	1837

I.Prusa	*SEG* LIV
21	1245
48	1245
98	1245

I.Prusias	*SEG* LIV
1-12	1245
25	1245
38	1245
98	1245

I.Rhod. Per.	*SEG* LIV
41	1916 (4)
201	720
209	1916 (4)
331	1916 (4)

Bresson, *Recueil Pérée*	*SEG* LIV
56	1916 (4)
95	1916 (4)
173	1916 (4)

I.Sardis	*SEG* LIV
1	1832
17	1226
18	1885
63	1910
79	724 app.cr.
106	1844
120	1844
123	1844
187	1226

I.Selge	*SEG* LIV
17	1377 bis, 1831
46	724 app.cr.

I.Selge	*SEG* LIV
66	1829 (B)

I.Sestos	*SEG* LIV
1	1849 (4), 1916 (1)

I.Side	*SEG* LIV
26	1885
44	1885
50	1838
54	1386
112	1885
167	1386
190/191	1386

I.Sinope	*SEG* LIV
passim	1258
98	1259, 1875

I.Smyrna	*SEG* LIV
48	1844
60	1844
98	1844
122	1844
128	1844
139	1844
158	1844
236	1844
295-297	1207
443	1911
512	790 app.cr.
513	1844
516	1916 (4)
532	1844
573	1204 bis, 1216 bis, 1832, 1916 (3)
609	1916 (2)
697	1207, 1885
753	1205
784	1385
786	1385

I.Smyrna	*SEG* LIV
844 a/b	1207

I.Stratonikeia	*SEG* LIV
7	1170
10	1168
199	1817
248	1817
254	1817
256	1817
266	1817
309	1817
668	1817
672	1817
685	1817
690	586
961	1169
1101	1168, 1898
1202	555

I.Sultan Dagi I	*SEG* LIV
393	1849 (3)
507	1862

I.Tralleis (und Nysa) I	*SEG* LIV
3	1566
6/7	1175
15	1174
77	1171 app.cr.
80	1831
81	1885
240/241	1176

I.Tyana	*SEG* LIV
77	1525
134	1473

Strubbe, *Arai Epitymbioi*	*SEG* LIV
18	1138 app.cr.
33	1138 app.cr.
46	1360 app.cr.
228/229	1278
291	1360 app.cr.
359-366	1424 app.cr.

Petzl, *Beicht-inschriften*	*SEG* LIV
9-12	1225 app.cr.

IdC	*SEG* LIV
16	1475
p. 55/56	1576

I.Kition	*SEG* LIV
passim	1535
2002	1531
2011	1531, 1539
2014	1537
2019	1531
2029	1536
2086	1538
2099	1540
2102	1541
2133	1542
2134	1543
2137	1544
2140	1545
2164	1546
2169	1547
2180	1548
2186	1549
2191	1550
2211	1551
2214	1552
2222	1553

I.Kourion	*SEG* LIV
60	1536
70	1526
127-142	1526
202	1554
204	1554

IGLS I-VII	*SEG* LIV
172	1587
256	1583 A
264	1583 A
269	1607 (3/4)
373/374	1583 A
376	1583 A
393-395	1581 (8)
447	1587
491	1587
496/497	1583 A
518	1583 A
555	1583 A
566	1583 A
568-570	1583
570	1587
586	1582
652	1583 A
671	1583 B
680	1583 B
689	1583 A
701	1588
715	1473
718	1625
770	1581 (17)
789	1581 (7)
808	1865
851/852	1865
871	1900
955	1588
989	1906 (7)
998 C	1592
1013	1865
1072	979

IGLS I-VII	*SEG* LIV
1265	724 app.cr., 1535
1319	1595 (1)
1320	1595 (2)
1321	1595 (6)
1322-1327	1595 (9-14)
1328	1595 (7)
1330	1595 (8)
1331	1595 (18)
1332	1595 (16)
1333/1334	1595 (4/5)
1335	1595 (17)
1336	1595 (19)
1337	1595 (15)
1410	1581 (13)
1904	1655
1999	1823
2205	1581 (15)
2584	1614 app.cr.
4028	1832
9065	1686 app.cr.
9075	1690 app.cr.
9084	1690 app.cr.

IGLS XV	*SEG* LIV
417-419	1706
420/421	1706
423-427	1706
429	1706

IGLS XXI.2	*SEG* LIV
125-127	1641
126	1702
130/131	1701
153	1703

IGLS XXI.4	*SEG* LIV
50	1705

I.Estremo Oriente	*SEG* LIV
passim	1566
29	1573
32	1574
37	1576
39	1576
42/43	1576
46	1576
50/51	1572
62	1575
141	1578
261	1579
381	1567

Jens.d.E	*SEG* LIV
passim	1566
101	1569
102/103	1567
105	1568

I.Gerasa	*SEG* LIV
2	1900
45/46	1690 app.cr.
68	1690
73/74	1690 app.cr.
168	1686 app.cr.
190	1690 app.cr., 1691, 1817
192-194	1689 app.cr.
231	1840
252	1838
285-287	1692
345-347	1838

SB	*SEG* LIV
302	1770
305	1739
1323	1714 (5)
2055	1772
2264	1719
3918	1714
3935	1745

SB	*SEG* LIV
4101	1770
4313	1726
4314	1725
5021	1566
5797	1714 (2)
5829	1759
5963-5972	1745 app.cr.
6009	1762
6048	1772, 1772
6651	1890
6664	1742
6706	1734
6947/6948	1772
7301 (?)	1745 app.cr.
7305	1745 app.cr.
7539	1829 (B)
7808	1714
7871	1840, 1920
8220	1760
8236	1773
8268	1722
8337/8338	1760
8374	1715
8380	1719
8389	1742
8394	1757
8438	1738 (1)
8439	1738
8440/8441	1738 (2)
8545 a/b	1772
8547	1714 (3)
8773	1714 (4)
8819/8820	1715
8858	1718, 1720
8878	1757
8896	1760
9735	1736
10162	1711
(517)	
10176	1762
10714	1714 (1)
11085	1766

SB	*SEG* LIV
11098	1745 app.cr.
14508-14511	1761
14608	1721

Bernand, *Inscr. métriques*	*SEG* LIV
4	1759
10	1759
13	1768
19	1726
23	1737
27	1302
33	1735
35	1759
45	1529 app.cr.
52	1768
57	1768
62	1725
66	790 app.cr.
71	1920
83	1734
97	1840
100	1840
108 V	1568 app.cr.
118	1738 (3)
122	1641

Lefebvre, Recueil	*SEG* LIV
232	1745 app.cr.
238-350	1745 app.cr.
377	1763
378	1764
765	1762

I.Akoris	*SEG* LIV
2	1739 app.cr.

I.Alex.Ptol.	*SEG* LIV
13	1723 app.cr.

I.Alex.Ptol.	*SEG* LIV
21	1723 app.cr.
58	1566
99	1722

I.Alex.Imp.	*SEG* LIV
72	1714 (4)
73	1714 (3)

I.Fayoum	*SEG* LIV
80	1906 (5)
99	1714 (2)
119	1712
124	1739 app.cr.
200-202	1712

I.Hermoupolis	*SEG* LIV
1	1736
71	1840
81	1737

I.Col. Memnonion	*SEG* LIV
11	1760
13	1760
18/19	1760
69	1670 (6)

I.Philae	*SEG* LIV
15	1719
19	1719
28	1896 bis
32	1749 app.cr.
38	1747/1748
39	1746/1747
41	1749
48	1747 app.cr.
52/53	1719
56	1719
71	1750
73-75	1751
89	1752

I.Philai	*SEG* LIV
122	1754
123	1755
126	1753
128	1718, 1770
131	1753
142	1770
146	1749 app.cr.
158	1896 bis
170	1670 (6)
190	1896 bis
216	1648 app.cr.
273	1753

I.Portes	*SEG* LIV
83	1714
82	1739
86/87	1715

I.Prose	*SEG* LIV
8-10	1718, 1720
16	1718
21	1712
24	1908
27	1712
40	1712

IThSy	*SEG* LIV
13	1715
37	1720
189	1712
190	1742
302/303	1757
318	1719
326	1753

JIGRE	*SEG* LIV
7	1627
84	1890

I.Éthiopie	*SEG* LIV
269	1772
275-277	1772

I.Éthiopie	*SEG* LIV
286	1772

Syll.^{3}	*SEG* LIV
3 g	1566
22	1566
34/35	537
167	1566
170	1566
185	1867
279	1869
280	1535
282	173
283	1818 (4)
286	1870
306	485, 1818 (1)
312	1074
344	1832
349-352	1899
354	1831
398	736
426	1566
532	1919
548	1877
562	1229 app.cr.
569	736, 1159 app.cr.
570	720
577/578	1834, 1849 (2)
590	736, 742
621	742
622 B	1917
624	1895
633	1870
636	527
656	1208
671 A	533
672	533
689	787, 1919
690	516 app.cr., 1817
691	1849 (4)
700	1846

*Syll.*³	*SEG* LIV
725	722
735/736	434, 447, 456
739	1834
748	610
753	1895
763	1844
793	742
799	1831, 1885
802	1919
883	1885
884	523 bis, 1830
906 (a/b)	1838
921	210
941	1870
953	732
958	1849 (4)
993	533
1000	736, 781 app.cr.
1011	1247
1017	1258
1023	742
1097	1903
1107	741 app.cr.
1181	712
1206	579
1214	1877
1218	1886
1229	1297, 1829
1247	545
1259	694 app.cr.
1268 I	1167 app.cr.
1299	1304

OGIS	*SEG* LIV
6	1899
20	1535
33	1779 bis
43	736
54	1566, 1772
56	1718, 1720
90	1718
111	1757
113	1535
130	1757
134	1535
168	1908
199	1772
213	1566
224 A.B	1566
228	1832
229	1204 bis, 1216 bis, 1832, 1874, 1916 (3)
231-233	1566
253/254	1566
262	1832
332	1241
338	1869
339	1849 (4)
379	1566
382	1566
417	712
430-434	1566
466	1875
483	1098 app.cr., 1104 app.cr.
484	1907
502	1275, 1872
513	1885
520	1838
527	1406 app.cr.
578	1885
584	1535
585	1556
595	1639 app.cr.
603	897
632/633	1566
638	1566
641	1566
654	1718, 1770
677	1738 (1)
680	1760
747	1566
755/756	1203
764	1849 (4)

GIBM	*SEG* LIV
974	1778
1048 b	1566
1052	1566
1061	1776
1154	717

I.Louvre	*SEG* LIV
1	1718, 1720
14	1757
17	1712
38-46	1724 (1-9)
47	1724 (11)
48	1724(15), 1844
49-51	1724 (12-14)
52	1724 (16)
53	1714

I.Varsovie	*SEG* LIV
48/39	1566
72	1768

*CIJ*²	*SEG* LIV
60	590
61/62	979
78	674
173	1890
296	969 (3)
380	1841 (7)
500/501	969 (4, 6)
650 a/b	895
650 d	895
662-664	998
675/676	1015 (1/2)
681 b	658
682-687	674
689-691 b	674
692	622
693/694	594
694	1890

*CIJ*²	*SEG* LIV
695-698	545
701-708 d	545
709/710	528
711	528
711 a/b	502
715 d	1627
725-731	712
731b-d	829
735/736	1525
738	1235
739-742	1207
743	1206
744	1209
745-747	1190
748	1203
750/751	1226
752	1228
753	1217
754	1222
755	1215
756	1161
757	1462
758	1409
759	1355
760	1278
764	1287
766	1278, 1890
768-771	1278
772	1282
774	1281
775-778	1343
781	1388
783/784	1515
785-794	1509
795	1494
796	1264
798	1252
801/802	1248
803/804	1595 (1/2)
805	1595 (6)
806-811	1595 (14)
812	1595 (7)
813	1595 (3)
814	1595 (8)
815	1595 (18)
816	1595 (16)
817/818	1595 (4/5)
820	1607 (1)
829	1604 (1)
830	1604 (3)
831	1604 (2)
832	1604 (10)
833	1604 (11)
837/838	1604 (6)
839	1604 (7)
844	1604 (13)
846	1581 (12)
847	1581 (13)
848	1581 (6)
849-851	1581
852	1581 (14)
861	1581 (1)
863	1581 (3)
865	1581 (11)
870-872	1598 (1-3)
873/874	1597 (1/2)
875	1627 (4)
876/877	1627
878	1637
879	1638 (1)
880	1638 (2)
882	1515
910	1664 (3)
925	1664 (2)
931	1664 (1)
991	1638 (6)
995-1000	1607
1006	1607
1009	1607
1010/1011	1607 (3/4)
1023	1607
1025	1607
1033-1038	1607
1113	1607
1166	1642 (1)
1233	1667 (1)
1404	1666, 1890
1414	1667 (3)
1417	1566, 1581 (10)
1418	1581 (10)
1419	1566, 1576, 1581 (19)
1430	1627
1448	1238
1514	1890

IJO II	*SEG* LIV
passim	969
2	1581 (9)
14	1042
15-19	1047
20	1073
21-23	1079
24	1081
25	1161
26	1162
27/28	1176
30-33	1190
34	1192
35	1190
36	1235
37-39	1203
40-45	1207
47	1224
48	1217
49/50	1222
53-145	1226
69	1203
146	1228
147	1679
148	1005
149	1253
150/151	1248
152	1246
153	1251

IJO II	*SEG* LIV
154-158	1252
159-161	1257
162	1264
163-166	1266
167	1277
168-177	1278
180	1282
181	1284
182	1287
183	1291
185	1295
186	1296
187-209	1343
210/211	1345
214	1355
216	1382
218	1383
219	1388
221	1409
222	1414
223	1462
224	1468
226	1469
227	1470
228	1471
229	1480
230	1494
232-243	1509
247	1516
248	1518
252-257	1524
258	1525
p. 304/305	1243 bis
pp. 549-551	1189
pp. 551-554	1206
pp. 555-557	1239

JIWE I	*SEG* LIV
146/147	895
149	895
186	1005

JIWE II	*SEG* LIV
100	594
113	969 (5)
166	969
183	969 (3)
288	594
292	1890
360	969 (2)
557	1841 (7)
568	969 (4)
627 (1)	969 (6)

*LSAG*²	*SEG* LIV
p. 182 no. 8	437
p. 224 no. 3	542
p. 225 no. 1	542
p. 239 no. 1	1792 app.cr.
p. 275 nos 6 and 8	537
p. 277 no. 38 C	872 (26)
p. 278 no. 50	882
pp. 285/286 no. 3	1877
p. 286 no. 2	492
p. 288 no. 3	979
p. 288 no. 5	984
p. 304 no. 10	716
p. 343 no. 30	1566
p. 356 no. 10	1884 (3)
p. 451	542
p. 464 no. C	984
p. 479 no. 480	694
p. 541	539

LSAM	*SEG* LIV
1	1258
3	1247
16	1886
24	1896 bis
28	1168
31	1168
69	1168
72	1117 app.cr.

LSCG	*SEG* LIV
17/18	530
40 A, C	1877
47	1903
72	509
80	533
97	1886
108	1898
151	737
152	736
154	743 app.cr.
172	742
174	742

LSCG Suppl.	*SEG* LIV
48	1874
105	720
111	720

Wessel, IGCVO	*SEG* LIV
140	895
241	895
316	928
497	928
590	895

Wessel, IGCVO	*SEG* LIV
592	895
605	965
709	928
799	895
852/853	895
911	895
1022	895
1042	895
1046	928
1048	928
1053	895
1164	928
1281	895
1327	928
1342	895
1357	895
1360	895
1374	895
1379	895
1459	928
1573	928

CEG	*SEG* LIV
108	1840
119	1840
123	542
140	542
251	1905
305	1905
326	1905
400	979
432	1905
454	1792 app.cr., 1905
637	562
720	597
730	1916 (4)
833	494
888/889	984

GV	*SEG* LIV
55	542
258	788 app.cr.
377	979
433	1250
510	699
515	1535
538 a	1535
649	979
722	1566
731	1840
733	972
735	979
781	1840
789	1840
936	1840
942	1840
1015	1726
1049	1829 (B)
1076	1535
1122	788 app.cr.
1153	1759
1166	1840
1201	1535
1210	1840
1217	545
1237	1568 app.cr.
1304	656
1305	1535
1318	1840
1329	979
1334	573
1363	1898
1403	1535
1405	1535
1409	979
1485	1908
1526 a	1258
1567	1566
1603	1916 (4)
1634	1840
1680	1734
1713	1258
1729	790 app.cr.
1745	790 app.cr.
1796	979, 1840
1809	1258
1827	1725
1837	1258
1846	1737
1862	1840
1873	1735
1878	1670 (5)
1914	1535, 1538
1924	1840
1960 a	1258
2014	979
1975	1840
2013	1840
2019	1535
2022	1840
2039	1840
2057	656

Kaibel, *EG*	*SEG* LIV
717/718	895
801	895
827	1654, 1670 (1)
887	895
987	1760
1007	1760

Merkelbach-Stauber, *SGO* I	*SEG* LIV
01/19/01	1168
01/20/26/01/20/27	1908
01/20/33	1916 (2)
02/01/02	1197 bis
02/09/22	1018
02/12/10	1307
02/14/02	1908
03/02/01	1168
03/02/68	1833

Merkelbach-Stauber, *SGO* I	*SEG* LIV
04/05/03	1829 (B)
05/01/45	1898
06/02/16	1242 ter
08/08/10	1840

Merkelbach-Stauber, *SGO* II	*SEG* LIV
08/01/38	1916 (4)
08/01/40	1916 (4)
08/08/10	1833
09/05/04 /09/05/05	1250
09/05/16	1250
09/06/15	1829 (B)
10/03/02	1142 app.cr.
10/06/01/10 /06/02	1258
10/06/04- 10/06/14	1258
10/06/98/10 /06/99	1258

Markelbach-Stauber, *SGO* III	*SEG* LIV
12/01/01	1566
12/02/01	1566
12/03/01- 12/03/04	1566
12/04/01	1566
12/05/01- 12/05/03	1566
13/05/04	788 app.cr.
14/06/08	1470
16/05/02	1829 (B)
16/23/06	1840
16/41/15	1358
16/52/03	1861
16/62/02	1282

Merkelbach-Stauber, *SGO* IV	*SEG* LIV
17/06/02	1833
17/06/03	1833
17/06/05	1833
17/11/02	1442 app.cr.
18/10/01	1829 (B)
18/13/01- 18/13/04	1385
18/13/06	1385
18/13/99	1385
19/18/01	1473
20/16/01	1654, 1670 (1)
20/16/02	1670 (5)
20/25/01	1566
20/26/01	1566
20/27/01	1566
22/56/01	1701
22/90/99	1566
22/91/01	1566
23/13 = 12/02/01	1566

Merkelbach-Stauber, *SGO* V	*SEG* LIV
12/01/99	1566
12/03/99 = 24/17	1566
24/03 = 01/15/05	1142
24/30	1399
24/34 = 20/27/02	1566

Pfuhl-Möbius	*SEG* LIV
283-290	1916 (4)
1273	1916 (4)
1275	1916 (4)
1277/1278	1916 (4)
1430	1916 (4)
1432/1433	1916 (4)

Pfuhl-Möbius	*SEG* LIV
1440	1916 (4)
1488	1916 (4)
1535	1916 (4)
1639	1844
1844	1844
1861	1916 (4)
1900	1916 (4)
2225	1916 (4)

Tod, *GHI*	*SEG* LIV
34	1535
125	713
170	132
181	139
202	485

Meiggs-Lewis, *GHI*/*GHI*²	*SEG* LIV
4	1877
10	1877
12	1566
15	70
19	526
28	537
70	2
81	2
83-85	2
88	2
91	2
94	2

Rhodes-Osborne, *GHI*	*SEG* LIV
5	210
14	474
25	107
40	165
41	111
52	113
58	115

Rhodes-Osborne, *GHI*	*SEG* LIV
63	205
70	130
76	137, 155
88	14
91	151
101	485

RC	*SEG* LIV
3	1831/1832
4	1831
10-13	1075, 1832
14	1832
18-20	1832
25-28	736
31/32	1566
36/37	1566
47	1244, 1832
54	1832
70	1832
75	1566

Staatsverträge	*SEG* LIV
120	1877
429	1917
545	1075, 1916 (3)

CIL II	*SEG* LIV
4315	1004
4992	1837
6185	994
6243 (10)	1003
6248 (10a/b)	1003

CIL III	*SEG* LIV
534	416
607	587
1260	673
1809-1814	1258
6731	1535

CIL III	*SEG* LIV
6977-6981	1258
7409	666
9106	1218 A app.cr.
10599	1015 (1)
10611	1015 (2)
12116	1473
12219- 12222	1258
12260	1476
13618	1473
13661	811 ter app.cr.
14165	1884 (1)
14149 (38- 44)	1838
14172	1838
14175 (1/2)	1838
14176	1838
Add. 1114	1258

CIL III Suppl. 1	*SEG* LIV
10055	590
13625a	1385

CIL V	*SEG* LIV
p. 1060	950

CIL VI	*SEG* LIV
13879	1841 (5)
15005	1841 (8)
20617	1841 (12)
29045	967
33976	1840
36327	1841 (13)

CIL VIII	*SEG* LIV
23832	972
25916	1017 app.cr.

CIL VIII Suppl.	*SEG* LIV
12508- 12511	1883

CIL IX	*SEG* LIV
498*.1	1841 (13)
4994	1841 (14)
p. 15	948

CIL X	*SEG* LIV
3	964
7	964
1063	895
7064	895
7078	895
7206	872 (16)
7233	872 (16)
7237	872 (16)
7240	872 (16)
8339 b	964

CIL XI	*SEG* LIV
44.b	1841 (5)

CIL XII	*SEG* LIV
6	979
72	979
147	979
174	979
254	979
306	979, 1840
317	979
366	979
652	979
715	979
758	979
874	979
1026	979
1038	979
1122 a/b	979
1277	979, 1608
1686	979